

The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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Looking Inward

The President General's Letter to the Churches emphasizes the Seriousness of the present Situation, and points out the essential Need for Meeting it Adequately

"I will not let thee go, except Thou bless me," Gen. 32: 26.

The gross darkness that enveloped the gateway of 1915 has not yet been dispersed. The sky is still stormy and the same threatening sultriness prevails. Tho our eyes have become accustomed to the black and threatening clouds, and our ears to war and the rumours of war, the anxious questionings, What will be the outcome? Where will it end? have not yet ceased. No one who is at all serious and sincere can help observing the events of the day with concern. They have seen calamity and distress break in upon the world and take its devastating course with an almost divine inevitableness, and they ask fearfully, "Shall war and bloodshed never cease among the peoples? Has God left mankind to itself to perish in its mad ambition and self-conceit? Is He making the test now of their vaunted wisdom and cunning, their much-exploited human neighborliness and brotherhood? Has another crisis in world-affairs come when Jehovah-God must, with the finger of eternal justice, again inscribe upon the book of history the fateful words, "My Spirit shall not strive with man for ever, for that he also is flesh!"?

The great war in Europe is still raging. Every day of the past year has been traced by blood and iron into the annals of human history. Not only is there an intense yearning for peace, the most awful curses and maledictions upon the alleged and the real instigators of the terrible catastrophe, and upon the leaders and rulers of the peoples, who might have made an end of the devilish murdering of men, have been made the "prayers" of thousands.

The fierce fratricidal conflict casts its spell far over the ocean into our own country. Wherever one goes there is wrangling and judging, distrust and suspicion, racial preferences and racial prejudices. The basest espionage and unscrupulous plotting and unwarranted harrassings distort and confuse the usually quiet racial aspect of our people. It is under these signs of the times that we cross the threshold of the new year. If we were anxious and fearful as to the answer last year to the question, "What will 1915 bring?" we are rather more than less so now.

It has long been evident that the two demons, mammonism and political self-interest, would be restrained in their aims neither by the fair reputation of the country nor by the principles of justice. Mammon is king, and Ruthlessness is queen, Egotism is Prime Minister, and Hatred and Envy, Sensuality, Licentiousness and Vanity are their ill-mannered and vicious children.

Not only the civil and political conditions are unsatisfactory and discouraging and afford ample reason for facing the future with anxiety, but the religious conditions are also depressing. Is it the delusion of mammonism, or is it the spirit of servility, or is it both of these combined, that makes the clergy of the country blind for the wrongs that exist in the nation and silences their voice of protest? Hypocritical indignation over the alleged conquest of smaller nations and the atrocities committed against rebellious Turkish subjects are frequently met with, but not a word is said in regard to the sins of our own people. There is a zealous propaganda for converting the heathen according to self-selected plans, while at the same time the serpent of sensuality and mammonism is

sheltered and nurtured beneath our own bosom. Schools and colleges for China and Africa, but no adequate religious education at home. There are vast business organizations for the Church, the Sunday-school and all sorts of societies, but the old and essential stories of the Bible and the fundamental teachings of Christianity, these powerful agencies for the formation of character, are far too often an unknown quantity. The pulpit is degraded into a lecture-platform for the discussion of socio-political problems or denominational and interdenominational propaganda. Christianity is measured by dollars and cents, while the fact that love gives in proportion to the greatness of the love, is overlooked. The chapter seems well-nigh endless.

Of course we know very well that there is a brighter side. In all denominations and in all parts of the country there are large numbers of sincere and serious Christian people, many times seven thousand, the knees of whom have not bowed unto Baal, who are deeply concerned at the things they are obliged to witness, and are greatly dissatisfied with the turn events are taking. They realize the need of a religious, a social and a political regeneration of the nation, and tho they are in the minority, and without

THOUGHT FOR THE YEAR

To be good and to do good; to forget self and to remember others; to face forward and to look upward; to plant roses and to break the thorns; to smooth another's path and to reflect the light of heaven upon it; to see stars thru every cloud and to keep a smile behind every tear, to push the ideal farther on and to press life toward it; to make your own friends and to keep them; to be as pure as the sun's rays and to see God; to illustrate fidelity and to be the soul of sincerity; to welcome the light; to be sweet in disposition and holy in purpose; to make character the goal of life and heaven its destiny; to know the Christ and to help others to know Him. This is life.

—Cortland Myers.

means of making themselves adequately felt, they are bravely pushing forward in spite of the discouragements of the hour, firmly convinced that in the end the kingdom of the world must become the kingdom of our Lord and His Christ; and that He shall reign for ever and ever. But many a fierce and trying conflict and many a painful and toilsome struggle will be required ere that day shall be at hand.

Verily, it is no time for self-glorification, but for an inward look with a sincere desire to know the open sores of the present age. A look into our own life will be most wholesome. Jacob's quiet hours at the ford of the Jabbok were real hours of blessing. Not until he had, in the early morning hours after a night of struggle, learned to say, "I will not let Thee go, except Thou bless me," had he actually learned to know himself in all his nakedness and poverty. It was then that he realized that he could accomplish nothing with his own shrewdness. Yes, it had secured for him the birthright, had given him wives and children, a multitude of servants and great riches, but it had not brought him the blessing of God. And it is this that he needs, the life of the eternal and living God, forgiveness and adoption, the divine grace and good-will. Blessedness, O what a wealth of meaning does the word possess! It is the gift of God without which even the most gifted and fortunate human life is but a whitened wall, a piece of fortune that escapes

as the sand runs from the hand. Not a mere outward righteousness will help Jacob with his brother, he needs a new life. And it is only this new, regenerated life that commands Esau's respect; it is not the three large herds of cattle, nor the 300 servants, not the wives and the children, and least of all the limping, humiliated Jacob, but the new personality that now speaks from that frail and weakened body, that makes Esau acknowledge Jacob's supremacy.

The time is at hand, my dear brethren in the ministry and in the churches, and all you friends and adherents of our Synod, to whom I have been privileged to speak during the Jubilee season of the great blessings of God bestowed upon our fathers and upon ourselves, the time has come in which we must turn our eyes inward and gaze upon our own inner life and that of our people. This great training period into which God has led us shall not pass by without teaching us to say for ourselves, our churches, the Synod and all her fields of labor, "Lord, I will not let Thee go, except Thou bless me!" Our people have largely lost the personal God with whom Jacob wrestled. People have their own Ideas about a "Supreme Being," but it is not that of a God who requires holiness, who requires holiness of us. At the most this indefinite higher Being is regarded as an emanation of the idea of social justice and a sort of providential, paternal goodness. Unhappily there is lacking in the hearts of far too many of the people to which you and I belong the real consciousness of God and of human responsibility toward Him.

Let the year 1916 find us ready to take this inward look. Shall the great age in which we live, and the new period into which we are entering, find us otherwise than in a sincere seeking for God? Either the Lord is God and blesses us, or Mammon is god and curses us. Is not just this the great-lesson which all the nations of the world, especially those of Europe and America, now need to learn? The great text for our day is this: "Repent ye and return unto the living of God!"

The nation that will let the living God lead it into a childhood-relationship with Him, that will call God its Father rather than its war-God or industrial God, and which acknowledges Jesus Christ as its Saviour—this nation will emerge out of these stirring and trying times as God's nation, entrusted with great tasks and fully equipped to accomplish them. That nation will say: "I will not let Thee go except Thou bless me!" And God will bless that nation.

So let it be, my beloved Evangelical Christians, that not only the first Sunday in the year, which has been set aside as the day of penitence and prayer, but every day of the new year may find us ready to see ourselves and our time as God sees them. If better things are to be brought about, the improvement must begin with ourselves, not with our neighbor. If every pastor and every church officer will make it his serious prayer, "I will not let Thee go, except Thou bless me," many others in the church will soon follow the good example.

May all the officers, boards and committees in the Synod, the pastors, Sunday-school teachers and society workers, and all others to whom God has entrusted a special feature of the work for His Kingdom in our midst, especially the faculties of our educational institutions, the students, the missionaries in India and at home, and all who love the Lord Jesus and His appearing, richly experience the blessings of God in the new year, so that all hearts may be well prepared and the tasks that await us may be done right.—"I will not let Thee go, except Thou bless me!"

John Baltzer, President General.

In Newness of Life

"Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him thru baptism into death: that like as Christ was raised from the dead thru the glory for the Father, so so we might walk in newness of life," Rom. 6: 3, 4.

In the first five chapters of his letter Paul has been setting forth the grounds of the Christian's justification thru faith. The Gospel of Jesus Christ is the power of God unto salvation because it proclaims a righteousness furnished by God, and therefore satisfactory to God, and which man has not to earn but only to receive. All alike are guilty, and Gentile and Jew alike must accept God's favor as a gift, or go without. Thus was even Abraham himself justified. In Christ this undeserved love and grace has been revealed "for, as thru the one man's disobedience the many were made sinners, even so thru the obedience of the one shall the many be made righteous,".... that where sin abounded, grace did abound more exceedingly," 5: 19, 20.

It is in this manner that those who have been slaves of sin were set free from bondage. The chains of the prince of darkness have been struck off, and they are masters of their own fate and fortune. Everything now depends upon the use they will make of the new freedom. It can be used to do as they please, or to do as God pleases. Shall they continue in sin that grace may abound? Doubtless many a sincere or subtle objector to the Apostle's message had made objection that if it was that easy to secure freedom from sin, one might just as well keep right on sinning. If God is so merciful as to bestow freedom from the bondage of sin in so generous a fashion, then evil does not matter, and God cannot be really angry with His weak and sinful children just because they sin. And even if He is, it is a simple manner to get new forgiveness for new sins.

But hear the answer which the great Apostle has to this objection. "Continue in sin?" he cries, "Never! How can we who died to sin any longer live therein?" Is it possible that you are not aware of the one fundamental fact that all we who are baptized into Christ Jesus was baptized into His death? If your baptism has been a sign of your acceptance of Jesus Christ as your Lord and Saviour, you have accepted His death for your sins just as much as His holy life in which He perfectly fulfilled the law of God in your stead. If your life has been united with His thru the simple faith in the forgiveness of sins which He preached, you have also become united with Him in the likeness of His death. If your baptism means anything at all it is the beginning of a dying process which cannot end otherwise than in the crucifixion of the old man, that the body of sin might be done away, that so we should no longer be in bondage to sin. To be baptized, i. e., immersed into Jesus Christ and all that He stands for, means to be buried with Him into death, to have all that is natural, old and sinful put out of sight, so that a new creature, cleansed and sanctified may be raised from the dead and walk in newness of life. It is this newness of life that is the important thing about the Gospel of Jesus Christ, and it is only as the sacrament of Holy Baptism ministers to it that it has any value whatever.

As the earth cannot bring forth fruit unless the seed has been sown, so man cannot be born anew and bring forth the fruits of a new life unless God has planted the seed of a new life into the heart, which is done in baptism. And as the seed that has been sown cannot grow and bear fruit without sunshine and rain, the spiritual life of those who have been baptized cannot bring forth its fruit except the new life thus given by God is nourished thru a faithful use of the Word of God and its conscious acceptance as the rule of life. Where such a nourishing and fostering of the new life is neglected it must finally perish. Luther says very aptly, "Such baptizing with water signifies that the old Adam in us should, by daily contrition and repentance, be drowned, and die with all sins and evil lusts, and again, a new man daily come forth and arise, who shall live before God in righteousness and purity forever."

That we are baptized into the death of Christ means that not only is the old Adam, our sinful nature with all its lusts and desires, to be cast aside and conquered, with the aim of beginning a new and better life, it also means that the death of Christ for us becomes the death of the sinful man in us. Christ

died and was buried for our sins, and they who are Christ's own will conquer the sin in the strength of His death. Jesus Christ has conquered sin, but it must be conquered and done to death in the life of every individual. Holy Baptism typifies this and gives the strength with which it is to be accomplished. Col. 3: 5-10. Those who have been baptized must continue the work of their cleansing sanctification. In this passage the old man is compared with an unclean and tattered garment that must be put away and exchanged for one that is new and clean if the wearer is to appear decent and respectable. Holy Baptism spurs us on to constant efforts in putting aside evil desires and habits, so that we may conduct ourselves as children of God.

This is a matter of daily concern and effort. Sin lifts its head every day and must be conquered anew every day. To stand still means to lose ground. A Christian is never perfect as long as he lives. A careful housewife dusts her furniture every day, so that the dust may have no chance to accumulate and destroy the polished surface. A wise gardner looks after his plants every day in order to destroy the insects that may attack them, and to keep the soil in the proper condition. Those who desire to keep their lives clean must pay daily attention to the evil that is constantly gathering, and which, if allowed to accumulate, will at last bring shame and disgrace.

Let us get a firm hold on the conviction that by becoming united with Christ we have become united with Him in the likeness of His resurrection. For all who are really one with Him in faith, the old man, that is, that part of the old human nature that is of the earth, selfish and opposed to God, has been crucified and is dead and buried, "done away," or "cancelled," as the Greek work originally means, and for no other purpose than that of arising in newness of life. That is the test. If there is no newness of life because of baptism, then there is no connection with Christ and the baptism has been merely an empty form.

Nor are we thrown on our own resources in bringing about this newness of life, for "it is God who worketh in you both to will and to work, for His good pleasure." Phil. 2: 13. A complete surrender to the leading of His Holy Spirit will inevitably make all things new.

Her Special Messenger

BY ISABEL GRAHAM BUSH

I

Mrs. Thurlow was engaged in a most pleasing occupation, a fact that one might have guessed by the smiles creasing the corners of her lips, but now and then her thoughts for very gladness bubbled into speech as she rocked and sewed in the sunshine streaming thru her south window.

"There's the custard pie, that's four. Tillie Ames knows there isn't anything I like better, and that I can't afford to make 'em with eggs so high. The pink geranium I would call very special." Mrs. Thurlow paused and lifted her spectacles to better view the mass of rosy blossoms which seemed to smile back at her. Aren't they a picture, now! I can see Polly Gay's pretty face every time I look at 'em, and—" Her voice broke off suddenly at a brisk tapping on the door.

"There, I'm coming right in," said Mrs. Dale, the next door neighbor, as she stepped across the threshold. "I saw you at the window—now don't you stir a foot, for I can't stop. Rebecca's just 'phoned over to know if it will be agreeable for Grandma Burch to come down for all day to-morrow if it's pleasant? Joe has some business to attend to, and he can bring her as well as not. She's been counting on seeing you for ever so long, Rebecca says."

Mrs. Thurlow nodded gaily. "Why of course, tell Cynthia to come right along. I'll be glad—" and then the smile faded. Why it was strange that Cynthia Burch didn't remember that to-morrow was the missionary meeting. How queer! But perhaps it wasn't to be wondered at after all; she hadn't been to one in so long she'd probably lost count—"

"Well, then I'll 'phone Rebecca that she—Grandma Burch, I mean—is to come?" inquired Mrs. Dale somewhat puzzled at the sudden silence.

Mrs. Thurlow forced a reply. "Yes, yes, tell her to come," she repeated, but without a trace of her former enthusiasm.

The neighbor departed hurriedly. Mrs. Thurlow sitting very straight in her rocking-chair, saw vaguely

a blue-checked gingham whisk thru the gateway. "It's strange," she soliloquized, "how I had that missionary meeting on my tongue's end when she knocked. I'd been saving it for the most special of them all, like a grand climax, and now I can't go," with a long sigh of disappointment. "I'm so anxious to hear that letter Mrs. Doty's going to read about the mountain folks in Kentucky, and Crissy Bell's going to sing—Dear, dear, I just wish I'd told Cynthia not to come. A few days wouldn't have made any difference; Joe'll be down again before long. It seems queer how the Lord let's us be hindered when it's His work— But there, I'm blaming Him when He's given me common sense and a tongue. I'd better be blaming myself for not speaking right up, but somehow I couldn't. If it had been anybody but Cynthia—she's been pindling so long."

Mrs. Thurlow raked over the coals in her little stove and put on the tea kettle for supper, disappointment still visible in her face. "I wasn't thinking of the custard pie," she admonished her conscience as she cut a piece sparingly because of her guest on the morrow, "altho it isn't often I get a taste of one." She sat down at the table and drew her cup of tea nearer with an unusual absent-mindedness. Somehow her thoughts could not get away from the missionary meeting she was obliged to miss.

As Mrs. Thurlow took up her sewing again, half-unconsciously her lips voiced the old-time refrain of her choir-singing days:

"We're traveling thru the wilderness,
Traveling, traveling—"

The dreary monotonous repetition quavered dolefully out on the soft breezes. A young girl passing by paused and looked toward the cottage in surprise, then she turned, ran up the walk and peered in at the window.

"Why, Auntie Thurlow, what are you singing? It isn't a wilderness."

The song came to an abrupt end. "Polly Gay, if you didn't give me such a start! What was that you said?"

"This world isn't a wilderness, it's just the loveliest place! I supposed you thought so, too, Auntie." The flower-like face was reproachful.

Mrs. Thurlow flushed with a sense of guilt. "Of course it is," she assented apologetically. "I guess my thoughts got to running away with me, Polly, that's a fact. I don't know when I've thought of that tune before."

"Don't think of it ever again, will you?" pleaded Polly. "It makes me creepy— You aren't sick, are you?" she asked with a sudden misgiving.

"Goodness no, I don't believe I ever felt better in my life except when I was a young thing."

With a relieved little laugh Polly turned away. Mrs. Thurlow went on with her fine sewing, but her lips were pressed tightly together with the determination that they should not again transgress.

The early morning light found Mrs. Thurlow whisking the last speck of dust from the already tidy house. Long before her guest arrived, arrayed in a clean print gown and best white apron, she was sewing in her old place by the front window.

"Land sakes, but Cynthia does look peaked!" she mentally ejaculated as she watched Joe carefully assist his grand-mother from the low surrey. In a sudden rush of sympathy, two warm friendly hands took the cold, thin ones in a hearty grasp of welcome. "I'm really glad to see you, Cynthia!" There was no pretense in Mrs. Thurlow's voice.

"Are you now, really?" queried Grand-mother Burch anxiously. "Why, do you know, I never once thought of it bein' Missionary Day until I got 'most here, and then I remembered all of a sudden. I told Joe you must have forgotten, too, when Rebecca 'phoned you. Honest now, Mary, didn't you?"

"Of course not," her hostess smiled back. "I never forgot Missionary Day in my life. Don't you remember how I used to mark it out on my calendar a whole year ahead?"

"Yes, yes," Cynthia Burch laughed, and then sighed. "That was twenty yeas ago, Mary. Just think of it, and you've fathered and mothered that society all this time and made a good job of it, too. I wouldn't think of keeping you home. We'll visit real hard until its time for you to go, then I'll lie on the couch and rest until Joe comes. I'd like to go, too, as well as anybody, but the ride's sort of tuckered me. I can't stand's much as I used to." The tired head dropped wearily back against the chair cushion.

Loyalty to Christ

BY J. R. MILLER, D. D.

Loyalty to Christ begins in the heart. We must love Him supremely. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Nothing makes worthy discipleship if love be lacking. In these days Christian activity is emphasized and required. Never was the Church of Christ as active as it is now. This is beautiful. But with all our activity we may fear lest we are not loving Christ as we should.

We are in danger of being so busy in the Lord's work that we cannot be enough with the Lord in love's fellowship. He may say to us: "I like your works, your toils, your service, but I miss the love you gave me at first." There is real danger that we get so busy in striving to be active Christians, so absorbed in our tasks and duties, our efforts to bring others into the Church, that Christ Himself shall be less loved, and shall miss our communing with Him. Loyalty means first of all heart devotion. Has Christ really the highest place in your heart? It is not your work He wants most; it is you. It is beautiful to do things for Him; it is still more beautiful to make a home for Him in your heart. A young man at great cost has brought from many countries the most beautiful materials he could find, and has built as a memorial to his dead wife an exquisite little chapel. Only a few men could do anything so rare, so lovely. But the poorest of us can enthrone our loved ones in our hearts, and the poorest of us can please Christ even more by making a little sanctuary in our hearts for Him.

Then, there must be loyalty of life. If there be true, supreme love in the heart, there should be a shining character. Here again we need to guard against devotion to the work and service of Christ while the impression is not to the honor of Christ. He is very patient with our infirmities and our stumbling; if He were not, who of us ever could hope to please Him? We are inexperienced, mere learners, at first. We misspell our words. We blunder in our grammar. We sing out of tune. Some of us are just beginning our Christian life, and are discouraged already because we have failed to be what we meant to be, and to live as beautifully as we were sure we would live.

Christ does not want us ever to give up. Tho we stumble when we are learning to walk, He wants us to get up and try again. Tho we are defeated in our battle to-morrow, He wants us to rise at once, and keep on fighting. A true soldier may be wounded, may be beaten in many battles, but he never is a deserter, never a traitor. He is always loyal. It is only when we desert Christ, turn away from Him, become false to Him, that we really fail. You never can fail, if you are true, if you are faithful.

There must be loyalty also in character. Here is a man, for example, who bears the name of a Christian. But he is not loving; he is hard to live with, suspicious, jealous, resentful. He has not joy; he is morose, gloomy, a sad man. He has not peace; he is fretful, anxious, restless, full of fear and foreboding. He has not meekness; he is impatient, irascible, unmerciful. Lacking the qualities of love, joy, peace, meekness, can you call such a man a loyal follower of Christ? He may be a strenuous Christian so far as activities are concerned, a prominent church member, a zealous church officer, foremost in the organization of the church; yet he is not a man you would call a beautiful Christian. Loyalty must be Christlike in character, in disposition, in spirit, in the shining of the face, in the lovingness of the heart.

A good woman deplored her lack of usefulness. Yet many knew that her daily life was a constant benediction. She sweetened a home, blessed a household of children and young people, and manifested the love of Christ among her neighbors. Was not that being an active Christian? There is an activity of being as well as of doing.

Loyalty to Christ demands of us the uttermost of sincerity and truth in all our living. God desires "truth in the inward parts." Yet are there not men who claim to be Christians, and are living a lie? There are lives which are honey-combed by all manner of unfaithfulnesses, dishonesties, injustices and injuries to others, and by many secret sins. What does the lesson of loyalty to Christ have to teach us about these things? Are covered sins safely hidden? Are

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* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Happy New Year

BY Z. I. DAVIS

Out of the old year
Into the new,
Leaving the rubbish,
The false and untrue,
Putting behind us
Shadows of night,
Facing the sunrise,
Welcoming light.

Out of the old rut,
Into the way,
Leading us upward
In Heaven's Day.
Vows that were broken,
Now we renew,
Trusting for strength
To our God, who is true.

Up from low levels
Into the plane,
Near to the Father,
Till the refrain
Of Heaven's music
Over us rolls,
Turning our hearts
To the Saviour of souls.

Emptied of self,
Vain glory and pride,
Learning the Word
That shall ever abide.
Turning our eyes
Away from the sod,
Filled with Christ's love
And the Spirit of God.

Let Us Take Time

Let us take time in this new year for the good-bye kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak sweet words of affection to those we love. By-and-by, when they can no longer hear us, our "foolishness" will seem more wise than our best wisdom.

Let us take time to read the Bible. Its treasures shall last when we shall have ceased to care for the war or political parties, the rise and fall of stocks, or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies, which we often omit because they are small, will some day look larger to us than the wealth which we covet or the fame for which we struggle.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all when one touch of His hand in the darkness will mean more than all that is written in the day-book and ledger or in the records of our little social world.

Since we must all take time to die, why should we not take time to live—to live in the large sense of a life begun here for eternity.—Selected.

A Unique Home Sunday-School

BY J. MERVIN HULL

For years a gifted Christian woman in Boston has conducted a remarkable Sunday-school in her own home; a Sunday-school peculiar to itself, but having many features similar to the Home Department.

This Sunday-school, like many other noble efforts, had its origin in a great sorrow. The only boy of the family, little Kendall, five years of age, was taken very sick. As he lay on his mother's lap, she sang to him,

"Jesus loves me this I know,
For the Bible tells me so;
Little ones to Him belong,
They are weak, but He is strong."

As the song continued the sweet, faint little voice interrupted, "Mamma, that means me."

And so indeed it did. Very soon the little one went to be with the Strong One in whom he trusted. The wound went deep into the mother's heart, and yet her sorrow did not make her selfish. In remembering the little one whom she had lost, she did not forget other little ones who still remained about her and who were never taught about the "Strong One," who had taken little Kendall to Himself. In memory of her dear little boy she undertook a work for the little ones of her own neighborhood, especially those who had no Christian privileges, such as were so precious to her.

She began to invite these children to her own home for a Sunday-school. She knew that it would be useless to invite them to her own church and Sunday-school, because the parents of so many of them were prejudiced against the Christian Church. So she went out upon the street and began to invite them at their play. The first Sunday twenty-four children from five to thirteen years of age gathered in the two parlors.

From this beginning the school grew rapidly, so that for the past five years the house has been crowded each Sunday. The feeling of the children about coming is illustrated by their punctuality. The session begins at three o'clock in the afternoon, but many of the children arrive before half-past one. "This," said the lady, "was encouraging to the spirit, but perhaps not quite so much to the body, for if the children were left alone, they would bang on the piano, slide on the carpets, thump each other on the head with the hymn books, not to speak of more objectionable performances."

As time went on, the Sunday-school overflowed the parlors, sitting-room, and other rooms of the house, even taking possession of the kitchen for a Primary Department. There thirty or forty little ones have assembled every Sunday. Set tubs became a table, the real table being consigned to the pantry. And still the little ones came, and the question was how to provide for them except by sending the kitchen range to keep company with the table.

It would seem as if this task in time would become burdensome, but always in the superintendent's heart was the memory of the dear little one who had passed away and of the loving Master who had called him home. So that we can understand how this woman wrote the following words in declining an invitation to take charge of a department of two hundred and fifty children in another Sunday-school.

"I realize that my task is a difficult one—it takes my life, but it is well worth it. Only one thing can keep me here, and that is the Master's will. If I leave here to take a class, to whom, whether I go or not, the Gospel will be preached, who will point to Christ these boys and girls? Who will open a house for a Sunday-school?"

And so during all these years the work has constantly grown. Some of its results are visible. A number have openly confessed Christ as a result of the teaching which they have received there. But many of the results will not be fully developed for generations, and only in the light of eternity will the blessed influence of this Home Sunday-school be fully realized.

Discouragements

If you are looking for discouragements, you will find plenty of them. There were enough of them in existence at the time of Christ and the apostles to cause them to stop their labors, but they didn't. They went right ahead. There were enough of them in the centuries of persecutions which followed, to cause the defenders of the faith to give up in despair before they faced a martyr's death, but they didn't. They went right ahead. Now while the Gospel has gone on in its conquering power, and is being preached in almost every nation, these discouragements are still here. Shall we yield? No. We have the same faith, the same promises. What we look upon as discouragements are but the elements of opposition which every true soldier of the Cross must fight against to win the crown. The only difference between our discouragements and those which our fathers encountered is this: We feel our discouragements, we read about theirs. It makes all the difference in the world whether we are brave at long range, or in the face of immediate opposition. God will give us grace to overcome if we are faithful to our trust. "He that overcometh shall inherit all things."

Denominational

Installations

In accordance with the instructions of the respective District presidents, the pastors named below have recently been installed in their various new charges:

On November 7, 1915, Pastor M. Kurschat at Tulare, S. D., by Pastor K. Zeyher.

On November 14, 1915, Pastor E. H. Eilers at Remsen, Iowa, by Pastor M. J. Dammann.

November 21, 1915

Pastor G. A. Niedergesaess at Harvey, Ill. (hereafter secondary charge with Blue Island, Ill.), by Pastor John Goebel.

Pastor R. Niebuhr at Dertoit, Mich. (Bethel Church), by Pastor O. C. Haass.

November 28, 1915

Pastor R. C. Lucke at Staunton, Ill., by Pastor W. Riemeier.

Pastor C. T. Rasche at West Burlington, Iowa (St. Paul's Church), by Pastor J. Erdmann.

Pastor W. F. Hetzel at Germania, Mich., by Pastor E. W. Pusch.

Pastor F. C. Schmidt at Moorehead-Barnesville parish, Minn., by Pastor K. Zeyher.

December 5, 1915

Pastor Theodore Merten at Lorain, Ohio, by Pastor W. L. Bretz.

Pastor J. Goffeney at Johnson Tp. parish, Ind., by Pastor J. Overbeck.

Pastor Theodore Wobus at Henderson, Ky., by Pastor H. J. Schiek.

On December 12, 1915, Pastor J. Soell at Metropolis, Ill., by Pastor G. Plassmann.

Dismissal

At his own request Pastor E. Rall, at present sojourning in Switzerland, has, with the consent of the honorable President General, been granted an honorable dismissal from membership in the German Evangelical Synod of N. A.

J. Ernst Birkner, President Iowa District

North Illinois District

Pursuant to a resolution of the District conference the officers of the North Illinois District have appointed the following District Commission on the Common Welfare:—Pastors: D. Bierbaum, Freeport, Ill.; G. Bohn, Bensenville, Ill.; and F. Bosold, Mokena, Ill.; with the representatives of St. Matthew's Church, Chicago, and St. Paul's Church, Elgin, Ill.

Geo. W. Goebel, Pres. N. Ill. Dist.

Called Higher

On December 11 last, Pastor emeritus J. J. Fink, for several years an invalid, was suddenly and unexpectedly called to his reward at St. Louis, Mo.

On December 15 last, Pastor emeritus Caspar Ruegg, South Germantown, Wis., was delivered from the body of this death. Obituaries will follow.

The First \$75,000 of the Jubilee Offering

Yes, we have them, thru the cheerful co-operation of our churches, the faithful labor of our pastors, and the tireless efforts of the committee-members. It is hardly probable that the full \$150,000, which we had set as a goal for our efforts, will be reached. A very much closer approach to this figure could have been made if the business depression in many sections of the country had not limited the earning capacity of our people; if the needs of the sufferers in Europe had not claimed a large share of our contributions; if many pastors had shown more love and earnestness in their activity, and if a large number of our churches had shown a better appreciation of the work and the problems of the Church. Our aim was not too high for our ability, and still less so for the actual needs of our work. If all the outstanding offerings of individuals and churches shall have been sent in we may consider the offering as closed, and it may be that the total amount after all will reach the sum of \$90,000, which would, however, be only a little more than half of the proposed amount.

But this substantial financial result is by no means the only gain we have derived from the Jubilee Offering. Have we not passed thru a great and thrilling period? Have we not obtained a clearer view of the great principles and ideals of our Evangelical

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"I will make you Fishers of Men"

In the many and varied Phases of its Country-wide Work, the Home Mission Activity of the Church represents the Mind of the Master—anxious only to seek out and to save

A Request

The undersigned would be grateful for addresses of people of the Evangelical faith located in Stockton, California, as he expects to visit that locality as soon as possible for the purpose of founding a mission there. Thanking you in advance,

Edwin A. Ahrends, No. 12 Hitchins St., Lodi, Cal.

The Evangelical Academy at Fort Collins, Colorado

Our school is again in full swing. While it was not possible to begin the school year on Nov. 15, as was originally planned, because most of our pupils were still busily at work on the sugar-beet farms, we did make the beginning on November 22. In the opening service Director Jans spoke on Prov. 23: 26, "My son, give me thine heart, and let thine eyes delight in my ways." This was followed by reading of the rules. Pastor P. Jueling, chairman of the board of control, was also present and greeted the students. We have seventeen students this year and every place is taken. One of our pupils has been sent to Paul, Idaho, to help out in general and to give catechetical instructions. (Near Paul, Rev. Leesmann has his field; the people come from the Russo-German congregation near Sugar City, Idaho. They all live on homestead land.) Many of our students often go to LaSalle, Colo., to preach there. For our unmarried students we have now rented a separate building, so that they are no longer compelled to live with families, and have more time and opportunity to study. Our eight beds are all supplied. With reference to the lectures, Pastor G. Tillmanns instructs in the Old Testament and Church history. The Director instructs in Christian morals, religion, religion, Latin, German, and also in Botany and Physiology, the latter two in English. Mr. Sargent teaches English and algebra. Instructions begin at eight thirty and close at four. Our pupils come from Manitoba, Canada, Lincoln, Neb., Greeley, LaSalle, Windsor and Ft. Collins, Colo., and with few exceptions, from our Evangelical congregations. One of them is a Canadian refugee as the English government took him for a spy, altho he was born in Russia. Another has a sister and brother-in-law in Bessarabia, (South Russia); the latter, who was an Austrian subject, was transported to Siberia, and the sister was taken to some other place. We are particularly affected by the war as it robs us of the opportunity to obtain the necessary books from Germany, and as a result the Director's typewriter has to reproduce much of the necessary lesson material for the students. Many friends have thought of us in the past—may God reward them—but we need many more to help us build up and strengthen our institution for its important work. Who will help? Wishing all the readers of the Herald a most blessed and happy New Year,

J. Jans, Dir. GES. Tr.

This and That

While out West last summer I had an opportunity to preach in Salt Lake City, the Zion of the Mormons. Only a few of the many Germans who live there showed up on this occasion, and for this reason I have a better recollection of the few who did attend. Now I am in receipt of a letter from our missionary worker there in which he says: "Do you recall the two young ladies who attended your services: Miss B. from Pastor Y's congregation in Ohio, and Miss Q. from U? The latter had to undergo an operation and the former has married a Mormon. I met her on the street-car while on my way to the hospital to visit Miss Q. and she told me that it was their intention to travel to San Francisco, but as Miss Q. had taken sick, she had changed her plans and expected to go to Ohio. On the following Sunday she attended church and told me she would leave on Wednesday. The following Sunday Mr. S. said to me: 'Do you know that Miss B. married a Mormon last Wednesday and is now on her wedding trip?' I had not expected this as she had repeatedly spoken against the Mormons. From day to day it is becoming more and more clear to me how many girls from the East meet their downfall in this unholy Zion.

Oh, how often, dear reader, do we have to exper-

ience such backslidings. People who have been baptized, confirmed and raised in the Evangelical Church come to the West, forget their church affiliation, or, after attending for a short time, finally succumb to temptation and drift away from the Church altogether, no matter how much we warn and caution them regarding the methods of the Mormons, who are never satisfied with the little finger but must have the whole hand, yea, body and soul. Most of our Evangelical Christians out here must have met with the Mormon missionaries as they travel in couples thru-out the western States distributing tracts. Even my own wife was delayed in her work for an hour recently when two such Mormon missionaries called on her and tried to prove to her that the Bible is insufficient for eternal salvation without the later revelations as received by the prophet Joseph Smith. Exercise your authority in your home. Keep them out. Burn their tracts. Or would you save samples of poisonous pills if they were brought into your house? If you did, you alone would be to blame if accidents occurred thru them. If new revelations and truths are offered you, such as Joseph Smith (of the Mormons) or Mrs. White (of the Adventists) have to offer, decline to receive them. Both of these sects are very active in the West, and I would therefore warn you. Instead you should strengthen the hands of our missionary workers so as to enable them to distribute our Friedensbrote and the Evangelical Herald in place of such tracts and pamphlets, which contain nothing but lies. Our postal laws will not permit that sample papers be sent to one address for any length of time. Where can we find an Evangelical Christian who would be willing to pay for one or more of these papers so that our missionary workers must not be deprived of their main stand-by? How would it be if some of our societies would purchase twenty-five, fifty or 100 copies of the Kalender or Year Book and place them at the disposal of the home mission boards to be sent to the various workers free of charge? If a merchant wants his business to expand he advertises it to the best of his ability—Our Evangelical Church has goods far more valuable than they. Help us to advertise them and to bring and to keep our Church and our work before the people. That will be real mission work.

J. Jans. GES. Tr.

The Immigrant Mission, Baltimore, Md.

In writing this I am still influenced by the impression received at the Jubilee celebration in the Hippodrome. There I had the opportunity to see people. The thought came to me: If only the German ships would again bring us such hordes of immigrants, who seek their relatives or who wish to improve their condition, and to whom we might bring the Gospel which was neglected, or perhaps despised by them in the old country. Our opportunities at the present time are much better than they were seventy-five years ago, but we do not take advantage of them. Such a multitude I could observe here every week, and now they have to bare their breasts before the enemy in order to protect their homes and families.

To-day we had a most welcome visit. Pastor Locher brought the Rev. Digel, chairman of the Board for Educational Institutions, who wanted to see our Home and hear something about our mission. I showed him two steamers from Bremen which are moored at our docks, and explained the detail, which brought me into empty and forsaken quarters where I had been very much at home in days gone by. The outer appearance of these ships is on the same order, they seem to shirk from inspection. The rooms and gang-ways which formerly buzzed with activity, where seamen, sailors, stokers, stewards and officers busily swept back and forth, are now quiet and empty; hardly any of the crew are visible as only a few men are on duty, the others are busy at some other occupation on shore. I dread the winter, when they may return—a few forerunners have already put in their appearance. It is then that shoes, clothing, meals and lodging will have to be supplied. Who can and will send me the most necessary articles? Shoes are very much in demand—who can supply me with some? Large sizes, please; Thank you.

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Denominational

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Church? Have we not been aroused to a better conception and understanding of the problems of our Church? Have not our hearts been warmed and inspired by the general celebration of the anniversary? Have we not learned to take a greater interest in our Church, is she not worth more to us after we have gone down into our pockets for her needs and done something for her? Shall the soil thus plowed up not be capable of bringing further fruit?

That the soil has been thus plowed up is a distinct gain, and surely ought to produce new and better crops. What we might expect is:

1. *More systematic giving.* To his church at Corinth St. Paul proposes, 1 Cor. 16: 2, that "upon the first day of the week each one of you lay by him in store, as he may prosper, that no collection be made when I come." How many of the 270,000 Evangelical communicants is willing to undertake doing this during 1916? If all would lay by only *two cents per week* or one dollar per year, as an extra offering that would mean \$270,000 by the end of 1916, or nearly four times the outstanding balance of the Jubilee Offering.

2. *Scholarships for our educational institutions.* The Committee on Benevolences has adopted this idea as a part of its program and herewith proposes it to our churches and their members. The time has come when our educational institutions can no longer live from hand to mouth, but must be placed upon a sound and permanent financial basis. The present indebtedness amounts to \$75,000. Thirty-five per cent of the Jubilee Offering is to be set aside for their use, which will not even pay one-half of the debt. Board and tuition for one student at Elmhurst costs \$150. The interest on a scholarship for \$2,500 at six per cent would keep one student, and many an earnest young man, unable to procure the means for studying for the ministry, would be willing to go to college if such a scholarship were available. What a blessed career such a scholarship would open to many a faithful, earnest young man in our churches! We put this matter up to our well-to-do members and churches, and the various Districts, with the urgent request: Give us scholarships, so that the institutions where our ministers are being trained may be placed upon a firm financial footing.

Is it expecting too much when we look forward to such a fruitage of our Evangelical Jubilee? Let us not be satisfied with the joyful prelude to the seventy-fifth anniversary of our Church, nor with the uplifting and inspiring celebration; let us rather see to it that its echoes may continue to awaken our people to a new and higher conception of their duty.

Wishing all our readers a blessed and prosperous New Year, and the Church as a whole a new increase of faith and love that will express itself in deeds and service.

H. Bode, General Treasurer.

Missouri District

St. Louis

On November 14 last St. Luke's Church observed in a fitting manner the forty-fifth anniversary of its organization. A feature of the occasion was the sermon by the venerable Dr. Haerberle, who, as pastor of St. John's Church, had taken a lively interest in the organization and development of the congregation. With accustomed vigor he struck the keynote of the occasion with his discourse on Phil. 4: 4, encouraging the members of the church to rejoice in the Lord, and portraying the everlasting joys of the redeemed in heaven that awaits the faithful Christian. The writer spoke in English on 1 Cor. 15: 58, showing how St. Paul encourages us to cultivate the steadfastness of faith, the growth in love and the certainty of our hope. Pastor H. Walser, who has served the congregation for the past thirty-four years, read a brief history of the congregation.

The first beginnings of St. Luke's date back to 1869, and were undertaken by Pastor Rehsteiner at the instance of Pastor Roeder of St. Peter's. His successful labor was interrupted after a few months by his visit to Europe from which he did not return. To prevent the scattering of the little flock, Mr. H. Maul, a colporteur, ministered to the members as best he could until a new pastor could take charge. In October, 1870 sixteen families organized themselves into St. Luke's Evangelical Church and boldly purchased a building site at Jefferson Ave. and Scott St. A few

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THE EVANGELICAL CHURCH IN THE YEAR OF HER JUBILEE

With the Roots of her Teachings and Principles deeply imbedded in the rich Soil of a Great Past the Evangelical Church in America looks toward a greater Future for a fuller Realization of her high Ideals

PAPER READ BEFORE THE CONFERENCE OF THE PACIFIC DISTRICT BY PASTOR J. KROEHNKE, SAN FRANCISCO.
FROM THE GERMAN BY PASTOR J. J. BRAUN.

II

The committee on the judiciary disposed of this extremely important matter by silently allowing the execrable document to glide into the waste basket. A similar proceeding in other cases would have saved committees and conferences not a few unpleasant hours, while at the same time yielding good results. In other words: in some cases we had rather too much than too little discipline. There was too little discipline, usually, when congregations came into consideration. Timid brethren were wont to call attention to the fact that a congregation might withdraw her membership from the Synod, if being party to a suit she did not receive sufficient consideration. To be sure, one must admit that it would be most unfortunate for us if we could not find a hearing for all reasonable opinions and were subject to papal dictates.

Present Tendencies

The fact that there are fewer cases of discipline to-day than formerly is not due so much to the new rules of our court proceedings, which the majority of us have read perhaps once out of curiosity, and that hastily; but rather to the fact that at present we are able to fill more vacancies with men educated in our seminaries than was formerly the case. The situation would be critical indeed if a five or seven years' course in our own seminaries could not produce pastors who are much more in harmony with our spirit and institutions than those who come from other institutions or denominations. The writer well remembers how the pioneers of our Synod guarded against an inconsiderate, rigid church polity, and we may well be grateful to them for counteracting any undue centripetal force in our Church. As it is, it will be a long time before anything like a bureaucracy develops in our midst. It seems strange that in spite of the prevailing fraternal-republican spirit the conventional phrase: "*ehrwuerdig*" (honorable) has with all meekness won such prominence. (The custom is probably not as prevalent as was the case formerly and can hardly be said to exist where the English language is used. *Ed.*) The brotherly spirit of tolerance, forbearance, friendliness and goodness is not a dubious diplomacy or of weakness; this has been abundantly proven in the course of these seventy-five years. Every assault upon our position has been repulsed with all firmness. The desire to insert the Lutheran wording of the Ten Commandments into our Catechism sprang largely from motives of utility and fortunately met with no response. Nor was it due to denominational obstinacy that the suggestion to add the term "Lutheran" to our official name was repeatedly rejected, but rather to a sense of honor that revolts at even the appearance of denying one's real character.

The Language Question

How the spirit of the fathers will hold its ground when the English language becomes dominant among the younger church-going generation is the object of a not uninteresting speculation. One would not expect that a policy of accommodation in the language question would bring about a different spirit as long as the way of thinking remains German Evangelical, (using the word *German* to denote a state of mind rather than the language) and the appreciation of the deep, true sentiment which is characteristic of the German type of religion be not dulled but carefully cultivated in church and home. But if widespread imitation of the ways of American churches sets in, because the latter seems to have greater power of attraction, it would not be long before a new character would have developed, and our Synod would no longer be Evangelical in the present sense, but actually a new church body alongside of many other denominations with old names. (It may not be out of place to add in this connection that there seems to be no danger of the imitation above referred to as far as the official representatives of English Evangelical work at Eden Seminary and Eden Publishing House are concerned. The

one compelling reason for the introduction and extension of this work has been the imperative need of making our English-speaking children and children's children in Evangelical churches familiar with the true Evangelical spirit and attitude which is inseparable from the German state of mind. There is no better and safer way of guarding against the mere imitation of other churches than by promoting the circulation of English Evangelical literature. *Ed.*)

Our Educational Institutions

In these a work is being done that attracts as little attention as the activity of the heart of our body which, always active, sends the blood thru our arteries invisibly, inaudibly. Marthasville, Cincinnati, Elmhurst, St. Louis—what changes in the progress! In Elmhurst we boys and young men began to conjugate *amo*, there we tried our all-wise boyish criticism on the professors and received in return on our reports the marks "poor," "unsatisfactory," "satisfactory," "good," "very good"—according to the conscience (or the mood) of the worthy gentlemen that wielded the scepter. We of the older generations who with historical accuracy date their Elmhurst college existence back into the seventies of the last century, remember with undying devotion the charitable Seminary bakers and Seminary maids who occasionally assisted a bankrupt stomach to an honorable estate, by surreptitiously distributing extra rations. May they receive the mundane reward, the little plot of ground in which milk and honey flows, as it was promised those Israelites that had left Egypt under twenty years of age, and of whom it is written Exodus 12: 36: "And they despoiled the Egyptians." At the time we did not understand the *amo* at all, but it dawned upon us in the "Old Seminary" when we proclaimed to the rocks: *kat'ab, kat'ba, katab'ta*, and these then sent back the reverberating echo: *katab'nu!* We did not profanely cut the *amo* into the sycamore and the linden trees, at the worst, we scribbled it into our exercise books; but not until later did we appreciate its significance and its ramifications. In spirit we see our Alma Mater in silver-haired glory—it is the old Seminary. Thru weal and woe she served faithfully and can look benignly and with a mother's pride upon the host of her children, grandchildren and great-grandchildren. That which aging she could herself no longer accomplish, she committed to the hands of her daughter at Eden, St. Louis. True, we did not love our Alma then as we did later on, or as we do now. Sometimes, and especially when seated at the table in the dining room, we thought she treated us like a step-mother. Cornbread, bacon, molasses, bread,—this was the regular bill of fare with two changes during the week and three changes as a special favor on Sunday. From the viewpoint of art, this was masterful, for do not the motives of some artists recur frequently?—Let everyone that is acquainted with the faithful, motherly work of the younger institution at St. Louis and her governess at Elmhurst (This surely ought to include every member of the Synod), let him present a birthday gift that will raise her above all cares. These institutions are, if a slight change of figure be permitted, our mothers and without them we would be orphans. So also are we devoted to the memory of our teachers and the officers of our seminaries,—their names are most closely interwoven with the history of our Synod. To ward off any suspicion of wilful and criminal neglect, the writer desires this anniversary year to rear a memorial to one of the staid and sturdy characters of the "Old Seminary," the Seminary mule, "John." John has attained fame. During the Civil War, when rebel hordes had secretly led him away into their awful camps, he returned to his Union master with the same secrecy that attended his departure. Later the hired man in a fit of anger proposed to him the insidious question, who was really the mule, he, the hired man, or John. Whereupon the latter maintained a discreet and philosophic silence. Merely for the sake of her kinship with John the name of his sister "Kit" should be mentioned. She

was the express type of a British suffragette—self-conscious, obstinate, full of destructive tendencies, especially in her hind legs.

The Denominational Periodicals

There are beautiful "leaves" on the tree of our Synod. The first, a product of the denominational spring-time, is the "*Friedensbote*." Other leaves soon followed in the form of periodicals and books. Thousands have hearkened understandingly to their rustling and whispering, when storms have swept over Church or State, or when in times of ominous calm or oppressive eat of tribulation scarcely another vitalizing breath could be felt. According to the need they provided incentive or refreshing shade. The oldest of our papers has maintained its youthfulness. Everyone that loves justice and truth is delighted with its fine virile attitude and its candor, especially in these hypocritical times. The younger brother, "*The Herald*" can well stand a comparison with the older messenger. Both are closely related and come from a good family.

Conclusion

We can face the future hopefully, for the cause of

our Synod is God's cause. Up on the Russian River at the base of Fitch Mountain, there stands a *Sequoia gigantea sempervirens*—a California giant cedar. Her crown has been swept away by storm or lightning. Her trunk is deeply wounded with ax and fire by the ruthless hand of man. But she continues growing, stands firm and straight as tho she had never suffered injury. She holds her strength because her roots go deep into the soil. Her trunk is hollow and affords a cool retreat for the weary traveler. Let her be an example.

Our Synod has passed thru many good and evil days. She has suffered injury, but the sun of God's grace as also shone upon her. She has remained and will remain *sempervirens*—evergreen—inviting the plodding wayfarer to a season of rest and refreshing, for her roots go deep into the soil of Scripture. "We regard," so says our creed, "the Scriptures as the sole and unerring guide of our faith and conduct." Following the first Psalm, this is our wish and prayer for the Synod on her seventy-fifth birthday: "May you always be like a tree planted by the rivers of water, that brings forth its fruit in its season and whose leaves also shall not wither, *'sempervirens.'*"

The Federal Council and the Rural Church

The rural Church that would really succeed Today needs to study its Task from every Angle, the Economic and Social Aspect as well as the religious, and to show intelligent Interest and Sympathy for every rural Need

II

WHAT IS TO BE DONE TO CHANGE THE SITUATION?

Naturally there is just as much difference between communities as there is between individuals, therefore the suggestions as exploited at this conference are not applicable in every particular to every country church. It is imperative, however, that both, the country parish and its minister, receive the new vision of the country church. Here is given in brief the outline of the function of an ideal country church.

a) The function of the country church is to create, to maintain, and to enlarge both individual and community ideals, under the inspiration and guidance of the Christian motive and teaching, and to help rural people to incarnate these ideals in personal and family life, in industrial effort, in political development, and in all social relationships.

To give church leaders, both preachers and laymen, a clear view of the fundamental aspects of the rural problem it is suggested, that a survey of the field be made, to discover neglected individuals and families, to ascertain the conditions which determine its work, and to learn what movements are entitled to its guidance, interest and support.

b) Each country church is entitled to have preaching every Sunday in every field. Topics and texts should be selected with rural setting. Just as Jesus adapted his message to his hearers, by using illustrations taken from the life of the farmer and the fisherman, the housewife and the home, so the country minister should endeavor to make the truths of the Bible plain in terms that will be understood by his hearers.

Religious use should be made of special days, like Harvest Home, Thanksgiving etc. with special references to rural environment.

Clubs can well be organized within the church for community service projects, to discuss community work, such as temperance, public health and sanitation, good roads, consolidated schools, better farming and better farm homes.

The church should co-operate with the extension work, as carried on by the agricultural colleges of the State.

It was even suggested, that the church should help to promote co-operation among farmers in their production, buying and selling.

c) To prevent the overlapping of many little organizations, it was seriously urged that groups of country churches, with natural and social affiliation, should unite for the study of their special field and for more efficient use of their resources in meeting its needs, thus forming a church federation, just as the city churches are federated for promoting common interests. Churches should consolidate where only one church is needed in the community. Even where

organic unity is not procurable, a federated church, each society preserving corporate identity, but all uniting in worship and work, should be formed.

This will undoubtedly be the most difficult part of the program to carry out. It may take years before the churches and their officials will realize that the Kingdom of God must absolutely go ahead of private or even denominational interests.

The Pastor's Part

d) One great task in the work of the rural pastor of to-morrow will be to preach contentment with rural life and adequacy of the country as a life investment, to encourage the ownership of the farm, not merely as a means to make a living by renting it to others, but as a permanent residence which, when properly equipped and improved, makes the most desirable place of living.

e) To make all this possible an essential thing is the proper training of students for the ministry for this particular work. The country church, to be efficient, does not want a one-year man, nor a two- or three-year man, but one, who is willing and glad to make the country pastorate a life work. It was recommended that every seminary should give special opportunities to students who show a distinct aptitude and inclination for work in rural churches. This could be done, by adding to the general course elective courses in "The Country Church as a Community Center," "Rural Sociology," and other similar subjects. This does not require the country minister to be trained in agriculture, but merely does it require of him, that he should be sympathetically and intelligently interested in the work of the farm, not only for the purpose of making himself agreeable, but especially that he might be able to promote the religious interests and develop the religious life of his community more intelligently.

For country pastors who are in the work, special reading along these lines was commended to prevent spiritual stagnation, and to enrich and stimulate his mental and spiritual life.

To be able to accomplish the best and to find pleasure in his position every country pastor should be provided with an adequate salary, which gives him an added inducement to put forth his best efforts.

To what extent all these recommendations and suggestions found the official sanction and approval of the Executive Committee of the Federal Council of Churches of Christ, I was unable to learn. But there is no need to wait until we are morally urged or compelled to take these steps in improving the efficiency of the rural churches in our Synod. I hope that there will be Evangelical pastors and churches, who will be in the front rank of those who seek to remedy the faults and mistakes as evidenced by the decline of the rural church and its influence upon the city and the nation.

Extracts from some of the Addresses

"The most vitalizing thing in the world is Christianity. When I think of the rural church I wonder how far it is going to vitalize the lives of the community in which it exists. I believe that where the school house is inadequate, and even where it is adequate, the most vital social center should be the church itself. It seems to me the country pastor has an unparalleled opportunity to be a country leader. . . . In a farming community one of the things that the Department of Agriculture at Washington is trying to do is to show the farmers of the country the easiest and best methods of co-operation with regard to marketing their crops. The church ought to lend its hand to that."—President Wilson.

"The time has come when denominational co-operation in rural church life is practically essential to any great social and religious movement."—Rev. John M. Moore, Nashville.

"Country churches should co-operate with agricultural experiment stations, or colleges, to help secure federal funds for these thru the Smith-Lever act."—President W. O. Thompson, Ohio State University.

"Longer land leases, to make the tenant a reasonably permanent citizen in the community, and co-operation instead of competition, are necessary for a prosperous country church."—Henry Wallace, Des Moines.

"The country church that opens the door for the biggest and best chances to its girls will find added life for the present and future years."—Miss Jessie Field, New York.

"The church ought to be strongest in the rural places. It is proverbially and horribly weak there. The aloof denominational attempt at this problem has proved a flat, ridiculous failure."—Fred B. Smith, New York.

"The earth is the Lord's, but not the landlord's. Unless the tenant system is remedied, the end is either an inferior, subservient peasant class, as in England, or a rebellious group of agricultural workers with class hatred growing among them."—Rev. Harry F. Ward, Boston.

"The church must be built around needs, not around creeds."—Ralph A. Felton.

Missouri District

Continued from Page 5

months later a small church building was erected, which is still standing and was last used for a school building and for society purposes.

Pastor A Reusch was the first regular pastor of the church and labored diligently and faithfully on this his first charge. After he had accepted a call to another field, Dr. W. T. Jungk, now editor of the "*Friedensbote*" was chosen pastor. During his pastorate the second and larger church was built and the work extended and developed. After his resignation the present pastor was called. Under his direction the parsonage at Jefferson Ave. was erected, and, when it became clear that the old location was no longer suitable for church purposes, a new site was purchased in a quiet residence section of the city and a neat and substantial church and parsonage built thereon. The old property was sold on favorable terms and the church now enjoys a well-equipped and beautiful new home.

The anniversary service, which was well attended, was beautified by fitting decorations, by uplifting songs and anthems and well-rendered organ selections. May the festive occasion not only be long remembered, but also serve as an encouragement and a new impulse to remain steadfast and immovable, always abounding in the work of the Lord, forasmuch as pastor and people know their labor is not in vain in the Lord.

S. Kruse.

Salem Church, St. Louis, celebrated its thirtieth anniversary in two services on Sunday, Nov. 28th. Tho the weather was inclement strong audiences gathered in the beautiful church in both services. The morning service was opened by the pastor in charge, the Rev. Hermann Walz. Rev. L. Haeblerle, D. D., delivered the first address in German and very fittingly sounded forth the great Advent message of Zechariah 9, 9 interweaving it with the expression of joy and gratitude for all the blessings the Lord has bestowed on Salem Church during the period of thirty years. The venerable speaker, being in his 78th year,

Concluded on Page 8

"Examining the Scriptures daily, whether these things were so"

January 16, 1916. Second Sunday after Epiphany

Helps for a Good Meeting

Rev. Henry Katterjohn

HOW TO WORK WITH OTHERS

- M. Jan. 10. Co-operative Offerings. Exod. 25: 1-9.
T. Jan. 11. Building Together. Neh. 4: 1-18.
W. Jan. 12. Effect of Envy. Num. 12: 1-10.
T. Jan. 13. Strong Humility. Rom. 15: 1-7.
F. Jan. 14. Mutual Respect. 1 Pet. 5: 1-7.
S. Jan. 15. Use your Gift. Rom. 12: 1-8.

Sun., Jan. 16. Topic—How to Work with Others. Isa. 41: 1-7.

Suggestions to the Leader

Give a practical demonstration of co-operation by asking all the committees and officers to assist in the making of the program. Assign every committee some definite place, call on every officer to do something, insist on the superintendent of the Sunday-school and the pastor assuming some responsibility,—and above all, plan to have the members take part in the meeting. This meeting is to show how all the agencies of the Church, the congregation, the pastor, the Sunday-school, the young people's society and all other organizations must *work together* for the accomplishment of the one aim, *the development of a Christian personality in the members of the church*, old and young. It must also demonstrate that this cannot be effectively accomplished unless all join hands, working together towards this one aim.

The old fable of the clock, the father who asked his sons to break the bundle of sticks, the motto of our country, "In Union there is strength," will illustrate the topic. Jesus called twelve disciples of different temperaments and abilities, who thru their union could overcome the world. But standing alone, the world would overcome them, as the fate of Judas, and the sin of Peter proved.

The Topic Presented

Read in connection with the Scripture Lesson assigned Psalm 133; John 17: 20-23; John 15: 1-11; 1 Cor. 12: 12, 13, 27.

The present war has demonstrated the effectiveness of thoro organization. Confronted by enemies whose total resources are far superior to hers, Germany has nevertheless not only held her own, but has encroached far upon her opponents' territory, and has neutralized the effectiveness of England's great navy. To-day the world appreciates the values of organization, and realizes that the thoroughness with which Germany's resources and men were organized has given her the advantage in the present conflict. *What is organization?*

1. A careful invoice of our resources. It is an honest statement of our strength in numbers and ability. In our work we must know who are our dependable members, we must be familiar with their ability.

2. A careful investigation of the work to be done. Organization will provide for the possibilities, and will furnish the men to meet the opportunities. Many societies and organizations meet their Waterloo when the impossible and unnecessary is attempted. Defeat weakens the enthusiasm of a society, and makes aggressive work impossible. Be careful in determining the things that are possible.

3. A careful assigning of work to the proper individuals. Select the right persons for the right job. In a clock even the dead weights have an important duty. In a society the dead weights ought not kill interest, but arouse interest in others. Their lack of enthusiasm must serve to urge others to action, if these have recognized the great opportunity for helpfulness that is presented to them.

4. Organization implies true, consecrated leadership, such as will march a little bit ahead of the company, and whose voice of urging and good-cheer can be heard to all who follow. The leader must time the action, direct the campaign.

How can we work with others?

1. We must arouse interest by *high ideals and aims*. Bring home to each one the truth that it is his work we are endeavoring to do. The great ideal of service is to bring men into contact with their Saviour, Jesus Christ, and His saving power. Every member must be shown that he is responsible for a certain part of this work. I know of one Sunday-school where the adult class was organized in this manner. The first meeting of the class consisted of only four men. But the leader of the class closed the

door against further increase. Then he set himself to work to instruct and enthuse these four men, giving them a vision of the great things to be accomplished, and arousing in them a burning enthusiasm to do just this one thing. In a month the pastor set them to work winning others. This time eight others were won. Again the doors were closed to further accessions. But the new members were instructed as faithfully as the old ones had been. After a month these too were sent out to win others. In this way leaders were developed, and the class was taught how to co-operate. To-day this church has the largest Sunday-school and possibly the largest men's class in this country. Was this not the Master's plan? We are too anxious to have *immediate* results, and do not sufficiently emphasize the need of preparation for service.

2. We must support each other in the work. The tenth Commandment forbids our subtracting even in thought from our neighbor's possession. But the Golden Rule commands that we add to our neighbor's welfare and strength and happiness. Neighborliness is the charm of a community, the assurance of character. Selfishness subtracts from one another, neighborliness adds to the good spirit of the community. The least we can do is to encourage others, (V. 6). The carpenter, goldsmith, blacksmith, tinner (V. 7), smooth the path for one another. They represent efficiency thru co-operation based on love for each other. We must realize that we are our brother's keeper in more ways than one. There is need of doing first those tasks that fit into the tasks of others, that no one need wait on us.

Let us begin our work in the spirit of the Master, and continue it in the spirit of love and fellowship. Our aim must be to win others for Christ and the Church, but this aim can be realized only when we all work together.

Some Questions on the Topic

1. Illustrate the need of co-operation thru the example of erecting a building.
2. What kind of a worker makes work easy?
3. What kind of a fellow-worker makes work hard?
4. Why ought a Christian be the best kind of a fellow-workman?
5. How can your society be thoroly organized?

Some Scripture on the Topic

Psalm 133: 1; Isaiah 52: 81; Matt. 23: 8; Acts 4: 32; Rom. 12: 16; Rom. 14: 19; 1 Cor. 1: 10; 2 Cor. 13: 11; Eph. 4: 3; Phil. 1: 27, 2: 2; 1 Peter 3: 8.

A Prayer

We pray for the mind of Jesus Christ to guide us in all our work; that we may know nothing save the will of God, see nothing save the need of others, do nothing save what is prompted by love and the spirit of helpful service. We have but one ambition, to become co-laborers with God in the saving of a sinful world. Help us, O Lord, to realize this ambition, guide us that we may become efficient in doing Thy task. Amen.

Advanced Bible Studies

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the First Quarter, 1916

- Lesson 1. Jan. 2. Between the Testaments; Dan. 2: 31-45.
Lesson 2. Jan. 9. The Origin and purpose of the Gospels; John 1: 1-14; Luke 1: 1-4.
Lesson 3. Jan. 16. The Growing Jesus; Luke 2: 40-52.
Lesson 4. Jan. 23. The Voice Crying in the Wilderness; Matt. 3: 1-12.
Lesson 5. Jan. 30. At the Gateway of Service; Matt. 3: 13-17; 4: 1-11; Mark: 9-13.
Lesson 6. Feb. 6. Beginnings in Judea; John 2: 13-25.
Lesson 7. Feb. 13. A Woman Lost in Sin; John 4: 27-30; 39-42.
Lesson 8. Feb. 20. Beginnings in Gallilee; Luke 4: 14-31.
Lesson 9. Feb. 27. Teaching with Authority; Matt. 5: 1-16; 7: 28, 29; Luke 6: 20-26.
Lesson 10. Mar. 5. Miracles of Jesus, I; Luke 8: 22-56.
Lesson 11. Mar. 12. Miracles of Jesus, II; John 5: 17-31; 20: 30-31.
Lesson 12. Mar. 19. Parables of Jesus; Matt. 13: 10-17.
Lesson 13. Mar. 26. The Arising Opposition; John 6: 60-71.

Lesson 3. The Growing Jesus

DAILY BIBLE READINGS

- M. Jan. 10. Luke 1: 28-38. The Angel Announces the Saviour's Birth.
T. Jan. 11. Luke 1: 39-56. The Magnificat of Mary.
W. Jan. 12. Matt. 1: 18-25. The Angel's Message to Joseph.
T. Jan. 13. Luke 2: 1-21. The Birth of Jesus Christ.
F. Jan. 14. Matt. 2: 1-23. Worshipped by those from Afar, Persecuted by those who are Near.
S. Jan. 15. Luke 2: 22-39. Presented in the Temple.
S. Jan. 16. Luke 2: 40-52. The Growing Youth.

The Lesson Key:—"And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten of the Father), full of grace and truth," John 1: 14.

Few passages of the Gospel narrative of the life of Christ are more important and significant than the one with which the present lesson closes: "And Jesus advanced in wisdom and stature, and in favor with God and man." We know that Jesus Christ was true man because He was conceived by the Holy Spirit and born of the Virgin Mary, whereby He entered into human nature and became in all things like as we are, yet without sin. We learn that He fasted and hungered and thirsted; that He was wearied and that He slept; that He was moved to tears, and that He finally died a physical death, and by all these signs we know that He was actually a human being as we are human beings. But no proof of Jesus Christ's humanity is so absolute and conclusive as that which shows us that He *grew naturally* into the Man that He later was, that He advanced thru all the various stages of human development just as we grew from infancy into childhood, youth and man or womanhood, and as our children after us grow into and thru the same stages.

It is well to note that the words wisdom, stature, or age, and favor, or grace, with God and man, refer respectively to the *intellectual*, the *spiritual* and the *social* side of human nature, and their use here indicates that Jesus grew *normally and naturally* in every direction. He increased in wisdom, i. e., the powers of His intellect developed fully and harmoniously. There was nothing in the working of His mind which distinguished Him from other children of His age. His faculties of observation, of reasoning, of memory, in short, His entire intellectual ability developed just like that of other children. There was nothing precocious or eccentric about Him, the only difference between Him and other children was that His abilities were raised to the highest power because He was without sin. He was without sin. Where other children allowed their faculties to be controlled by the sinful disposition which is the natural heritage of every ordinary human being, He could, by virtue of the divine element in His character devote all the faculties of His active and gifted mind to doing the will of His Father which was in heaven.

He increased in stature, or age, means that His body and the physical energies it possessed developed as He increased in age; He possessed the same love of healthful, out-door activity, for the wholesome bodily exercise which play affords, that He had the same tastes and desires which characterize other boys. He took part in the games and frolics the boys of Nazareth loved to play, and we are quite sure that He enjoyed the good things to eat which Mary provided for her family. But He was always Master of His desires and His appetite because the Spirit of His Father that dwelt in Him helped Him to see clearly the dividing line between right and wrong and to stay on the safe side.

He increased in favor with God and Man means that there was, besides the growth in mind and body, also a development of His spiritual or religious life that rounded out the whole being. The naturally religious spirit of early childhood had full play, especially as it must have been nourished and fostered by His godly parents thru the faithful use of the Word of God and all the other rites and ordinances provided for the purpose. And it was not merely the outward, formal acceptance of the Jewish religion, so common in those days, but such an understanding of the spirit of godliness that naturally expressed itself in goodness, kindness, sympathy and helpfulness, that all who met Him could not help but like the child and to wish Him well. And over all this growing process in wisdom, stature and favor with God and man there

was a natural genuine simplicity that disarmed envy or rivalry and made life brighter and better for all who knew Him.

Somehow it is very comforting to know that Jesus shared our growth, that His physical strength, His intellectual power and His religious life gradually grew into the perfect human nature that the record of His life exhibits. He seems so much closer to our hearts because He passed thru the same periods and kinds of growth as we did, and in the light of this knowledge it is much easier for us to see the significance of the fact that the Word became flesh and dwelt among us, that He is the Great High Priest who is touched with the feeling of our infirmities and has been in all points tempted like as we are, yet without sin.

South Illinois District Sunday School Convention

The first South Illinois District Sunday-school Convention was held in St. Paul's church, Nashville, Ill., November 27-28, 1915. In spite of the late season and inclement weather it was well attended and was very successful. Fifty-seven Sunday-school workers had registered by Sunday noon. The convention was opened in the evening of November 27 with a song and praise service, led by the chairman of the District Sunday-school Board, followed by the greetings of the local pastor, the Rev. J. H. Buescher, who declared that St. Paul's Sunday-school and Church considered it a great privilege to stand sponsor to the first District Sunday-school Convention in South Illinois. After suitable response by the chairman the General Secretary of the Sunday-school Board, Pastor Theodore Mayer, gave an instructive lecture on "The Adult Bible Class" illustrated by about seventy-five lantern slides, showing its organization, its scope and work.

On Sunday morning the visiting Sunday-school workers and many local Sunday-school friends assembled during the Sunday-school hour in the school building to organize an Adult Bible Class as a demonstration of the work of such a class. The lesson was taught by Pastor H. Katterjohn, St. Louis, while the Rev. Theodore Mayer, St. Louis, acted as class president. Some seventy-five persons took part in this work. The offering of this class was by vote assigned to our Hoyleton Orphan Home. Then the members of the class marched in a body from the school building into the main school to take part in the closing exercises of the Sunday-school.

The convention sermon was preached in German by Rev. H. Katterjohn, who based his earnest remarks on Matt. 7: 24-27, and pointed out the only true foundation of all Sunday-school work: Jesus Christ and His blessed word.

At 2 p. m., the afternoon session, replete with good things was opened by the president. Rev. H. Katterjohn first spoke on our own Sunday-school periodicals. Then followed a most interesting study on "Knowing Whom We Teach" by Pastor H. Katterjohn, presenting the necessity of knowing the pupil from his personal, home, social, moral and spiritual life in order that the teacher may gain the best influence upon the pupil. "The Teachers at their Best" was presented by Rev. Paul Buchmueller, Marine, Teacher Training Superintendent of the Sunday-school Board. Rev. H. H. Wintermeyer, Farina, in a striking, forceful way presented his topic full of helpful hints "How to Organize a Home Department and How to Make it Work." "You don't have to make it work, it works by itself," he declared and proved it.

Our genial General Secretary then led an Open Conference on Best Sunday-school Methods which elicited many interesting problems, questions and discussions, closing with an instructive talk by Rev. Mayer on "Organized to do Our Best," emphasizing the need of organized efforts.

Then the convention business was speedily transacted. Resolutions of thanks to the Nashville Church, Sunday-school, pastor and choir for their hospitality were adopted, also that next year a two-day convention, if possible in September or October, be held and that no Sunday, but two week-days shall be used. Another resolution instructs the executive board to take steps for a good representation of our South Illinois District Sunday-school Association at the first National Sunday-school Convention in 1916.

The evening session was opened with a devotional service led by Rev. P. Buchmueller, followed by the

chairman of the South Illinois District Sunday-school Board who spoke on "The Sunday School Work in our South Illinois District, a Survey."

Pastor Theodore Mayer then gave an inspiring address on "Working together with God," 1 Cor. 3, 9, showing the beauty and glory of our work. With earnest words the high calling of the teacher, the great responsibility, but also the great reward of faithful work was presented. Pastor Mayer then publicly installed the officers.

A word of thanks to St. Paul's Church, Sunday-school teachers, pastor, choir and all who helped to make this convention so successful, and in spite of cold and rain without, so warm and enjoyable within, followed, and with the Lord's Prayer, reverently spoken by all, this First South Illinois District Sunday School Convention adjourned.

The following officers were elected: president: Rev. D. Buchmueller, Trenton, Ill.; vice-president: Rev. K. Friebe, Duquoin, Ill.; secretary: Mr. George Hohman, Nashville, Ill.; treasurer: Rev. J. F. Langhorst, O'Fallon, Ill. The Department Superintendents are: Elementary: Miss Hulda Elbring, Marine, Ill.; Secondary: Rev. O. W. Heggemeyer, Pickneyville, Ill.; Adult: Mr. O. Kramer, Alton, Ill.; Teacher Training: A. A. Sotier, Alton, Ill.; Home Department: Rev. H. H. Wintermeyer, Farina, Ill. D. B.

Loyalty to Christ

Concluded from Page 3

they out of sight forever? Oh, no; "be sure your sin will find you out." The word is not: "Be sure your sin will be found out"; it may not be found out in this world, but it will "find you out." It will plague you, spoil your happiness, make your life wretched. What shall we do about these wrong things we have done? A life of loyalty to Christ means a life that is white, clean thru and thru. None can build a beautiful, shining character on covered sins. Joy is part of a complete Christian life, and no one can be joyous with sins concealed in his heart.

St. Paul has a word about "bringing every thought into captivity to the obedience of Christ." We should test every feeling, every imagination, every disposition, all conduct, by this test—loyalty to Christ. Some one does you a wrong, and you feel like getting angry. Be loyal to Christ; keep your whole life, every day, every hour, under the sway of His Word.

Loyalty to Christ! There really is nothing else in religion; it is all in those three words. I will be faithful to Christ. I will be true to Christ. I will please Christ. I will be obedient to Christ. I will do His will. I will submit to His discipline. I will bear the cross He lays upon me.—*Pittsburgh Christian Advocate.*

Missouri District

Continued from Page 6

spoke, as the pastor in charge remarked in his closing address, with the same enthusiasm and fervor he used to show in his younger days and was greatly appreciated by the audience. He was followed by Rev. J. J. Meyer, D. D., who briefly addressed the audience in English on Ps. 26, 6-8. The service was beautified by a solo, sung by Mrs. Lochmueller, and by a choice rendition of the church choir. During the service four members were received into membership. It was a remarkable and rare coincidence that on this occasion the Rev. Dr. Haeberle and Rev. Walz, his former scholar, officiated together.

The evening service which was also well attended was conducted by the Rev. W. Hackmann, the president of the Missouri District, who spoke in English on our educational institutions, followed by Rev. G. Bode who addressed the audience in German on our missionary work. The Rev. C. C. Stahmann, State Supt. of the Children's Home Society of Missouri, a neighbor of Rev. Walz, closed the impressive service with congratulations and well wishes for the future of Salem's Church and its pastor. Pastor F. Krafft led in prayer. Two excellent renditions of the choir of Emanuel's Church beautified this attractive service.

In this connection the noteworthy fact deserves mention that this congregation during the thirty years of its existence was in charge of only two pastors, the Rev. J. J. Fink who could not attend on account of illness (he has meanwhile departed this life on Dec. 11) and the present Pastor in charge, who has our hearty best wishes for further successful service in Salem. J. J. M.

The Immigrant Mission, Baltimore, Md.

Continued from Page 4

On October 16 we were compelled to lay a German seaman to rest in a strange land. Friedrich Grube, twenty-three years of age, succumbed to an operation at the hospital. He was a good, quiet young man who had mustered out a year ago and made an honest living while boarding with a German family. He was the only son of a widow who survives him in Bremen. His fellow-seamen honored him with a beautiful floral wreath and the German Society gave him a decent burial. The crew intends to erect a tombstone over his grave.

Let us pray for peace—and carry on the work of peace. O. Apitz, GES. Tr.

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Eph. 4: 5, 6

VOLUME XV

ST. LOUIS, MO., JANUARY 13th, 1916

NUMBER 2

The Ford Peace Party

Let us not judge Henry Ford and his fruitless efforts to "bring the boys out of the trenches by Christmas" too harshly. He has done in his own way what he thought the situation demanded and he was not afraid of the ridicule which the press and people heaped upon him for his "wild goose chase," tho neither the press nor the people who laughed at his efforts had the courage of conviction which he showed. We did not expect him to succeed, because it was clear to any one just a little familiar with the European conditions that brought on the war, that a conflict that had been brewing for ten years and affected the fate of more than 200,000,000 people, could hardly be expected to be settled by a peace party, the members of which had only vague ideas as to the cause and meaning of the war, and had, in addition, been hurriedly gathered in ten days, and who, when they sailed, had no idea whatever what the task they had undertaken would demand of them. But Mr. Ford deserves to be taken seriously in spite of the mistake he made. He stands for an idea that is worth while, and which will yet be realized. Mr. Ford embarked on his mission with the spirit of the inventor rather than that of the business man. The business man deals with known facts, the inventor experiments in order to discover unknown facts. And it is when we regard the Ford peace party in the light of an experiment that we shall be able to judge it most fairly. Nor do Mr. Ford's utterances after his return detract from the value of the experiment. No one who knows anything about Europe and pre-war conditions ever believed that the bankers and the munition-makers were responsible for the war. But the bankers and munition-makers took advantage of conditions that existed in order to enrich themselves, and the constant rivalry in "preparedness" among the European nations made war more certain every year. And if the United States should get caught in that current of "preparedness" it would only have the same experience.

And at least one additional reason why the experiment succeeded so poorly has come to light, a reason that appears in a still stronger light when it is considered in connection with two other incidents. On the occasion of the Woman's Peace Congress at the Hague last spring, a delegation of representative women including Miss Jane Addams, visited practically all the heads of the belligerent governments and also those of the most important neutral nations. They were cordially received everywhere and gathered a large amount of useful information. We did not agree with either the spirit or the action of the Congress, but we shall give the members all the credit they deserve. The essential things they learned were that the neutral nations of Europe were anxious to have some kind of efforts at official mediation inaugurated, which none of the belligerents could have regarded as an unfriendly act, if the Hague conventions were to be respected. They also learned that the United States, being the strongest neutral nation, was expected to take the lead, or at least to lend its powerful co-operation. Upon their return the good women called upon President Wilson and the Secretary of State, only to learn that the United States would not only not take the initiative, but would also decline to say the word that might set the mediation machinery in motion.

The war went on and with it the enormous shipments of munitions and war supplies. When the

National Peace Congress met at San Francisco in October it sent Dr. David Starr Jordan to Washington as its representative to lay its mediation plan before the President. Dr. Jordan was obliged to wait two weeks before he could obtain an audience with the President. The result of the audience he finally secured has not yet been published. We may be quite sure that if the President had regarded the proposal, which was not at all impractical, favorably, at least the Democratic press would have seen to it that the country heard of it.

Then came Henry Ford. All that he desired of the President was that he should be permitted to say unofficially upon his arrival in Europe, that the United States Government would look with favor upon an attempt at mediation and would join hands with other neutral governments in bringing about peace in Europe. But his appeal was in vain. Mr. Ford was not deterred by this negative attitude nor by the adverse criticism of the New York newspapers, probably thinking that public sentiment would in time compel the administration to co-operate in case he should succeed in his efforts. There is no doubt that if the expedition had had even the tacit approval of the President, it would have been able to secure a number of strong representative American men who declined to take part under existing circumstances, and Mr. Ford and his party would certainly have

THOUGHT FOR THE WEEK

There is an idea abroad among people that they should make their neighbors good. One person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.

—Robert Louis Stevenson.

been more welcome in Europe than was the case if it had been known that he had the unofficial support of the American government.

Does this attitude of the President mean that he does not desire to see peace established in Europe? We earnestly hope not. But people who learn of these things, and also know the vast profits the munition-manufacturers are making with their shipments to Europe, and the methods they are employing to induce the people of the United States to begin a campaign of "preparedness," which of course means that they will enjoy continued prosperity for many years to come, can hardly help having their suspicions. President Wilson can easily convince the people that he does desire peace in Europe. All he needs to do is to place an embargo on the shipments of munitions. We believe the war would be over in a month if he did it. Congress can do it, if the President does not.

How long will Congress Endure it?

Now that Congress is in session again after the holidays for the transaction of real Government business, we are wondering how long the representatives of the American people, too long denied their share of the government of this nation, will wait before making it clear to the administration and the British government that the United States is an independent nation and has long ceased to regard itself as an English dependency. By tacitly admitting that "Britannia rules the waves," and has a right to do so,

the President has practically neutralized the Declaration of Independence, as far as our trade with other nations is concerned, and submitted to British dictation. Not only was American trade with Germany practically stopped, but Great Britain even claims the right to requisition without trial the cargo of neutral ships brought into port, while the "blockade" of Germany, which affects only American trade, while the Scandinavian countries ship undisturbed to German Baltic ports, has inflicted untold losses on American shipping. The British restriction on cable messages to America has caused great inconvenience and loss to normal American business, and has actually destroyed the trade of several American houses by diverting it to British firms, the seizure of American meat products in transit to points in the Netherlands, Scandinavia and elsewhere, on the mere assumption that possibly some of the cargo might reach an enemy country was practically an act of defiance, and now the "principle" that parcel post matter would be regarded as part of the cargo of a ship and is not entitled to the protection given to first class mail matter under the international convention, amounts to practical assertions of sovereignty over the United States on the part of England, which Congress, if it desires to retain its self-respect cannot patiently endure.

And signs are not wanting that Congress is waking up to its business. Senator Hitchcock of Nebraska is as determined as ever to push a bill for an embargo on arms, and in the House Representative Cary of Milwaukee, took time by the forelock by introducing, on the very first day of the present session, a resolution placing an embargo on all contraband and munitions of war, and "to end the war in thirty days." The past months have brought about some very definite changes in the situation, and the administration is not nearly as powerful in the new Congress as it was in the preceding one. The embargo problem is to be solved, as far as the House of Representatives is concerned, not by the committee on foreign affairs, but by the committee on interstate and foreign commerce. The chairman of this committee is Representative Adamson, of Georgia, who, like Senator Smith of that State, cannot be charged with partiality toward England. The cotton planters of the South think that the mere threat of an embargo on munitions will be an effective means to bring England to her senses, if she ever had any. For this reason the chances of the passage of the Cary resolution in the House seem to be fairly good, and the Senate may be more apt to accept Mr. Cary's resolution than risk the loss of some of the Southern States in the approaching presidential and Congressional election. If these political and commercial motives can be reinforced by the strong moral and religious sentiment of the country, which is strongly in favor of stopping the cruel trade which makes this country a silent partner in the war, and of making a heroic effort to stop the war by any means available, there seems to be strong probability of Congress passing the resolution. Our readers are urged to secure copies of the Cary resolution (House resolution No. 25, 1st session 64th Congress, Hon. Wm. J. Cary, M. C., Room 303 House Office Building, Washington, D. C.) and to write their Senators and Representatives emphatically requesting their support of the measure. For patriotic, religious and moral reasons the nation ought to be cleansed from the hideous stain which the bloody traffic has put upon it.

Many of our readers are telling us how they enjoy reading the paper. Most of the others enjoy it just as much without telling us about it. ALL have friends or neighbors who would enjoy it just as much as they do. Tell THEM how you enjoy the paper. SEND US THEIR NAMES AND ADDRESSES BY FEB. 1, 1916, and the publishers will send them three consecutive numbers. Many who are not readers will thus receive a copy. READ IT THRU AND GET THE HABIT. You can't invest a dollar to better advantage. Address all requests for sample copies, and all orders and remittances to EDEN PUBLISHING HOUSE, 1716-18 CHOUTEAU AVE., ST. LOUIS, MO.

To You and to your Children

"For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him", Acts 2: 39.

Our Lord's promise to Peter, "I will give unto thee the keys of the kingdom of heaven," is one of the most misunderstood passages of the New Testament. The Roman Catholic Church has made it the scriptural basis for the absolute supremacy of the Roman See, not only over the entire Church of Christ, but also over the individual conscience. While the Protestant Church rightly opposes this interpretation, it is not at all unanimous as to the real meaning of the promise. There are, however, two outstanding events in Peter's work as an Apostle of Christ that seem to make the meaning quite clear. In the wonderful series of parables in Matth. 13 Christ has defined the *character* of the kingdom of heaven. It is the kingdom He had come to reveal, the rule of God in the hearts and over the lives of men, the society He was establishing, the Church and dispensation of which He is the Head and Chief. To Peter He gave the keys, or the power of *opening the doors* of this kingdom; and this office St. Peter duly executed. He opened the doors of the kingdom of heaven to the Jews on the day of Pentecost, and to the Gentiles by the conversion and baptism of Cornelius. That Peter himself recognized this fact, and was satisfied with it, seems evident from his speech to the brethren gathered at Jerusalem for the Apostolic council, "that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the Gospel, and believe." Acts 15: 8.

The Child and the Kingdom

The passage quoted above from Peter's sermon on the day of Pentecost supports such an interpretation of Peter's mission, altho he himself may not have understood its full meaning at the time. Not only do these words of his unlock the door of the kingdom of heaven, they throw it open so wide that neither sex, age or nationality can ever bar anyone from entering. When we take into consideration the known practice of the Jews, who circumcised their own children on the eighth day, and remember that St. Peter was speaking to Jews of the dispersion, who were accustomed to circumcise and baptize children as well as adults in their missionary work among the heathen, Peter's words seem very clearly to justify the practice of infant baptism. Those who heard him can hardly have understood them to mean anything else than that as Christians they would continue to act as they had already done as Jews, and baptize persons of every age and condition on their admission to the Christian fold.

Since the new life on which the salvation of the sinner depends is a *gracious gift of God*, the Evangelical Church regards infant baptism not only as a privilege but as a duty. The new life is not given as a consequence of faith or a sanctified life; its planting is rather a direct act of God's saving grace, and conscious spiritual life is attained only after God has planted the beginning of the new life into the heart. That children baptized in infancy know nothing of the gift they receive does not prevent their benefitting from it, just as an infant may possess and benefit by material wealth of which he is in no way conscious. The soul of the child is as closely related to the divine life as that of the adult—if there is a difference between them, it is rather in favor of the innocent child,—so why should not the new life from God find a place in it just as well? If Jesus had not considered children *capable* of receiving the benefits of His kingdom, in spite of their immaturity, He would hardly have said what He did say, Mark 10: 13-16. In view of all this we may safely say that, not only has no one the right to forbid parents and the Church from putting the little children under the living and saving influence of the new life from above, but that it is *the bounden duty* of those who desire that their children should partake of all the blessings Christ can give that they should place them under the divine influence as early as possible.

And the young child *needs* the new life just as much as any adult, for it is in the same sinful condition, Gen. 8: 21; John 3: 5, 6. Without the privilege of Holy Baptism, children would therefore be *actually excluded* from salvation and the kingdom of heaven. And tho an infant can not believe in the sense in which an adult can, yet the *beginning* of faith is not

beyond its ability, just as the beginning of will power and of sin is not. Just as the beginnings of physical and intellectual life are actually present in childhood, and are reckoned with by those who deal with children, the beginnings of spiritual life may also be present, and this possibility deserves to be reckoned with and appreciated by parents and teachers.

The Old Testament and the Early Church

The Old Testament type of Baptism is *circumcision*, which was the sign of the covenant between God and Abraham, Gen. 17: 9, etc., and which was to be performed on the eighth day of the child's life. In Baptism God gives what was there foreshadowed, the beginning of a new life, by admission into the *new* covenant. If young children could receive the blessings of the old covenant, why should they be forbidden to enter into the new? It should also be borne in mind that adult years are no guarantee of worthiness, since the danger of baptizing an unworthy person who may later revert to a sinful life is by no means excluded.

The Baptist and Mennonite contention that the Early Church baptized no infants is answered by Irenaeus (+202), who writes: "Jesus Christ came to save all men; all, I say, who thru Him are born again in God, *infants*, children young men and women and adults," and by Origen (+254): "The Church has received the *custom of baptizing infants from the Apostles*." In the Great Commission Baptism is extremely mentioned as the first of the two things necessary to make disciples of all the nations, i. e., 1. Baptizing, and 2. teaching.

The Early Church was almost wholly a missionary Church, and the persons baptized were very naturally mostly adults. A number of instances also show that the Apostles did not attach the importance to a full and definite knowledge of salvation before baptism which is often claimed. Neither the 3,000 in Jerusalem on the day of Pentecost, the Ethiopian eunuch, the heathen baptized in the home of Cornelius, nor the jailer at Philippi and his family seem to have had very careful preparation for baptism. It is probable also that in these cases, except that of the Ethiopian, children were baptized with the adults.

Naturally infant baptism makes the *Christian training of children* imperative. Where it is evident that a Christian training is not possible, infant baptism should not be performed. In the early days of the Church, when Christians were persecuted for their faith, many of them, expecting a martyr's death, requested relatives or intimate friends to see to it that their children received Christian instruction and training in that event. Thus the custom arose of selecting sponsors, or godfathers and godmothers, for young children who were baptized, and it has continued to the present day as a natural corollary of infant baptism. It should be self-evident that only such persons should be chosen for this sacred responsibility who realize the obligations assumed and are willing and able to carry them out.

It is the duty of the sponsors 1. To be *witnesses* of the child's baptism who can testify that the child has been baptized and has been received into the Church and the covenant of God's grace. 2. To *aid and counsel* the parents in the Christian training of the child, and to care for it in the event of the parents' death. 3. To make the child's spiritual and eternal welfare an object of *constant faithful prayer*.

It is of course self-evident that the duty of religious training and education of children rests *primarily upon the parents*, and the custom of permitting the sponsors to represent the absent parents at the baptism of their children should be insistently discouraged.

Her Special Messenger

BY ISABEL GRAHAM BUSH

II

Mrs. Thurlow leaned over and left a kiss upon the pale cheek. "Why, Cynthia Burch, I won't hear to such a thing! I guess the Lord isn't going to lay it up against me if I stay at home with you to-day. It isn't as tho you could drop in 'most any time."

Grandmother Burch smiled contentedly. "I call that a real compliment, Mary. I didn't know as you'd let anything or anybody keep you away unless it was downright sickness. It was such a disappointment when it came into my mind what day it was, I'd counted so on having a real good visit with you—"

"And you're going to," interrupted her hostess

briskly. "I don't see anything to hinder. Now you just set back and rest a spell while I run into the kitchen and see to that boiling piece——"

"Don't you go to fussing for me!" Grandmother Burch rose suddenly. "Where's my basket? Rebecca sent you some of her fresh baking."

Mrs. Thurlow looked on in amazement as the cover was lifted revealing a pie—a custard, large, and deep, and delicately browned, a spicy cake, a tin of rolls, still warm from the oven, and a chicken ready for broiling.

"The butter is in that pail along with the can of milk," said her friend.

A rainbow mist danced before Mrs. Thurlow's eyes as she lifted off the small kettle. The last remnant of uncertainty as to what was duty had vanished before this unmistakable proof of the Almighty's favor. He had been better to her than her fears.

"I've been wondering how you were getting along, Mary," said Grandmother Burch as Mrs. Thurlow was again seated with her sewing.

"Well, you'd be surprised how comfortable I keep," was the reply. "Now and then somebody brings in some work. This piece is for Polly Gay's dress," holding up a lace-trimmed ruffle. "My pension money pays my taxes and coal bill, and leaves something to put away for a rainy day. And then it's wonderful how folks remember me every little while, just as you and Rebecca did to-day. It keeps me busy sometimes, counting up the blessings."

"Well, I'm glad of it!" declared Grandmother Burch heartily. "When I think of the Missionary Society, and the Woman's Aid, and all the church doings where you've been right in the thick of the work, it would be a shame if folks forgot. I guess there isn't a sociable or a quiltin' bee, yet, that you don't do as much as two or three of the other women."

"No," confessed Mrs. Thurlow modestly, "I wasn't at the last quiltin'. If you'll remember, it rained something dreadful, and the rheumatism came on in my ankles. I'm just as willing to work as ever I was, but I can't be depended on any more," and a sigh of regret escaped from her lips. The church was as the apple of her eye. Not because of its beauty, for it was plain and unadorned as to exterior, but Mrs. Thurlow never lost sight of the truth that the visible church was only a symbol of what she should see some day when the veil of earth had been lifted from her eyes.

The thought had grown with the years, and because of it she had zealously headed the band of women who had worked and planned for its interior adornment. For the same reason she never lost interest in the missionary cause—home or foreign. There were other symbols to be raised—in China, India, and Japan. If she could have had her way, they would be planted on every peak of those far-away lands. Because of this zeal, the growth of the rainy-day fund was almost imperceptible; it was plainly destined to remain a dwarf.

The members of the Missionary Society wondered at her absence, but that day will always stand apart from the others on Mrs. Thurlow's calendar, white and radiant like a star. The moments grew precious. The dinner dishes were set aside unwashed, and yet the sun slipped to the edge of the western horizon before the friends felt that their visit was half over.

"You mustn't wait so long again," reminded Mrs. Thurlow as she tucked the robe snugly around her guest.

"I guess I won't," smiled Grandmother Burch. "Seems to me I never visited so hard in my life. I've had a splendid time, Mary."

Mrs. Thurlow turned slowly back to the house, the brightness of her friend's parting smile reflected in her face.

Somehow, the days which followed until the next Monday morning were a blur when she tried to think of them afterward. She was hanging out the clothes, Mrs. Dale keeping up a brisk patter of talk from her back porch.

"It's as fine drying weather as I ever saw," she was saying, then her tone suddenly canged. "There's some one coming up your front walk, Mrs. Thurlow, and it looks like—" peering around a post—"Yes, it's Joe Burch."

Mrs. Thurlow hastily set down her clothes-pin basket. "I wouldn't wonder if he'd come for me to go back with him and spend the day—Cynthia said she was going to send for me soon—and here I was just planning to begin ironing. Those clothes'll be ready

in half an hour," and with these words she went around to the front of the house.

"Good morning, Joe, I wasn't looking for you on wash day, but my clothes are on the line and I can be ready in ten minutes. Cynthia told me not to fuss any."

The man looked at her dully, uncomprehending at first, but the name was like the turning on of an electric current. "She's—she's gone!" he stammered with difficulty.

Mrs. Thurlow only stared, speechless, her face whitening, and Joe found his voice again. "Grandmother's gone home. She went this morning at half-past two; it was dreadful sudden. She gave this to Rebecca to hand to you," laying a bulky envelope in Mrs. Thurlow's lap, "and she said to tell you it was for missions. Grandmother said she'd been saving it for a bay window in the sitting room, but you was so anxious about raising money for missions she thought we might do without the window and let the Society have it. She was going to give it to you when you come out, but last night she made us promise to bring it around first thing this morning," Joe rose, his lips were quivering.

For a long time Mrs. Thurlow sat very still staring at the bills in her hand. One hundred dollars! Just the amount she had been asking the Lord to send her. Then she glanced across at the chair where her friend had sat only a few days before looking at her with those gentle eyes.

Suddenly she felt the roll of bills in her tightened grasp, and it brought her back to earthly needs. There was so much to be done yet, but suppose, suppose—The long rays of sunlight flooding the pink geranium grew longer and more luminous. It touched the bright cushion of the vacant chair with a tender radiance and Mrs. Thurlow's head bowed humbly.

"May God forgive me," she whispered, "that I did not know He was sending me a special messenger that day."

The Magic Touch

BY REV. J. H. JOWETT, D. D.

Who does not remember the fascinating fairy who filled our childhood with wonders, and whose magic wand used to change worn-out shoes into silver slippers, and tattered, ragged garments into gardens full of bright and perfumed flowers? How we followed the gracious fairy in her transforming ways!

But fairyland is gone, and fairy wonder is dead. Our years have passed, and life has become sombre with care, dashed with sorrow, grey with disappointment, and withered and blighted by sin and shame. If only something analogous to the romance of childhood could steal back into the sombre years of manhood! If only out of the unseen spaces some mystic spirit would appear who could transform dulled and blighted character and so transform dull and blighted circumstances, how busy he would be! Well, here is an announcement of His coming, and this is what He claims to do! "To give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." It sounds like the evangel of some gracious magician. It will be well worth while to consider His ways.

"Beauty for ashes," and the beauty here suggested is the coronet or diadem of a bride. Some humiliated, sinful soul, soiled with self-abuse, worn and torn, wearied and ashamed, is flinging the ashes of her penitence toward heaven, and letting them fall upon her head. Those ashes are the emblems of a burnt-out and wasted day, and she is flinging them toward the heavens in open confession of her shame, if, perchance, the dead embers might be made to glow again. And what does the gentle Lord offer this depressed and tainted soul? He offers here the coronet of a bride. He will make the dejected exile the wife of the Lamb. The poor, wearied drudge of sin is to be honored by becoming the consort of the Holy God.

What, then, is there in the figure? There is the wonderful love and devotion of the eternal, loving God. God loves the most wretched, dejected, sin-blinded soul on earth, and He would encircle that soul with the diadem of the bride! If that be true, the love of God is the biggest thing we can think about, and the most wonderful theme in human speech. If we only realize that love on the authority of His Word, life will be illumined and glorified with a far more wonderful light than that which fills the soul

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* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

A Stitch and a Life

One stitch dropped as the weaver drove

His nimble shuttle to and fro,

In and out, beneath, above,

Till the pattern seemed to bud and grow

As if the fairies had helping been;

And the one stitch dropped pulled the next stitch out,

And a weak place grew in the fabric stout,

And the perfect pattern was marred for aye

By the one small stitch that was dropped that day.

One small life in God's great plan—

How futile it seems as the ages roll,

Do what it may or strive how it can

To alter the sweep of the infinite whole!

A single stitch in the endless web,

A drop in the ocean's flow and ebb;

But the pattern is rent where the stitch is lost,

Or marred where the tangled threads have crossed;

And each life that fails of true intent

Mars the perfect plan that its Master meant.

Susan Coolidge.

The Church's Unpaid Debt

BY A COUNTRY GENTLEMAN

"Our church paid \$300 interest on that \$500 debt before we paid it," said Deacon Dunn to his devout wife, "now our church is free from debt for the first time in many years."

"You have evidently forgotten a part of our last annual statement," said his wife.

"Did that say we were back on the salary?"

"No," said Mrs. Dunn.

"Did it say we owed the sexton, or the organist, or the coal dealer?"

"No," said Mrs. Dunn once more, "but still it said we owed a debt."

"What debt?" asked the deacon.

"Here is the statement, you can read it," said the deacon's wife, who had quickly gone to the family Bible and taken out the last annual statement of their church.

Mr. Dunn read, "All financial obligations have been met except our apportionment for extending God's Kingdom. This lacked \$100."

"Well," said the deacon, "I don't call that a debt."

"But I do and so does our minister, for he wrote it and you see he calls it a financial obligation," answered his wife. "It is just the kind of debt that Paul owed when he said, 'I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise.' I can't forget our pastor's sermon on that text. You remember he said something like this:

"Paul lived at a time when three civilizations met—Roman, Greek and Jewish. Rome, after breaking down the barriers of national pride and prejudice, made it possible for people to travel everywhere. The Greek language, rich, I think he said, and able to convey spiritual truths, was spoken in nearly all places. The Jewish religion was the purest and best known. God wanted a man who knew this religion so that he could see how the Old Testament promises were fulfilled in Christ, and who could speak Greek, so that he could speak to nearly all the people, and who was a Roman citizen, so that he could travel unmolested. God called Paul, who was thus equipped, to improve this opportunity of spreading God's kingdom. Paul spent his life in answering that call.

"Then our minister said, 'God is calling us to as great a work. Will we answer?'"

"China is crying for Western learning and it will become godless unless with it goes the Bible; Africa is calling, coaxing for the Gospel. The missionaries of another faith are trying to convert the Africans of Central Africa to their religion—Mohammedanism, I think he said. Persia, Korea, Japan and South America all need four times as many missionaries as they now have. The young men want to go but we won't furnish the money.

"Then I remember his very words; he said, 'God is calling us to give our means.' I suppose he thought about this when he wrote that statement. I think he is right when he calls what we lacked on our missionary apportionment a debt. Certainly if Paul owed those Greeks and Barbarians we owe those poor heathen. If I had been a deacon, I would have proposed taking that \$90 balance in our incidental treas-

ury to meet the \$100 we lacked for missions, and then I would have said, my farm is mortgaged for half its value, but I will give the other \$10."

"But the other church officers would not have agreed to do so," said Deacon Dunn, "for they want a good balance in the treasury."

"I would have then quoted that text in Matthew, 'Seek first the kingdom of God and His righteousness, and all these things shall be added unto you.' There is a big difference between that and our minister's statement, 'All financial obligations have been met except our apportionment for extending God's kingdom,'" replied Mrs. Dunn.

"O, you are a missionary enthusiast and would give away all you had," said the deacon.

"Now, John," said the noble woman, "you say the same thing about our minister, but you know God has blessed our church since his coming. We were still paying interest on that \$500 debt, and the walls in the church were falling down when he came. Now the debt is paid, the interior renovated and we have received, so our pastor says, as much in special gifts this year as we raised for congregational expenses three years ago. Still we will raise more for congregational purposes and missions than ever before in the history of the church. Our minister says, 'The Church's first business is missions.' Too many ministers forget this, hence church debts and quarrels. He tries to keep us busy working for missions and we need all our thought and strength for this work. This year I understand every member will be asked to bring a special Lenten gift for foreign missions."

"Well," said Deacon Dunn, "I hope the people will give so much that our apportionment will be met, so won't have an unpaid debt this year."

Personal Service

In all the plans for the uplift of mankind, it is essential that we have an adequate conception of the influence of personality. We have heard again and again that it is the personal touch that counts. The contact of individual with individual can not but be productive of certain intellectual, moral and spiritual results. This fact is receiving strong emphasis from present day leaders in the work of social betterment. It is at the basis of the "settlement" idea. Up-to-date charitable associations recognize the futility and the danger of merely doling out money and supplies to the poor. They are insisting on personal service with a view to the moral reconstruction of the unfortunate. Scientific charity seeks to help the poor to help themselves. And it does this by bringing into action the most wholesome personal influences.

The same principle must be faithfully applied in the work of the Church. Mass movements are often very effective. The crowd can do some things that are abundantly worth while. But on the human side, the supreme need of the Church to-day is the consecrated individual who daily commends, by word and by life, the Gospel of Christ to other individuals. From the beginning Christianity has been winning its way principally thru the method of personal service. Andrew brings Simon Peter to the Saviour. Philip comes to know Christ and hurries away to tell Nathaniel the good news. Thus on thru the ages the testimony concerning the Saviour has been conveyed from person to person. And the work will go on until some day the last unenlightened man on earth will have heard the story of the love of God in Jesus Christ.

There is ample room for the development of the spirit of personal service in the modern church. The lack of it is painfully apparent. We need a great revival of personal devotion to the spiritual welfare of others. That is beautiful testimony which a Glasgow blacksmith gave concerning the saintly Dr. Norman McLeod; "He never came into my shop without talking to me as if he had been a blacksmith all his life; but he never went away without leaving Christ in my heart."

The ability to do effective personal service will not be required unless we are willing to pay the price. The martyr spirit, yea, the spirit of the cross is necessary. It will mean a real giving of life. Dr. Jowett says, "Tearless hearts can never be the heralds of the Passion. We must pity if we would redeem. We must bleed if we would be the ministers of the saving blood."—*The United Presbyterian*.

Denominational

The Evangelical Colony, Billings, Mont.

A promise once given should be kept, that is right and proper. Some time ago I promised to report on the work and progress of our colonies, and this promise I herewith wish to fulfill.

Our colony has now passed the experimental and entered upon the business stage. All beginnings are difficult, and beginnings on the field of colonization must not only be judged offhand but be tried out. In judging or predicting much depends upon the character and temperament of the prophet, but the *trying out* shows the true status by actual results.

Is the Evangelical colony in Billings good?—Is it possible for an industrious person with the help of God to make a living there? had been the question of many only a year ago, and being unversed in these matters, many of them asked these questions in a doubtful frame of mind. The company which owns the land has asked these same questions of our colonists after they had resided here for some time, but there was no longer any doubt as to the answer. I will only repeat what one of my people has replied to the inquiry:

German Colony on Billings Bench, July 9, 1915.
Montana Ranches Co.,
Billings, Mont.
Gentlemen:

You inquire what success I have had since I came here and whether I am satisfied with the result. I wish to reply as follows:

I came here during June, 1914, and, with two mules and a large horse I cleared about twenty-five acres of my land and that of my brother-in-law and planted them with winter wheat. In addition I and another colonist rented eighty acres of alfalfa from the company, irrigated the land, cut the hay. This gave me enough fodder. From another colonist I leased another forty acres which had been tilled with the steam plow, and planted that also. This spring I cleared thirty-five acres more on my own land and planted thirty-three acres of spring wheat, five acres barley and five acres oats. On the side I managed to earn \$227 on the irrigation canal and otherwise, with the help of my team, so that I could cover my running expenses. My wheat and other grain is doing well; I expect at least thirty bushels to the acre, which would net me at least \$2,500 if prices remain as they now are. I am therefore well satisfied. I hardly think I could have found another location where I could have done as well. I sincerely hope that many more good, industrious, German farmers may locate here and join our ranks.

Very respectfully,
B. H. Buehler.

According to this letter matters are not so bad out here. True, the hopes expressed by the writer were not fulfilled to the letter. The harvest was curtailed somewhat owing to hail, which the Lord sent, no doubt, to remind us that we as Evangelical Christians should always remember that His blessings are to be valued more than all else, and that we should not value the gifts more than the Giver. Altho the land which has been planted in alfalfa and is now being sold to colonists, and was fortunate enough to escape the hail, brought from forty to forty-five bushels to the acre, we cannot complain of our harvest, despite the hail. Mr. B. H. Buehler who wrote the above letter, was enabled to thrash 1,860 bushels of wheat and some barley and oats at his first year's crop. Mr. Volz' winter wheat brought him twenty-five bushels to the acre. Mr. Maas, who had planted a single row of potatoes, about fifty rods in length, received 60c per bushel for them, realizing \$18.00, and altho the year was rather unfavorable for corn, he managed to raise a very good article. Nor have our other colonists any cause for complaint. Our land is good and very fertile, our irrigation system has proved itself efficient and provided us with plenty of water, and we are therefore able to say: Conditions out here have been proven and found very good.

To-day things look quite different in this quarter of the globe than they did when I first came here. With the exception of a single farm, the eye at that time saw only a vast expanse of sage brush. Now from the balcony of my house I see only fertile fields,

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Dim in the Future, White unto the Harvest Whether Measured by Need, Numbers or Extent of Territory the Country Church is of Strategic Importance. The Peculiar Difficulties are but an additional Challenge to the Man with a Heart and a Vision

The report of the proceedings of the recent meeting of the Federal Council Commission on the Church and Country Life makes it clear that the key to the situation in the rural church is in the hands of the rural pastor. What is needed above all else—next to the power of the Holy Spirit and the Word of God—is the intelligent and consecrated leadership of pastors who have seen the vision of the country church's vast and unlimited opportunities. Just what this means is effectively set forth in the following article reprinted from *Rural Manhood* (County Work of the Y. M. C. A.). As champion of rural interests, a virile country minister, aggressive member of the Legislature of Vermont and member of the State Board of Education, the author, Arthur W. Hewitt, challenges attention to the message of this article concerning the kingdom of God in our American rural civilization. The Legislative Directory of Vermont makes this biographical note: "Arthur Wentworth Hewitt, Democrat, of Plainfield, was born in West Berlin, Vt., June 22, 1883, and located in town 1908; occupation, clergyman; was educated in the public schools, Northfield High School and graduated from Montpelier Seminary in 1904; was a member of the House in 1912; was superintendent of schools in the town of Glover in 1905 and 1906 and in the town of Plainfield in 1910 and 1911; for the past two years has been chairman of the trustees of Plainfield Public Library and town auditor; religious preference, Methodist Episcopal; Post Office address, Plainfield, Vt."—*The Editor*.

A Misapprehension

At one of our legislative reunions this yarn was told: "After a night of deep drinking, Tam O'Shanter came home just as the plumber went to work at morning on the street drain sewer, the cover of which he was taking off by a screw-driver which he turned around and around in a bit-stock. Tam staggered back, looked at the workman and said, 'So! You're the son of a gun that's turning this street around, are you?' Tam misapprehended. So do all they who say when a country pastor goes to the city, 'He has gone to a larger field of work.' Against that heresy I declare war to the death.

I admit that a man might find it possible to indulge laziness in the country pastorate more than in the city. Why? The reason only makes the rural job loom the larger. Because the organization of a city church compels a pace which that of the rural does not; which means, that in the rural church the pastor carries all organization on his own shoulders as Atlas upholds the Heavens. The "shepherd of the hills" may shirk undetected more than he of the city; but this thing is true as the Cross: If a man is disposed to heave all his strength into his job he cannot find a church in any city under the stars that will more exhaust his powers than the average country church. It is a sufficient field for the labors of any preacher; and I am not speaking of the merely brilliant, well educated preacher; I am speaking of the men who loom like St. Columba and Phillips Brooks.

I do not care "with what measure ye mete" the opportunity of the rural church. Shall it be by the sin amid which sea it is a lighthouse? Yes. We talk of the vice of the cities, but I can trump any city tale of sin I ever heard with one from rural glen and village. These will be taken from the storehouses of Sabbath-breaking, theft, drunkenness, intrigue, rape, murder, suicide, incest. If I am not more specific just now, it is no lack of ability; it is rather the fear that this magazine might not care to print what I should say. Otherwise these pages would be vivid with violence, they would reek with venereal evil, they would be dark as doom with the blind apathy of those who do not care that "Jesus of Nazareth passeth by."

The Size of the Field

But the measure of a preacher's field is the number of his people, you say? "Exactly so," say I. Try that measure here. Of course it is easy to see that a church of seven hundred members in the city is larger than a church of seventy in the country; but when you are talking about those members are you talking about your field or your reapers? Well, call

it the former, take every advantage, then compare. If it is the duty of the preacher to be an evangelist to every person who must take religious privileges in his church or nowhere, I believe the average rural church has a larger field in actual numbers of people than has the average city church. I know this to be true of such particular churches as I have compared. I am in a small village, the center of a large farming community, an average rural parish. Those to whom my church or none must minister out-number by more than two hundred the natural constituents of the thriving church of our denomination in our capital city. The fact that a large percentage of these lambs never bleat toward the fold, never give us their fleece, only makes our task the greater; while my city brother can go from house to adjacent house, my people are scattered along so many miles of road that by actual measure I travel 250 miles in once visiting every house.

In the village where I preach there are three doctors. None of them go so far in any direction as my pastoral work requires me to go. All three are so busy seven days in the week that it is rare, even for the two who are prominent members of my church, to attend divine service. And what are these three men doing? Visiting the sick—the sick only. Yet it is required of me to visit not the sick only, but all the well; not when told I am needed, but at just that moment which is most opportune if I am wise enough to find it.

I do not believe in Heaven any more than I believe that by far the greater part of the people in the rural sections of my own state never once in a year attend church service, never once are visited by any pastor. They are in the great outlying country between parish and parish and the only person related to the Church who cares a hoot about them is Jesus Christ. Ministers do not define and possess these great neglected borders which girdle their charges as Saturn is encircled by his rings. Are we short of candidates for the ministry? Why? The magnificent boys born to be the Beechers and Simpsons of their day are out there in the God-forsaken borders, and will remain unconverted until they die, because rural pastors have not the vision to know, or sometimes, the heart to care.

Mistaken Attitude of the Church

What meantime are the rural pastors doing? Ask of your own observation, hear it from mine, read it in the investigations of Gill and Pinchot, the rural pastors are looking to be promoted to better charges. Why does it not occur to them to be the pioneer and the hero, not asking for better charges which already are made, but despising the world, the flesh and the district superintendent, to make better charges out of the heaving, vital elements that throng their feet, forgotten? It little matters to the world what men move on, but it is altogether strategic what rural communities are redeemed. No man will redeem that which he does not love, and no man loves that which he is watching the first chance to forsake. If these shepherds do not ask for pastures where there is more echo (fame) or green grass (greenbacks) or gold dandelions (dollars) they still cherish the delusion of "greater fields" more fit for their ambition. Charles Kingsley was not too great for rural Eversley, John Fletcher was not too great for wretched Madelay, John Frederick Oberlin was not too great to give his life to the poverty-stricken Steinthal, but these novices are too big for fields that stretch beyond the dim horizons.

Shall we blame them bitterly? Never. These boys but believe a heresy the whole world has made, viz: that success in the Church means leaving the rural pulpit. This belief has the iron force of foreordination. Who stands against it must have supreme courage, and such a consciousness of his own kingliness that when his inferiors patronize him from what they believe to be their loftier stations he will not mind. His very dearest will not understand his ideals if he devotes his life to the country church. One city pastor and I are like David and Jonathan. I have shown him, in my church, congregations larger than

his own; I have shown him that the flock to which I (or none) am shepherd outnumbers his; I have taken him by auto (a borrowed one) past every house in my parish and shown him that if it were possible for me to visit every family four times a year I should walk by actual measure from Boston to Chicago; and after it all, because I am in a country village and he is educated to the prevailing opinion, he could write, "I suppose Arthur is very tired from legislature, but he will get rested soon, for there is not much to do in his church."

In perhaps the largest congregation of the Vermont annual conference I set forth the ideal of rural victory thru a pastoral devotion to the country church. By absolute records and figures I showed that we had no larger field of work, none that touched more people. The very next morning a prominent layman who was present said to me, "I understand the Governor is going to appoint you to the State Board of Education, and if he does I suppose you won't move, because you wouldn't have time for it in a larger place."

The very rulers of the synagogue are as much overridden by the fatal heresy as anyone. A district superintendent looked me in the eye and suggested that I might not have physical strength to endure the Sunday work of a city church. At that time my own Sunday work was to preach in morning service; to teach in Sabbath-school; to drive eight miles over the ragged, gullied hills, and after preaching and sometimes teaching a class, to return to the village, attend Epworth League service, and preach in the service which followed. How in blue Heaven could a man do more? (Now I come to think of it, I might have managed a funeral at eight in the morning.)

Some of the Difficulties

I have suggested the greatness of the rural work without giving light on the intrinsic difficulty of it. I have thrown the shadow of its sheer bulk. The rest you must imagine—the difficulty of rural organization, the overcoming of distance, the winning of confidence lost long ago. For the rural church has been so long the infirmity of superannuates and the nursery of greenhorns, that its courage is gone. As soon as a man develops ability he leaves the rural church; the greatly gifted refuse to consecrate their lives to her; she is despised and rejected of men, and while this is true she is foreordained to failure.

Seven years ago I came to the country church of which I am pastor. The church building was ruinous, but the society was so discouraged that it almost refused to let me try to raise \$200 on conditional pledges. It was almost impossible to pay the salary. It was never paid on time, and there was a large deficit every year which was paid by taxing the stewards. The church membership was 127. In the seven years thirty-eight per cent of that membership has been lost by death and removal, but in spite of it we have made a net gain of seventeen per cent. The budget of expenses has increased thirty-three per cent, every bill is paid the day it is due, and the year just closed left a balance of \$130 on hand. Benevolences have increased fifty per cent. The ruinous church property for which the stewards were afraid to try to raise \$200 conditionally, has been repaired without debt at a cost averaging \$918 a year for four years in succession. With no special services and in spite of special hindrances, there were thirty-five baptisms last year. Meantime we organized a church membership in an adjacent community and made for it a church building.

The point is this: The average pastorate in the church I serve has been two and one-half years. The church had been fooled so many times that it had made a rule never to keep a pastor more than three years. We are now on the way to success, but tho I worked my fingers to the bone, the church seemed to be steadily on the down grade in every way until after I had stayed out that traditional time limit. Then success began.

There is nothing in Church or State that so needs a definite, constructive policy, long years continued under one management in one place, as the rural church. That man will be of little use to the country church who hopes to rise thru it to something else.

But let us suppose. Into some country pulpit which had been the immemorial stage of failure and experiment in preaching, comes a man of power and eloquence. Into this great unorganized country comes a man of statesmanship. Boys have been too timid, old men too weak, and others too ungifted to command

this magnificent field, but this man is imperial, and he has come to stay. I am not talking of the ninny who stays in the country because he must. I mean the man who might have been bishop. For into this country that lesser men have despised and forsaken

comes a great man who loves it. Have you got that supposed?

What then? Is not his triumph foreordained as the sunrise? The waves will not rise to-morrow on

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DON'T BLAME THE TEACHER

BY HILDA RICHMOND

In too many Public Schools "Fads" are crowding out Reading, Writing, Spelling and Arithmetic. Intelligent Public Opinion must demand a Simplified School System

While pitching into the existing order of things in the school world that is responsible for all the much-trained, half-trained boys and girls, it is well to keep in mind that the teachers are not to blame for the trouble. To hear some people talk one might suppose they were shirking their duties, when in reality they never were so hard worked. Pity, if you will, the youngsters sagging along under the weight of books to be studied at night, but spare a little pity for the teachers too. There never was a time when it was so hard to teach school—and school teaching was never play—as it is now. The men and women who are doing the real school work would gladly rid themselves of the extra burdens imposed upon them, but it is out of the question. Boards of education and educational theorists keep adding to their duties and responsibilities.

The other day a small boy in the third grade came proudly home with a pumpkin constructed out of yellow paper. "We only had a little number work today, and spent the rest of the time on our pumpkins," he announced. His mother, certain that he must be mistaken, made inquiry and found he had told the truth; the pumpkin had to be made that day, but the arithmetic could be put off. The poor teacher said with tears in her eyes that she did not see how she could possibly get the youngsters thru the prescribed course of study and still have time for the extra work, save by giving night work for the children to bring in next morning. The same small boy exhibited a dirty piece of paper that seemed to be half a mussy brown and half a mussy gray with some darker brown blotches, and was shocked that his mother did not recognize it at a glance. "It's 'An October Day,'" he said in disgust. "We made it at school."

What makes the Teacher Nervous

A physician to whom a teacher applied for something to quiet her nerves and make her sleep, made fun good-naturedly of the modern woman and said she could not stand the things her grandmother went thru as serenely as a June morning. "You come down to my school to-morrow," she said quietly, and having a leisure hour he dropped in to see if things had changed so wonderfully since he was a youngster. He was amazed to find the boys and girls, mere babies in the second grade, busy with a set of doll furniture made out of cardboard. The long-suffering teacher had made manifold copies of the work to be traced out and cut on cardboard by the children and shaped into sofas, chairs, beds and other articles of furniture. The doctor stayed half an hour watching the nervous woman make her way from desk to desk, helping the little fingers and doing a good part of the work herself, for there was to be an exhibit in a month or two, and the school authorities were desirous of making a good display of work done in the primary department. The doctor finally inquired when they had their other studies, and was informed that they must all be crowded in somehow, but that most of the little ones were very deficient in reading and spelling for lack of time to recite. He no longer wondered why the teacher wanted something to make her sleep.

A certain course of study is laid down, and the teachers are expected to make nearly every child "pass" at the end of the term in every branch. To have a large number of failures argues that the worker is a failure herself; so in season and out of season the youngsters are prodded along. An indignant mother who called to remonstrate with the teacher for giving her delicate daughter a long list of problems to bring in worked the next morning, was shown the book neatly laid off in sections—so many problems to each month and so much time to do them in, all in

precise, mathematical order. If a child missed a day or two, the whole accumulation must be worked off somehow, regardless of time, health or anything else. The teacher would gladly have cut down the work if she had dared, but hers was not to reason why, and so the children suffered as well as she herself. If the so-called "fads" had been cut out of the course of study there would have been ample time for arithmetic, but drawing and paper-cutting and mud-mixing must be done under the eye of the teacher, while such trivial things as spelling and problems may be worked out at home with the help of the parents. So, while the mothers are imploring teachers to remember that Johnny and Susie are nervous and delicate, and must have their work made just as nearly like play as possible, the requirements of the course of study are spurring them to renewed efforts to get the children into the next grade.

The System at Fault

To keep pace with the times the teacher must know a smattering of many things, for it would never do to be behind the schools in the neighboring places. There are weary hours of grading papers, marking deportment and putting with "materials" for fancy work. With entertainments to absorb the attention of the youngsters, parents to pity them because they must work so hard, rules forbidding them to be punished in the school-room, holidays to permit the teachers to study "methods" in other cities, and everything else that breaks in on the school day, the wonder is that the teachers accomplish what they do. To be sure, business men growl about graduates of the high school who can neither read, write nor spell correctly, but the teachers are not to blame.

The grade books and special lessons are beginning to invade the country schools, thus cutting off hope of proficiency for the youngsters in the rural districts. It has always been a mystery to certain educators why the country school with its multiplicity of classes, its lack of equipment, its crude methods, the absence of libraries and all its other disadvantages, could send out such bright scholars. They can not understand why the country boy comes in to high school or goes off to college to gather in the honors, when the country school is hardly to be classed as a school at all. Well, the mystery is not so great to those familiar with the workings of the little red schoolhouse. The boys and girls attended strictly to business and forged ahead as rapidly as they could. The teacher had no time to grade papers and mark deportment. If a boy disturbed the school he was promptly punished, and if he failed in his work he lost his recess until he made it up. Take work home? No, indeed! The country boy had to do chores and the country girl was needed to help get supper and wash dishes afterward. At eight o'clock the family went to bed, and there was no talk about nervous children in the country homes. No wonder they sent out and are still sending out a race of intellectual giants. It will be a sorry day when the country schools are wholly given over to "advanced" methods and studies.

No, the fault doesn't lie with the teacher; it lies with the higher authorities. The teacher has nothing to do with the course of study; so scolding her or taking up her time lamenting about the children's troubles will never solve the problem. By interesting the neighbors, the women's clubs, the ministers, everybody in the work of simplifying the schools and giving teachers and scholars a chance to do legitimate educational work, something may be accomplished. A determined, united effort on the part of parents all over the country would start a needed reformation toward turning out a thinking, well informed set of young people ready for the sterner school of life.

A Glimpse of Religious Conditions To-day

War Conditions seem to have Helped rather than Hindered Religious Effort during 1915. Numerous and ambitious Plans for the Future are being Undertaken

I

One of the most remarkable years in the history of religion in America, the year 1915, is at an end. The war in Europe has profoundly affected religious conditions in the United States, but conditions here, apart from the war, have affected these conditions more. A year of unusual hardship for churches, 1915 was a year of the most extraordinary progress they have realized in a generation. Unusual features of the year were new emphasis upon work within the United States without let up of effort abroad; big strides forward in the matter of membership; vast sums of money contributed both to churches and to relief; the making for and sale of Bibles to Europe and other Bible markets usually supplied from England; and the uprising of men, shown conspicuously among Protestants in work for missions, among Catholics for lay co-operation in behalf of many forms of progress; and among Jews in a great growth of Zionism. Religious leaders hope America may find in 1916 such year as was 1915, but they fear they may not do so.

The Year 1915 in Review

Whether it be the war and the sacrifice, or whatever the cause, Church membership in the United States in the year 1915 grew apace. The exact figures will be published by the Federal Council of Churches in February. The indications are that when data is all in the Christian membership will show approximately an even 40,000,000. If it does not quite reach that figure it will be near to it, provided the smaller bodies have made progress equal to the large ones.

A big factor in these growths, on the Protestant side at least, is the new activity of men. Laymen's institutes for the training of volunteer lay workers were started in several bodies in 1915, a wholly new development.

In lay effort, almost wholly men, the year 1915 saw perfected in several Protestant bodies well defined and well backed plans for the introduction into management of the temporal affairs of churches something of the same scientific management that is going into industrial, commercial and governmental affairs. The recognition that laymen have proper part, that church plants can be made more productive, and that money contributions can be made to accomplish more, would alone make 1915 memorable in Christian affairs.

Financially 1915 started and continued for several months such stringency, and such lack of employment, that thousands of projects requiring money, new buildings, new missions, needed endowments, were postponed. Money to go into new churches during 1915 was hardly half the usual sum. But the aspect changed when warm weather came, and 1915 was the greatest financial year the churches of America ever knew. The high water marks in home and foreign gifts were reached, and almost all religious bodies enjoyed larger receipts than on any previous year.

By Way of Giving

Benevolence, to war sufferers in Europe, to Christian Associations, to hospitals and Salvation Army, broke all records. The Belgium, Serbian and other funds, running into large sums, must be mentioned in a record of religious gifts for the year, since seventy-five per cent at least of all such relief funds are given by people who also support churches and synagogues. These supporters number 40,000,000 out of a total of 100,000,000, but they give \$3.00 of every \$4.00 to charities. This is true of causes, such as earthquakes and war starvation, which have about them no religious bearing.

Episcopalians last year passed beyond the \$20,000,000 in total gifts to their own work, and they also went \$700,000 and more beyond all earlier records in gifts to missions. Presbyterians and Methodists broke all previous records of gifts, the first named by \$105,000. Jewish relief to Poland, to Palestine, ran into the millions, with a new giving campaign started by them at the very end of the year. Catholics projected and carried well forward before the year ended a \$500,000 campaign to build a national headquarters hall in New York. Many other organizations, supported in largest

measure by religious people, started campaigns that proved successful in all cases, and that netted millions. If the first half of the year 1915 was the worst, the last half of the same year proved the best that religion in America has yet known.

The Jews of America found, during 1915, that the problem of the Jews of the world, a problem that is almost as old as the race, is upon their shoulders. Realizing it, young Jews gathered under the Zionist banner, resulting in a growth of that movement in 1915 of not less than 350,000. Thousands of large hearted men and women, not waiting for the relief agencies, have systematically sent money to particular families in Hungary, Bohemia and the Balkans. Some Jews, having no remnants of families there, have helped families there who are relatives of their friends here. Such Jewish co-operation has never been known before.

Agitation before a Jewish Congress, and some friction near the end of the year, resulted at last in a decision to hold such Congress as soon as the European war terminates, possibly before, in which Jews of all ways of thinking are to have part. American Jews are to lead the Jews of the world in an effort, when Europe comes to be remapped, to give Jews a place in the sun, as the Germans say, and if possible to settle forever the great problems of the Jews of all the world. Such movement toward adjustment, started during 1915, bids fair to make the year famous in Jewish annals.

The remarkable feature of 1915 in affairs of the Roman Catholic Church, in its larger affairs as a Church, is the new and strong relations of the Vatican with some nations wherein these relations have not heretofore existed. England is a notable example, and now Holland has also been persuaded to send an envoy to the Vatican. But it does not seem as if Pope Benedict has been able to do very much for England, to all appearances he has not even tried to do a great deal for the British. Virtually the nation has made a fool of itself by its pains to placate Catholic intriguers. And the Holland government has no prospect of any pleasanter experience in the same footless experiment.

Six new cardinals were named during the year, but the end of 1915 finds the Sacred College depleted in numbers, and weakened by age and infirmity of not a few of its members. Another consistory and the election of more cardinals will come early in 1916.

Finally, an unusual feature of 1915 in religious conditions in America grew out of the Panama Pacific Exposition. Christian leaders who heretofore went to Europe for vacations, in 1915 went to the Coast and the Exposition. Many stopped by the way. They saw America first. Not a few had never seen it before. They are in touch with the Middle West, with the South, with the Coast, as they never were before. The change will tell, so everybody agrees in saying. If 1915 and San Francisco had done no more, they would have benefitted religion in the United States far more than have some other efforts that tried to aim better and that cost more money.

Plans and Aims for 1916

Churches of the United States enter upon the new year with plans so numerous and so ambitious that merely to chronicle them in brief taxes the space of a news story. The striking thing of the new year is the set-back Church unity has received. There never was much life in unity plans from the Roman and Greek Catholic side, and now the Protestant side is saying the thing is dead. A meeting of members of all Protestant commissions of North America is called for Garden City, Long Island during the first fortnight of the year.

This conference, intended as preparation for the larger one on Faith and Order, projected originally by Episcopalians is to meet behind closed doors, and a statement will be given out after it adjourns. Protestant members of commissions are saying now that either they do not purpose to attend, or that if they do attend the time is wasted. There is a distinct denominational reaction, stronger now than for years,

while the movement toward the World Conference has, so Protestant leaders declare, received such a black eye during the past few weeks that it will take months if not years to get back to normal color. Many say the whole World Conference scheme is dead, or that it will be dead before it is ever called.

Constructively, a big project of the year is in hand by Roman Catholic leaders of America, especially archbishops and college presidents. The Pope has just formed at the Vatican, as part of the administration of the Curia, a new congregation that has for its aim the strengthening of Christian education. In part this new congregation was formed to help education in America. The Catholic University, the diocesan seminaries, the colleges conducted by the orders, and especially the training of priests for Italian speaking Catholics, are to be looked to in 1916.

A second Catholic Church task of the new year in America is the procuring of financial aid for Catholic missions of the world. France has heretofore been the chief support of such missions, and Catholics of France have done fairly well in spite of war. Other nations of Europe have, however, found it almost impossible to help. Almost \$2,000,000 is needed. Catholic missionaries in the Far East have been helped by other missionaries in their fields, but upon the Catholics of the United States will fall, especially this year and until the end of the war, a great burden of maintaining Catholic foreign missions of the whole world.

The year 1916 promises to be a memorable one in American Methodism. The General Conference of the large northern body meets at Saratoga Springs in May, and before it will come a plan to merge into one great Methodist body Methodists North, South and Protestant, making a denomination of upwards of 6,000,000. If such a plan goes thru, as now seems likely, three administrative zones will be created, it is said, each with its own General Conference. The other part of the plan is to bring all colored Methodist bodies together, making a denomination of 1,500,000, possibly more. Decisions concerning these great plans rest with Methodists of the north, who have long desired union.

The Evangelical Colony, Billings, Mont.

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partly already cultivated and prepared to receive next years seed, and partly glimmering in the beautiful green and growing winter wheat or alfalfa. Half a mile south is our pretty little school house and the bell on top of it daily calls the children to their studies and on Sundays extends an invitation for everybody to come and hear the Word of God. The Jubilee service of our beloved Evangelical Synod was the first service to be held in this building, and Pastor Quader from Norwood, Minn., who happened to be out here with several farmers to inspect the country, delivered the Jubilee sermon. Once in a while our colony receives most welcome callers. Last summer we had the pleasure to entertain the chairman of our Central Mission Board, Pastor Reller and his wife from Evansville, Ind. Pastor K. Koch from St. Paul, chairman of our colonization board, and Pastor Debus from Hebron, together with other pastors who purchased land here, and many other worthy friends honored us with their visit.

All of this points to the fact that we have passed the experimental and are entering upon the business stage. The reason I call this the business stage, briefly told, is this: Every experienced person knows that a piece of land, being fertile and adjoining transportation facilities, representing a valuation which would net 30,000.00 in interest per year, cannot remain idle but must be disposed of as soon as possible. This necessitates rapid colonization and settlement. One of our colonists after a year's sojourn out here purchased another tract of eighty acres and has added them to his old tract of the same size, and other colonists have written to their friends and acquaintances to induce them to join us, but all this is slow work. Many of our Evangelical Christians who live in densely populated communities in the East, will sooner or later have to come West, and we have learned that land agents from the West are very active trying to induce our people to move into their particular locality. Altho we have repeatedly advertised our colony in the columns of the Herald we find that, unfortunately, our people do not all read that splendid weekly, and others either ignore our advertisement or fail to investigate, and would rather believe any stranger,

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"Examining the Scriptures daily, whether these things were so"

January 23, 1916. Third Sunday after Epiphany

What to do

The manner in which the orders for Evangelical lesson helps are coming in indicates that the Evangelical Lesson Course is not only holding its own, but is rapidly gaining ground in territory where it had not previously been used. This is as it should be and is a source of no little satisfaction to the publishers and editors who have spent time and money freely in developing the Course. The Evangelical Lesson Course takes the student thru the entire Bible in a thoro and systematic manner *without interruption*; it seeks to adapt all the material taught to the needs of the pupil at each stage of his development, links up the work of the Sunday-school with that of the confirmation instruction and gives due regard to the seasons and festivals of the Church Year. Schools ordering the course now are taking a long step forward in real Bible study.

The Evangelical Lesson Course is taught to its best advantage by teachers who receive and study *The Evangelical Teacher*. In this modern monthly educational magazine Evangelical experts treat the Bible Story and Advanced Bible Lessons for every grade in the Evangelical way. The International Uniform Lessons are also given due consideration, as well as all the many needs of Evangelical Sunday-schools. No Evangelical Sunday-school should be without it.

The simplest way to introduce it into your school is to let the school furnish the magazine gratis to the teachers and officers. Your Sunday-school workers and officers cheerfully give their services gratis year in, year out, and deserve substantial recognition for their efforts. In ordering *The Evangelical Teacher* for them you are not only giving them a token of your appreciation of their efforts, but are also helping to make their work easier and more effective. Single subscriptions to the Evangelical Teacher cost sixty cents per year. Five or more copies sent to one address cost fifty cents per year. A special discount of ten per cent is offered on all club orders sent in before Feb. 1, 1916. This opportunity should not be overlooked, as the offer will positively be withdrawn on the date mentioned. Do not delay, there is still ample time to secure the advantages of the offer for your school. Sample copies are cheerfully mailed free as long as the supply lasts. Send all orders and remittances to Eden Publishing House, 1716-18 Chouteau Ave., St. Louis, Mo.

Helps for a Good Meeting

Rev. Henry Katterjohn

WORTH-WHILE AMUSEMENTS

M. Jan. 17. Bodily exercise. 1 Tim. 4: 7-11.
T. Jan. 18. Song. Jas. 5: 13; Ps. 100.
W. Jan. 19. Orchestra. 1 Chron. 15: 16, 28.
T. Jan. 20. Nature-study. Ps. 19: 1-6.
F. Jan. 21. Literature. Eph. 3: 1-13.
S. Jan. 22. Sociability. John 12: 1-8.

Sun., Jan. 23. Topic—Amusement That is Worth While. Eccl. 3: 1-15.

Suggestions to the Leader

The Social Committee ought to have charge of this meeting. If the topic has not been assigned to this committee for treatment and presentation, then the leader ought to plan the program in such a way that this committee will have an opportunity to present its aim and plans of work. We must provide for opportunity to develop the social spirit in our society life. Thus we meet the inborn desires of the individual, and thwart the purposes of those who offer such opportunities for selfish purposes, and thru these selfish aims lead others into sinfulness, extravagance, lust, abuse of health and faculties etc.

If there is a Boy Scout troop connected with the church, call on the Scout-master to explain the aims and purpose of the Boy-Scout movement.

The Topic Presented

What kind of amusements are not worth while?

It is a difficult matter to judge the value of amusements. But in a general way we can declare those so-called amusements not worth while that exhaust vitality, deplete the purse, and destroy our ideals and virtues.

The American nation is devoted to out-door amusements. Baseball, athletics, including football, etc., are well adapted to the development of strength and health. But since these amusements have been com-

mercialized to a large degree their effect upon the nation as a whole are neutralized. The present form in which these amusements are followed is destructive to our morals and detrimental to our inner development. As a rule we can say that all amusements that are conducted on a commercial basis are not worth while. Being conducted in the interest of the financial gains of individuals, these individuals cater to the baser desires and introduce such features as can not serve the high purpose of amusements. Thus selfishness debases amusements that might otherwise not come under suspicion and censure.

The American nation spends every year about a billion and a half for liquor, the same amount for tobacco, the same for theaters, and probably the same amount for other forms of amusements. Thus we are spending approximately six billion dollars for what those who spend the money consider amusements. In addition to this the Lord's day is wasted and degraded, health is ruined, life destroyed, the purse depleted, all for the sake of that artificially created exhilaration which people call amusement.

What amusements are worth while?

Recreation is a necessity and not a luxury. We need recreation to get out of the rut of every day life, to prevent the warping of our faculties, to enlarge our interests, to widen our horizon. True amusements will produce bodily vigor, mental alertness, spiritual kindness. It will bring us into closer touch with each other, that thru our mutual interests we might aid each other in the development of the inner life. True amusements will develop and call out the noblest qualities in the noblest way. Some amusements, such as travel, concerts, etc., will cost money. But it is money well spent if the amusement awakens in us an interest in things outside of our daily sphere of life.

Amusements ought to be carefully planned. Parents ought to give much thought to home amusements. A musical instrument may cost quite a sum, but it is one of the best investments a father can make. It may cost money to develop the musical faculties of sons and daughters, but every lesson helps develop the inner life of that child. The home ought to be the gathering place of young people. The boys and girls ought always feel perfectly free to bring their boy and girl friends into the home for an evening's or an afternoon's social affair. Boys and girls ought to be permitted to bring their friends to the home for study and play. Make the home the center of your child's interests.

The church ought to lay great stress on amusements. A Christian social atmosphere must be created. Young people must come together. It is far better that they meet in a social way at the church than on the corners of the streets. 'Tis a pity that our churches are not open every evening of the week, and that a careful supervision of the social activities of the young people is not exercised.

The community ought to provide for amusements. These last years our cities are providing in a more liberal way for parks and play-grounds for the children. The sign "Keep off the grass," is rarely seen these days. The grass is grown to be walked on.

Amusement is related to the word "muse." For true amusement is never thoughtless nor aimless.

Some Questions on the Topic

What kind of amusements are not worth while?
How do you judge the value of amusements?
What kind of amusements are worth while?
What is the purpose of amusements?
How can amusements be provided?
Why are commercialized amusements as a rule not worth while?

Some Scripture on the Topic

Gal. 5: 19, 21; Job 21: 12, 13; Heb. 11: 25; Eccl. 2: 11; Luke 8: 14; Ex. 32: 4, 6, 19; 1 Cor. 10: 7; Judg. 16: 23-25.

A Prayer

We thank Thee, our heavenly Father, that Thou didst so create us that we desire and can rejoice in the fellowship with each other. We thank Thee for the opportunity of joy and gladness that comes into our life. We pray that we may be saved from the sin of prostituting the joys of life for sinful and selfish purposes. Let us learn from the Master how the true

joy and happiness can be used for the uplifting of the soul and the serving of others. Forgive us our sins and weaknesses. Make us strong and determined in doing Thy will. May the true joy of fellowship come into our life thru our faith in Jesus Christ, the Saviour of men. Amen.

The Advanced Bible Lessons

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the First Quarter, 1916

- Lesson 1. Jan. 2. Between the Testaments; Dan. 2: 31-45.
Lesson 2. Jan. 9. The Origin and purpose of the Gospels; John 1: 1-14; Luke 1: 1-4.
Lesson 3. Jan. 16. The Growing Jesus; Luke 2: 40-52.
Lesson 4. Jan. 23. The Voice Crying in the Wilderness; Matt. 3: 1-12.
Lesson 5. Jan. 30. At the Gateway of Service; Matt. 3: 13-17; 4: 1-11; Mark: 9-13.
Lesson 6. Feb. 6. Beginnings in Judea; John 2: 13-25.
Lesson 7. Feb. 13. A Woman Lost in Sin; John 4: 27-30; 39-42.
Lesson 8. Feb. 20. Beginnings in Galilee; Luke 4: 14-31.
Lesson 9. Feb. 27. Teaching with Authority; Matt. 5: 1-16; 7: 28, 29; Luke 6: 20-26.
Lesson 10. Mar. 5. Miracles of Jesus, I; Luke 8: 22-56.
Lesson 11. Mar. 12. Miracles of Jesus, II; John 5: 17-31; 20: 30-31.
Lesson 12. Mar. 19. Parables of Jesus; Matt. 13: 10-17.
Lesson 13. Mar. 26. The Arising Opposition; John 6: 60-71.

Lesson 4. The Voice Crying in the Wilderness

DAILY BIBLE READINGS

- M. Jan. 17. Luke 1: 5-23. John's Birth Announced.
T. Jan. 18. Luke 1: 57-80. The Birth of John.
W. Jan. 19. Matt. 3: 1-12. The Voice crying in the Wilderness.
T. Jan. 20. Isa. 40: 3-5; John 1: 19-35. Preparing the Way.
F. Jan. 21. Mal. 4: 5-6; Matt. 17: 10-13. In the Spirit and Power of Elijah.
S. Jan. 22. Matt. 11: 2-29. Christ's Tribute to John.
S. Jan. 23. Mark 6: 14-29. The Sad End.

Lesson Key:—"Verily I say unto you, among them that are born of women there has not arisen a greater than John the Baptist; yet he that is but little in the kingdom of heaven is greater than he," Matt. 11: 11.

John the Baptist is one of the great and remarkable Bible characters. He is the only person besides Christ himself, whose mission in life was previously outlined in the Scriptures. In his personality and work Old Testament prophecy reached its climax; he not only prophesied himself, but saw the fulfillment of his message. To call him the greatest of prophets is not making the others inferior, he lived in a greater period and measured up to loftier standards than were required of those who had gone before.

Out of the thoro religious training of a godly home he graduated into God's special school, the wilderness, where nature and the Bible were his textbooks, prayer and meditation his method of study and the Spirit of God his teacher. Here the foundations of his character were laid deep and strong; here he became a man of courage and conviction, ready to tell the truth even to princes and men of power, and to die, if need be, a martyr to its cause. Because he was absolutely certain of his mission he put into his work all the energy and earnestness of his forceful personality. No other servant of God except Paul devoted his whole life so absolutely to God's work as did John the Baptist.

Nor did the knowledge of his mission make him proud or ambitious. When he saw the Pharisees and Sadducees coming to his baptism, he called them an offspring of vipers, and told them the truth in a fashion in which they had not heard it before. But when his disciples, jealous of his prestige, told him that Christ was gaining in influence and popularity at his expense, there was not only no trace of envy in his answer, but the answer, "He must increase, I must decrease," in its humility and depth of spiritual insight ranks with the noblest words human lips have ever uttered. Because of the self-forgetfulness and devotion with which he had performed his task, Jesus himself, when that task was completed, gave him his place beside the greatest of God's people. Neither Abraham, Moses, Elijah or Daniel—not even David is accepted—were greater than John the Baptist.

What is it that made John the Baptist so great?

Not only his absolute devotion to his task, or the self-sacrificing spirit and the humility with which he accomplished it, but the clearness with which he recognized the essentially spiritual character of the kingdom of heaven. Tho the religious leaders of his people were content with calling themselves the children of Abraham, thinking that their descent from him would insure them a full share in the blessings of the kingdom; tho the vast majority of his people believed in a political kingdom of God, on the order of that of David, perhaps, a great world-power that would overcome their hated Roman enemies, John the Baptist saw the great need, not only of Israel, but of all the world and insisted on *repentance from sin* as the condition of the coming of the kingdom of God. He recognized sin as the one great obstacle of the establishment of the kingdom of heaven on earth, and goes to the root of the matter by demanding repentance as a preparation for its removal. In this he was in line with all that the prophets of old had said, but he could go beyond them by pointing out Him who was the Lamb of God who taketh away the sins of the world, and who would baptize, not with water only, but with the Holy Spirit and with fire, and gather the wheat into His garner, but burn up the Chaff with unquenchable fire.

That was a very unpopular message at that time as it is to-day, and we may be sure that John got very little encouragement from the people who heard it. But he was not looking for encouragement nor was he seeking popularity. He was a *preacher of truth* and he was not afraid of being unpopular if necessary. To-day also people do not like to hear the message of repentance; it is too "personal," because it hits the sore spot and touches the exposed nerve of what is wrong in the inner heart-life. But *there can be no kingdom of God without it*, and the men who preach repentance as a condition of entrance into the kingdom of heaven are the true benefactors of the race. A preacher with this message is trying to do his duty before God and man and deserves an increase in his salary rather than a hint that his resignation is desired.

The Magic Touch

Concluded from Page 3

of a young girl when first she hears the whispered words that tells the story of a pure and manly love.

"Oil of joy for mourning," and this is coronation oil, the oil significant of the endowment of regal authority and power. Who are to receive coronation? Those whose souls are filled with mourning. The mourning is the cry of defeat. It is the wail of the failure. It is the moan of the broken. It is the pathetic cry of the disordered, the men and women who have fallen, who have succumbed in moral and spiritual calamity. That is to say, the good Lord offers the crown of restored sovereignty to the children of moral disorder. He offers restored legality to those who have "gone to pieces." He offers coronation to those who have lost their crowns, sovereignty for those who are bruised and broken. "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that He may set him with princes." He will transform the slave into a monarch. "He crowneth thee with loving-kindness and tender mercies."

"The garments of praise for the spirit of heaviness," and the heaviness is that of dimness and failing light, light trembling on the verge of eclipse. There are people whose lives are like that. There is no heat about them, and no radiance. They are cold, dull, cheerless, funereal, shut in by encompassing gloom. And the magician comes, and He offers to change that gloomy, sombre attire for the garment of praise. For heaviness He will give buoyancy, the joy of the bridal feast for heavy-footed woe.

Surely this bright, regal, bridal attire is what is lacking in the religious life of to-day. There is something wrong with our nobility when it is not crowned with radiance. There is something wrong with our good-will when it does not bear the hall-mark of good cheer. There is something wrong with our communion when we are not "children of light." When the bridal attire is missing there is little or nothing about us to suggest that we are the brides of the Lamb. How are men and women to know that we are of the King's household if we do not wear "the garments of salvation?" How can they believe that we have gazed upon the Divine glory if we do not wear the splendors of "the garment of praise?"

I remember two significant sentences in one of

Robert Louis Stevenson's letters, which express the common judgment of the world: "I do not call that by the name of religion which fills a man with bile. If a man is surly, filled with a dull and bitter disposition, if he be somber and melancholy, how can he witness to the glories of the eternal life?" And the other sentence is this: "I will think more of his prayers when I see in him a spirit of praise." Stevenson wanted to see common gratitude before he received the witness of a clamant piety. If our religion does not clothe us in the refinements of common courtesies, it will fail to win the interested attention of the men of the world. A fine spiritual grace, nobly worn, is a great witness for the Lord. The distinction between the Church and the world ought to be found in the difference of their habits. The elect ought to prove their relationship by the beauty of their moral and spiritual attire.

Do we believe that the transformation is possible? Have we full confidence in the power of the Great Magician? Do we believe that He will exchange a coronet for ashes, joyous sovereignty for sullen despair, and a garment of radiant cheerfulness for the spirit of gloom? If we do not believe it where is our Gospel? If we do not believe it, where is our life? The Almighty God can transform the most ungracious and unwelcome life. When He touches barrenness, "the wilderness and the solitary place become glad, and the desert rejoices and blossoms like the rose."—*The Episcopal Recorder*.

Dim in the Future, White unto Harvest

Continued from Page 5

Hampton Beach so surely as this man will loom in the Church. You can turn back Bruce from the morning of Bannockburn, Napoleon from the sunrise of Austerlitz, and the Iron Duke from the field of Waterloo, but you cannot defeat this man. He has the vision of the rural church and the courage to face the misunderstanding of friends who wish him to "conform."

Why should he not be thus noble? For the story of the Cross men have cried their "*morituri salutamus*" (we who are about to die salute Thee) to the throne of the Caesars and have died in the jaws of the lions; they have died in flame to light the night gardens of Nero; they have crossed the angry seas to set their feet on Plymouth Rock; they have died on the heathery mountains of Scotland in the grim old days of the Covenanters; they have gone to the leper islands like Father Damien; they have left the trail of their martyrdom in blood and ashes down the history of the world, and is it after all, so evil a thing to give one's life to such sheep as walk in green pastures, along the still waters?

The Evangelical Colony, Billings, Mont.

Continued from Page 6

whose character is an unknown quantity to them, and finally purchase from him and locate in some section of the country where they have no Evangelical church, and where they are thus lost to our Synod and to our synodical colony. This is evidence for us that we must begin to hustle if we would make progress with our synodical colony. I was therefore instructed to make some trips this fall in the special interest of our colony and as the result of my travels thirteen new colonists have bought land and settled here. In consequence the Central Mission Board has arranged that I should temporarily give up my congregational work and devote my entire time to colonization propaganda, so that this entire enterprise might become a vigorous branch on our home mission tree. I shall therefore visit such States in the East where the population is very dense and where land is very high in price and difficult to obtain, so as to advertise our colonization work and our colony in Billings, Mont. We realize that this is the only business-like way to solve the problem for our colony, and as soon as our people learn more of our project, those who are ready to come West will make use of our offer and will locate with us. The result will very soon be that our land will be disposed of, and from a business stage we will then enter the congregational stage and as true members of our Synod, and live wires for its cause, will prove helpful to the cause. May the Lord grant it.

R. Maurer. GES. Tr.

P. S.—Just a pointer to the pastors: It will of course be impossible for me to be at all times wherever my presence may be desired. If advised where my presence would be desirable I shall make it a point to call as soon as possible. Congregations who wish me to call will be under no expense therefor.

News from Texas

Rev. J. Nuesch,
Los Angeles, Cal.

Dear brother:

Your call for reports from missionary workers in all parts of our country came to my attention. The fact that these reports are few and far between is not always due to unwillingness, but often to the fact that nothing of importance can be reported. I shall try, however, for once, to tell you something about our mission work in Texas and leave the publication to your discretion.

The first requirement of a missionary worker is his adaptability to conditions, and this includes patience above everything else, and when the apostle wrote "For ye have need of patience," he naturally applied this first of all to himself. But patience alone will not fill the bill, enthusiasm for the cause must also play its part. I might add that without the latter the former becomes a weakness.

I have two congregations, one in the city and the other in the country. The country round about is very productive, and cotton is the main product. Probably no other plant is as profitable as cotton. As a result most of the members of my congregations are well-to-do and therefore need no God. It is as our Lord and Master said, "It is hard for a rich man to enter into the kingdom of heaven." Our whole preaching must therefore carry the message "What shall a man be profited if he gain the world and loose his soul?" From this you can imagine that the attendance at the services is rather small, and it requires much patience to preach the gospel of love to the few who do come. However, the Lord makes Himself manifest in His own, and so He has here too, blessed many a one. In one of my congregations I was able to organize a young peoples society which now number forty members, mostly people who have never before visited a church. This same congregation raised \$1,100.00 this year for the pastor's salary and liquidation of the church debt. The country congregation is now building a parsonage and in this manner is helping to build the Kingdom.

The greatest danger for congregations composed of rich members, would be a pastor who himself worships Mammon, placing the dead god above the living God and serving the former. Our Lord can use only such servants who will serve Him only.

Our faith gives us the victory over all troubles, and faith alone will warm our hearts and inspire them for our heavenly king. And so we Evangelical brethren, young and old, will work jointly and harmoniously for the Lord, assured that our work, if performed with the Lord, even under the greatest difficulties, will not be in vain. X. GES. Tr.

THE BALKANS

A LABORATORY OF HISTORY

William M. Sloane

322 Pages

Cloth

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This book is especially interesting now, since the Balkan situation has been brought into the limelight in the present European war.

Professor Sloane has long been an accepted authority on questions relating to the near East. In this particular instance he happened to be in Europe during the recent upheaval, (first and second Balkan wars) and so was able to make a first-hand study of the situation at close range. This volume is a careful, lucid, and scholarly review of the whole Balkan question, dealing with the social, religious, and political problems in a most comprehensive fashion. The causes, progress, and results of the late war are discussed with such clarity and vision as will make this work a standard characterization of the Balkan situation at the present time.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

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NUMBER 3

More Opposition to "Preparedness" Cult

A New York news dispatch announces that more than seventy members of the House have expressed themselves in opposition to the administration's national defense plans, but the reason given for their attitude—it is not stated that this reason was given by the Representatives themselves—is rather strange. The Congressman are supposed to consider preparedness on so large a scale unnecessary because "it seems to be generally conceded that the Allies will conquer the Germanic forces in the present war." Aside from the fact that, in view of the present situation on the various fronts in Europe, a very fertile imagination is required as a basis for any such "concession" as that referred to, we fail to see the connection between the need for preparedness in this country and the statement that "the Allies will conquer the Germanic forces in the present war," unless it is the absurd idea that Germany is planning a war on the United States. Germany is the one European Power that has consistently stood for peace in Europe for more than forty years, and there is no evidence of any kind of any thought of an attack on this country by Germany. On the contrary, Germany has constantly, by her attitude toward the American demands on the submarine question, shown her desire to retain the friendship of the United States. If any European Power has shown hostility toward the United States, it is England, as a thoughtful perusal of Mr. William Bayard Hale's new book, "American Rights and British Pretensions," a complete compendium of the facts and documents, official and other, bearing upon the present attitude of Great Britain toward the commerce of the United States, conclusively shows. It is just here that the United States should be on her guard. Mr. Hale is a writer of national achievement and distinction whose accusations will not fail to carry weight with thoughtful and intelligent Americans. The book contains 172 pages of important data and information, and may be had for one dollar at Eden Publishing House, St. Louis.

In the last days of the old year there was organized in Washington, D. C., the "Anti-Militarism Committee" for the purpose of waging a national fight against the administration's huge war budget and the cult of preparedness which is sweeping the country. The names of the leading members are such as to inspire confidence both in the motives of the movement and in the ability to carry on the campaign on the highest level of patriotism and humanitarianism. The members of the committee are: Lillian D. Wald, head resident, Nurses' Settlement, New York City; Paul U. Kellogg, editor of *The Survey*; the Rev. John H. Holmes, Church of the Messiah (Unitarian), and Rabbi Stephen S. Wise, Free Synagog, New York City; Mrs. Florence Kelley, general secretary of the National Consumers' League; Prof. Geo. W. Kirchwey, Columbia University; Elizabeth G. Evans, national organizer Woman's Peace Party, and others equally well known.

The committee is in close touch with the anti-preparedness minority in both House and Senate. Its congressional program, as announced, is as follows:

"1. Our immediate purpose is to prevent, if possible, any unusual expenditure for armament during the present session of Congress.

"2. Before any increased defense appropriations are made, we demand public investigation of our present huge war budget, so that every dollar now spent

for the army and navy may bring 100 per cent of efficiency.

"3. We stand for congressional investigation of the sources of the demand for a large increase in the army and navy appropriations.

"4. We stand for taking all possibility for private profit out of armament manufacture.

"5. We hold that any increased expense for armament should be met by income and inheritance taxes, and not by taxes which place additional burdens upon the poor.

"6. We hold with the President that the time has come to develop the Monroe doctrine with its inherent dangers and difficulties into a real Pan-American Union, and therefore urge that a fifth Pan-American conference be called early in 1916, and that our delegates to that conference be instructed to recommend a true democratic federation of the twenty-one American republics in the interests of peace and republican ideals.

"7. We hold that the question at issue between America and the Orient are important and complex, and therefore urge, as a rational approach to their solution, the appointment of an expert commission, representing America, Japan, and China, to study these questions and make recommendations to the various countries involved, after considering all interests concerned—local, national and international."

THOUGHT FOR THE WEEK

A crowd of troubles passed him by
As he with courage waited.

He said: "Where do you troubles fly,
When you are thus belated?"

"We go," they said, "to those who mope,
Who look on life dejected,
Who weakly bid good-bye to hope;
We go—where we're expected."

The committee desires to raise a budget that will permit it to put speakers into the field to meet the propagandas of the various preparedness organizations. L. Hollingsworth Wood, 43 Cedar St., New York, is treasurer.

The Church Peace Union, established by Mr. Carnegie's endowment of \$2,000,000 two years ago, has also gone on record in opposition to increased armament. The purpose of the Union is to promote the cause of international peace thru the churches, Protestant, Catholic and Jewish, each of its twenty-nine trustees representing some one of the denominations. The stand of the Union was outlined in a resolution, which, after reciting that the United States is "under bonds to do what it can toward the reshaping of the opinion of nations," goes on: "And be it resolved, that we appeal to the American people to withstand the present demand for increased armament for the United States. We are already spending each year the enormous sum of \$250,000,000 on the army and navy, and if neither of these is now efficient we would ask that Congress discover how the money of the people may be more effectively spent."

In the meantime we are discovering just what the campaign for preparedness which the administration aims to inaugurate would mean for this country. A supposedly inspired dispatch from Washington states the policy on which the plans of the Army War College and the Navy General Board are based. It

is a frank avowal, and is of the utmost importance: "To develop a navy equal in strength to those of any two world Powers, except a combination including Great Britain, and an army prepared to fight for the integrity of the Pan-American idea anywhere in Pan-America is the ultimate aim of the plans of the military experts."

Even so Anglo-American a paper as the *New Republic* comments on this policy as follows:

"Let us be perfectly clear about this aim. What the 'experts' have in mind is a navy greater than the combined fleets of Germany and Japan, and an army greater than the combined expeditionary forces which the two greatest military nations in the world might land anywhere in this hemisphere. The experts give us ten years in which to prepare these forces. Assuming that Japan and Germany would not make war against us unless they too were prepared, there ought to be a pretty little race of armaments in the next ten years, so that the 'plans' of the experts will have to be increased still more. It might be that Japan and Germany will pick another ally in these ten years, say Austria, whereupon the two-Power standard would become a three-Power standard. To recruit such a navy and such an army we should, 'of course,' have to adopt conscription; to pay for our defenses we should have to go in for taxation so wholesale that internal improvement would be out of the question; and at the end, when the hypothetical war in Chili or Brazil took place, we should probably be jolly well beaten. It is good that the experts have disclosed their aim, but why do they call it ultimate? It is an aim which means armament without limit. In other words it is a mad aim."

How the preparedness campaign may crowd out things that are of far greater importance from every point of view appears very clearly from the following editorial in *The Public*, Chicago, entitled, "An Embarrassing Suggestion":

"Miss Julia Lathrop, head of the Children's Bureau, wants to know, according to her annual report, why the rate of mortality among children in industrial and mining centers is nearly twice that in suburban residence centers. She also wishes to know what the country is going to do for the 18,000,000 children who do not live in cities. She has noted the fact that in many instances both the parents and the children are illiterate, that many are undernourished; that they work too hard, and that their lives are too monotonous. There is little doubt that many of the near-statesmen at Washington will think Miss Lathrop very inconsiderate to issue such a report at the present time. She should not permit herself to become so absorbed in her own work that she forgets the needs of other departments of the Government. The Army and the Navy Departments were in the field before her. The President and Congress are wrestling with their problems. What can the men who direct the affairs of the nation think of the head of the Children's Bureau who suggests at this time the advisability of looking after the children of the Nation? She should know that this will take money; and how can we spare the thousands of dollars called for by the Children's Bureau, when a half billion dollars is needed to begin the two-billion-dollar plan of preparedness? Suppose 124 infants in 1,000 do die in the first twelve months; the stork will bring more. Dreadnaughts must be paid for; children can be had for nothing. Why all this pother about saving the children, when we are preparing to kill the men?"

Many of our readers are telling us how they enjoy reading the paper. Most of the others enjoy it just as much without telling us about it. ALL have friends or neighbors who would enjoy it just as much as they do. Tell THEM how you enjoy the paper. SEND US THEIR NAMES AND ADDRESSES BY FEB. 1, 1916, and the publishers will send them three consecutive numbers. Many who are not readers will thus receive a copy. READ IT THRU AND GET THE HABIT. You can't invest a dollar to better advantage. Address all requests for sample copies, and all orders and remittances to EDEN PUBLISHING HOUSE, 1716-18 CHOUTEAU AVE., ST. LOUIS, MO.

The Parents' Duty

"And, ye fathers, provoke not your children unto wrath, but nurture them in the chastening and admonition of the Lord," Eph. 6: 4.

In the preceding passage, 5: 22-33, Paul has been dwelling upon the relationship of man and woman as regulated by the Spirit of Jesus Christ, and the Christian view of marriage. The marriage relation was the sore spot of heathenism. Nowhere were the utter failure of mere human principles and ideals for lifting up and purifying mankind more apparent than in the relationship of man and woman, husband and wife in the great heathen nations of antiquity. Woman was practically a chattel, to be used by man as he saw fit, and the most degrading practices and vices were the order of the day, especially among the well-to-do and wealthy, and at the time of Christ the family as an institution had sunk to its lowest level. The Gospel of Jesus Christ, in its practical application, meant a new social order, established upon new, righteous and eternal principles, and could not possibly pass by so important a subject, and St. Paul rightly gives it a conspicuous place in this epistle of Christ and the Church. The people who had accepted Christianity at his hands needed to know its full bearing upon this fundamental and far-reaching question.

Childhood Requires Nurture

From the husband and wife he naturally turns to the children of the household. Obedience is the natural religion of childhood, and in theory at least, even heathenism insisted on filial respect and obedience. *This is right* says Paul, as he leads over to the deeper thought embodied in the fifth Commandment and the promise it holds out to those who obey its spirit. This obedience will be first and easiest where fathers—the heads of the household, who determined the spirit of the home far more in the apostles' time than is the case in our own day—are *gentle*. The father is not to enforce obedience by harsh or oppressive treatment, but to lead and train the child so that it will easily and naturally yield its will to his. Not that the father is forbidden to cross the child's wish; nothing is worse for a child than to find that parents are "easy," and do not insist on obedience. But to exasperate the child, to needlessly thwart its natural inclinations, while it may secure submission, will not foster obedience, and naturally leaves a rankling sense of injustice. Christian fathers and mothers will not be inclined to provoke children unto wrath, but will rather desire to *nurture*, i. e., to nourish them, i. e., their growing character, in the chastening or discipline, and admonition of the Lord. The *chastening* involves the "training up of the child in the way in which he should go"; the admonition checks and holds him back from the way in which he should not go. The former includes discipline and instruction, the whole course of training by which a child develops into an adult; the latter implies faults in the nature of the child, as well as the wisdom of the father to see and correct them. Both these services are to be rendered *in the Lord*, i. e., in the Spirit of the Lord Jesus Christ, "in such a way that it is not so much the father that corrects and teaches his children as *the Lord thru him*." Fathers and mothers must not forget that they are rearing their children, not for their own enjoyment or profit, but as instruments of the Lord who gave them, and who will one day call them to account for the way in which their duty has been performed.

Spiritual Nurture more important than Physical

If it is the parents' sacred duty to give their children the proper physical care, food, clothing, shelter and education, the care of their spiritual life received in baptism, which is far more important for time and eternity, is their supreme obligation. Without careful attention and cultivation the beginnings of the Christian life must languish and perhaps die, just as the seed-grain cannot properly grow without due attention.

Parents are to promote the growth of the new life in their baptized children by *training and education* toward godliness. Christian parents will naturally seek to restrain their children from evil associates and habits and to accustom them to all that is good. The most effective means for this purpose is the parents' *example* in word and deed. Much talking is usually in vain, if it accomplishes anything it encourages a precocious, unwholesome, hypocritical "piety" that fails to stand the test when the children must make their own decisions. If, however, parents

are agreed in their determination to impress the one thing needful on the minds of their children, and to require them to live up to all that is right before God and their conscience, they will become accustomed to will and to do that which is good, and will be doing all that is humanly possible to lead them to conversion. It is essential that parents are *entirely agreed* as to the principles and methods of training their children; any sign or disagreement only encourages the child in seeking to have its own way.

Instruction toward godliness is another essential means of promoting the growth of the new life in the hearts of children. Knowledge of the facts and truths of the Bible furnish the most favorable soil for the growth of the spiritual life, and parents can hardly begin too early with instructing their children in a way adapted to their age and development. This should be followed by definite religious instruction in school or Sunday-school as the child grows older. At the proper time *confirmation instruction* should prepare their hearts for the voluntary decision to accept Christ as their Saviour and to live for Him and serve Him loyally thruout the entire life. Confirmation instruction can accomplish this only on the basis of adequate preparation. This should preferably be given *in the home*, while the instruction offered in the Sunday-school should serve the same purpose. The aim of Christian home training and instruction is to make the religious impressions permanent and decisive for the child's later years. 2 Tim. 1: 5; 3: 15-17.

Prayer is also a most important means of promoting the new life in the heart of the child. Children should see and hear their parents pray in the family devotions and on other occasions, and parents should teach their children to *pray with them*. Intercession for their children is the most powerful aid of sound Christian home training. Monica, the mother of Augustine, prayed for her son, who led a dissipated life, for many years, apparently in vain, until finally he was converted and became the famous Christian teacher.

Children should also be required to *attend the public services of worship* regularly. Even tho they may not grasp all they hear there the spirit of worship will impress itself upon their hearts and mind, and the regular attendance trains them in Christian habits. Unwillingness to attend may usually be removed by loving explanation and persuasion, if *the parents themselves* give the example of regular and intelligent attendance. The parents' life and conduct is, in fact, the child's *object lesson in practical Christianity*. Children are natural observers and imitators, and the parents' effort to live a really, unselfish, faithful Christian life cannot fail to make an impression on any child. Prov. 2: 11.

Lost and Found

By CORA S. DAY

The big touring car stopped, and a pretty young woman, fashionable in dress and manner, stepped quickly out. She was followed by a little girl as dainty and pretty as herself. A few low words were spoken to the man at the wheel, and in obedience he turned the car and departed the way he had come.

The young woman stood quite still for a moment. Involuntarily her eyes followed the car; and in them was a curiously mingled expression—of regret and of wistfulness, overshadowed by defiance and smouldering anger. She stood so, gazing, for just that one moment. Then, turning away suddenly, one might have seen a subtle hardening of eyes and setting of straight lips which seemed intended rather to smile in lovable curves.

The next moment, indeed, she smiled sweetly enough, as she took the hand of the waiting child and went up the narrow, flower-bordered gravel walk to the tiny porch that sheltered the door of a simple, old-fashioned village home.

Some one within had seen her coming. Some one stood at the open door with outstretched arms of welcome, and eager smiles and words of joy at her coming.

"Margaret! And you never sent me a word of your coming," laughed the plump, comely woman who hugged and kissed her lovingly as she drew her into the cool, dark hallway. "Come right straight into the parlor—no, you're not a bit rmped, in spite of your long ride—and see who's in there calling on me this afternoon."

She was drawing her dearly beloved niece into the old-fashioned, low-ceiled room, whose quaint furnishings seemed to fit it so well. They fitted as well

the occupant of the room, who rose at the entrance of the three, for Aunt Martha had cuddled the chubby hand of the child in her palm and led her along close beside her.

"My dear child—this is an unexpected pleasure. We were speaking of you only a few minutes ago, and your aunt was saying you had not been down here for some time past," a musical old voice was saying, almost before Margaret realized her surroundings, and who he was. A white-haired old man clasped her hand warmly as he greeted her.

For a moment she could not reply. That she should meet him, of all the old friends in this village where she had been born and bred—of all those whom she would avoid this day, and all the days to come—it was too much, too cruel of fate. For he was her old pastor. He had baptized her; he had given her entrance into his little band of believers; he had spoken the solemn words that had made her Robert Fane's wife.

She controlled her quivering nerves and wandering, half-dazed thoughts with a supreme effort. Somehow she forced herself to smile back brightly in answer to his smile. Somehow she compelled her lips to say—lightly and merrily, a careless observer and listener might have thought:

"Such a surprise! I was quite breathless for a moment. I had no idea you were here. Aunt Martha should have told me," and she shook a none too steady finger at her beaming aunt in laughing reproach.

"I'm glad I timed my call so that I met you," he replied. "For I am going home again to-morrow."

"He's been here a week now, visiting his daughter, and calling on all of the old church folks," Aunt Martha explained. For the old pastor had now been retired for some years, and made his home with a prosperous son in a distant town. This visit to the daughter who had married and still made her home in the old village was a great treat to him. Tender memories crowded about him at every step and turn in the old familiar streets and homes of his beloved flock.

"Yes? How lovely—I'm sure they all are as glad to see him as can be," Margaret said pleasantly, and as lovingly as he could have desired. She did love the dear old saint, sincerely and deeply. Under other, happier circumstances she would have been delighted to see him and talk over things past and present. Now—ah, his first question was the one she dreaded most—the one she would most have avoided, from him and all others.

"And you, my dear—is it well with you still—you are as happy as ever? And Robert—how is he—and the boy?"

"Robert—Robert is as well, and handsome, and gay as ever," she smiled with deceptive frankness. "And prosperous still in his business—so prosperous that we have spent more than I dare count up—when I remember the lean years."

He knew how modestly she and Robert had begun life together. He knew, too, that she was largely responsible for the prosperity that had come; that she had encouraged and inspired and steadied the one who was "as gay as ever." He nodded appreciatively as she paused.

"Yes, yes—but it is honest prosperity. You have a right to enjoy it together." His tone was gently positive. Something hard and cold seemed to settle about her heart, and try to smother her. She had a wild impulse to laugh aloud—to scream—to burst into tears and sob out the whole wretched story at his feet. What would he think—this kindly, gentle old man, whose whole life had breathed of peace and holiness—what would happy, placid Aunt Martha think, if her pretty prosperous niece were to tell the story of the pass to which things had come between these two who "had a right to enjoy it together." But the old man was speaking still.

"Yes, yes, you have a right to enjoy it together—so that you forget not the Giver of all good—and the needy whom it privileges you to help. For it is clean money, and has fallen into good hands. Good, clean, honest hands, from childhood up; for I can remember well when you were both children. Robert was a manly little lad, always ready to do pleasant things for others, sweet-tempered, good-natured. I was more than once a bit anxious over his easy-going nature; I feared he might be too easily led astray." She drew a quick, silent breath of pain. "But he fell into good hands, my dear." He gave her a smile of loving approval. "He fell in love with you. And you were sweet

and sensible and true-hearted, and strong to help him with his easier nature. You were just what he needed to balance him, to steady him. You have done it well—better, I think, than you can ever realize. He has become a fine man. You have traveled happily together, helping each other. For he has helped you, too, Margaret, has he not? His easy casting off of trifles that you with your intenser nature might take too seriously—has it not helped you to have him teach you something of his care-free spirit, too?"

His kind old eyes searched her face benevolently. Something in her strained heart and brain seemed to relax slowly as he went on, without waiting for an answer.

"Yes, I know that it has—I know that you have been good for each other—I was not really putting the question. I saw enough of your beautiful, loving life here together, before he went to town; I know how ideally you fitted into each other's characters. You should thank God, Margaret, that you and your husband are each what you are, to help and love each other 'till death do you part.'" He rose slowly to take his leave—the call had been a long one.

"I am very glad that I had the opportunity to see you before I went home," he repeated, and held her hand closely a moment in parting. Then he went away; Aunt Martha bustled out to set things going for the early tea; little Elsie ran after her to explore the mysteries of kitchen and pantry; and Margaret was left alone.

She leaned back in her big chair, all the pretty color and animation gone out of her face.

"Thank God that she and Robert were what they were." She, quick-tempered, stubborn, grown more and more intolerant and nagging and rebellious. Robert—"as gay as ever"—ah, yes. But was he as loving, as tender, as sweet-tempered and good-natured as ever? She smiled bitterly to herself at the very thought.

What would the dear old pastor say or think, could he know the sharp things she had said—and the cool, provokingly unruffled replies that Robert had made—again and again, more and more of late until she had felt that it was unbearable longer? What would he say if he knew that they were no longer helping each other; that they were hindering each other, by every means in their power, from the love and happiness that should be theirs—that had once been theirs?

How had it come about, she wondered dully. How had they ever strayed so far from the paths of peace and joy in which they had once walked hand in hand? When they were poor in pocket, they had been rich in love. Even when prosperity first came; then—then—

She sat upright suddenly, her sad eyes filling with a great light. Like a flash—like a white light of revelation from God—she knew the secret of disaster. They had allowed their prosperity to dim the sacred inner vision. They had run blindly after pleasure—worldly pleasure—and not only had it eluded them, but they had lost the old peace and joy and love. They had indeed forgotten, or grown indifferent to the Giver of their good; they had given no thought to the needy ones whom it privileged them to help. So the old pastor had put it. She had winced at the words. Only now did she fully realize how deeply they had cut, how straight they probed to the root of the evil.

She had come down here this afternoon with no intention of ever returning to her husband's house. Let him have the beautiful house that was home no longer when love was dead and discord reigned. Let him have his—their—boy, even tho her heart broke at that. She knew full well that she could not hope to have all—and Elsie had come with her mother. The future had been a pain-filled bitter blank. Now—

She slipped softly out at the front door, down the narrow walk, and away thru the deserted village street to the station, where she could send the message that was forming swiftly in her hungry heart and brain—where she could send a message—home.

Never did the wires carry more joy-laden tidings. The big red touring car made a second trip to the village that night—the next day was too far off for the things that waited to be said on both sides.

So, while a white-haired old man bowed his head that night in earnest petition that he might have spoken the right words to the troubled young soul which had tried in vain to hide its trouble from him, that prayer was being answered in two penitent hearts under Aunt Martha's humble roof.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Let Me but Live

Let me but live from year to year,
With forward face and reluctant soul,
Not hastening to, nor turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils, but with a whole
And happy heart, that pays its toll
To Youth and Age, and travel on with cheer.

So let the way wind up the hill or down,
Tho rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown.
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

—Henry Van Dyke, D. D.

Cousin Reba's Investments

"Cousin Reba was in this afternoon," Mrs. Wilson remarked at dinner.

"What is she doing now?" the family asked, instantly interested. But, altho the words were the same, the tones were very different.

Mrs. Wilson laughed. "I believe her latest is lessons in Italian," she answered.

"Italian—Cousin Reba! When she doesn't know anything of English literature," Olive exclaimed. Olive was at the age when any lapse from fashionable attainments upon the part of her relatives was a personal grievance.

"What's behind it? An Italian Sunday-school?" Mr. Wilson asked. "There must be a motive in her madness, for Cousin Reba is the best business woman I ever knew."

A chorus of protests met the statement.

"Cousin Reba! Why, father, she never could keep accounts in her life!"

"She failed in half a dozen investments."

"Anybody with a story of misfortune could take her in."

"Nevertheless, I repeat my statement," Mr. Wilson said, quietly. "Cousin Reba is the best business woman I ever knew. She never lets any stock lie idle—every smallest thing is put to work. It was so when we were at school together, when, as soon as she learned a thing, she was helping someone else who was backward. Her father gave her a piano when she was twenty; she never played much herself, but before a month was past she had that piano busy two or three hours every day—poor girls practicing on it, you know. She would learn new recipes—Cousin Reba was a born cook—and, before you knew what had happened, she was teaching some poor woman so that she could send cakes to the woman's exchange."

"She was always nervous with horses, but she learned to drive so that she could take out all the invalids in town. She used to declare that she never could sit still long enough to knit, but I noticed from what you said awhile ago that she taught that crippled Mamie Akers a new sweater stitch. As for her books and her flowers and her fruit and preserves, you know they go all over town. She can't even go out West to see her sister without coming back and stirring us all up on behalf of the missionaries out there. If you know any life better invested than Cousin Reba's, I don't."

"I never looked at it that way," Olive said, thoughtfully.—*Youth's Companion*.

A Memory and a Providence

BY FRANCES E. TOWNSLEY.

Is the divine word losing its meaning among Christians? Are there, in these latter days, no "divine leadings"? Is there no "guiding of the Spirit"? Does the Father no more have use for the bow drawn at a venture in the hand of a feeble but trustful saint?

A memory comes to my mind and heart as I write. Listen! Darkness, loneliness, homesickness! It is nearly midnight, on a slow train, which is moving on thru the gloom with its freight of human planning, and hope and fear and mortal need. Business men are aboard, talking of banks and stocks; mothers soothing fretful babies with songs of home and lullabies of peace; traveling men telling jokes upon one another; ministers poring over manuscripts of sermons or addresses to be delivered on the morrow.

The train moves on and the night is darker and blacker.

"Ugh," says my traveling companion, "it is a gruesome night! Sing;" and together we begin softly, "Mid pleasures and palaces tho we may roam,
Be it ever so humble there's no place like home."

The mother hugs her baby closer, the infant's eyelids droop, and the little fingers are quiet.

"I hear Hope singing, sweetly singing, softly in an undertone,

And singing as if God had taught it—it is better farther on!"

That sad-faced man has covered his eyes. The car is quiet. "One more," I suggest, and my friend's alto joins my soprano, and we sing the prayer,

Saviour, breathe an evening blessing,

Ere repose our spirits seal;

Sin and want we come confessing,

Thou canst save and thou canst heal."

Long years pass. A weary sense of uselessness has crept over me. Is there any value in Christian profession? Any real use in trusting in the dark? Does not the sweet and good and honest fail, and the unholy and the self-seeking prosper in the earth? I am visiting a Congregational friend and pick up her paper, the *Advance*. A well-known man writes in it, and the providence of our Father sends to my tear-dimmed eyes his words. They tell me this: Long years ago the man was on a western bound train at a late evening hour, heart-sick, discouraged, having buried all earthly hope, and seen the desire of his eyes, and the longing of his heart utterly failed him. He has about decided that

"There is no good, there is no God,

And faith is a heartless cheat

Who bares the back for the devil's rod,

And scatters thorns for the feet."

In that dark hour when he is meditating suicide, two women on the car with him begin to hum and then to sing aloud the songs of home, of hope, of a Saviour who can "save" and who can "heal." He writes of the singing as coming from those who do verily believe. Somehow that singing, of words and sentiments once dear to him, is the message of the Holy Ghost to his lonely, sinful spirit, and he dates his new life, and his unselfish service and devoted labors to the inspiration and comfort that came to him the evening he so distinctly remarked and proved as the time when we weary, lonely, homesick travelers sought to comfort somebody else on a train loaded with strangers. "After many days" came the fruitage of our tiny seed-sowing. Yes! There is a God. He is Father, Guide, Protector! Let us trust and not be afraid.

The Human Touch

In New York, years ago, a city missionary found a poor Jew. He strove to lead him to Jesus, and succeeded. In after years that Jew became a missionary himself, and a bishop of the Episcopal Church, and translated the Bible for millions of people. No one knows the name of this missionary but a few of his friends, tho thousands knew the name of the distinguished convert. Years ago, in Russia, a Catholic priest so preached that a young mechanic became a missionary, and translated the Bible twice over for two different nations, learned nineteen languages, and was a most useful man. Few ever heard of the priest, but many thousands knew of his convert. Probably no preacher ever had as great success as Mr. Spurgeon. He had had many thousands added to his church, and has established thirty-six missions in London. Yet, as he tells the story, he was converted by the preaching of an obscure preacher, whose very name is scarcely ever heard.

Japan owes the late Joseph Neesima a boundless debt of gratitude for his wise and unceasing labors for the Kingdom in his native land. But does it owe nothing to those who in this land led that student to Jesus?

It may be that God shall use you for the conversion of a Moody or a Spurgeon or a Moffat. A child can light a match that shall set a city on fire. So in spiritual things, one, tho feeble, can start a succession of causes that shall result in blessing untold millions of fellow-creatures.—*Rev. A. F. Schaffner, D. D.*

Denominational

† Pastor Emeritus J. J. Fink †

John Jacob Fink saw the light of this world on July 24, 1848, at Altenheim, Baden, Germany, the son of Theobald Fink and his wife Margaret, nee Fritsch. The year of his birth was a stirring one, politically, and many Germans made up their mind to go to America. When he was four years old his parents sought a new home in the United States, settling near Altheim, in St. Louis County, Mo., where the boy was educated and confirmed. During the years that followed the quiet rural surroundings deepened the convictions implanted in school and confirmation instruction. An article in the *Friedensbote* of March 15, 1864, by Pastor Schrenck of Evansville, Ind., calling for teachers for the parochial schools, moved him to consider this as his life-work. As yet there was no institution where such teachers could be trained, but the ball had been started rolling, and in the spring of 1871 Fink entered the seminary just opened at Evansville, removing to Elmhurst, Ill., in the fall of that year, when Melancthon Seminary, now Elmhurst College, was assumed by the Synod upon its union with the German Evangelical Synod of the Northwest.

The personalities that impressed themselves most deeply upon the life of the young student at Elmhurst were Professors Kranz, master of the art of discussion, and Weygold, whose comprehensive scholarship combined with a genius for teaching inspired his students for their future calling. Pastor Fink often spoke of his former teachers with the highest respect and appreciation. On June 24, 1873 he was graduated, his first school being that of St. Paul's Church, Pekin, Ill., where he labored faithfully and successfully until 1885. It was here also that he found a worthy helpmeet in Miss Anna M. Ehrlicher, to whom he was married in March 31, 1875, and with whom he lived a happy married life.

In 1885, in view of the great scarcity of ministers, Fink resigned the school at Pekin to enter Edin Seminary in order to prepare himself for the ministry. Completing the abbreviated course he graduated in June of the following year, and received his ordination for the ministry of the Gospel on June 18, 1886, at the hands of Pastor J. C. Kramer, assisted by the pastors F. Klick and J. Baltzer. His first charge was Salem Church, St. Louis, from where, after eleven years of successful ministry, he accepted a call to Jesus Church, in the same city, which was the field of his faithful and effective labors until June, 1912.

An attack of diphtheria, which induced a weakness of the heart and also seemed to have affected the larynx, prompted his resignation. In the fall of 1912 he removed to California hoping to find relief in the balmy climate. At first his condition improved somewhat, and he was again able to be active in the ministry, and was even chosen as president of the Pacific District for the year 1914-1915. His trouble rapidly developed into an incurable ailment, however, and in October, 1915, he returned to St. Louis, anxious to be present at the Jubilee exercises in the "heart of the Synod," where he had spent more than a quarter of a century of service. His desire was gratified, but the Master called him sooner than his friends had expected. December 11 found him still on his feet, but very weak. In the afternoon he was taken to the Deaconess Home to undergo an operation as a last resort. After barely an hour's stay, however, he passed away at the age of 67 years, four months and seventeen days. His death is mourned by the bereaved widow, three brothers-in-law and three sisters-in-law.

Of the ministers of Christ and stewards of the mysteries of God, no more is required than that they be found faithful. Faithfulness in service was the secret of Pastor Fink's success in his ministry. He has now entered into the rest that remaineth for the people of God, to experience the reward of faithfulness concerning which the Lord has given the promise: "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

A memorial service was held on December 13 in Jesus Church, which was far too small to hold all the mourners. Dr. Haerberle led in prayer and read the Scripture lesson. Addresses were delivered by the Pastors H. Walz, of Salem Church, and J. Baltzer, Zion Church, in German, and Dr. W. F. Simon, Pastor

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"Other Sheep I Have"

Jubilee Echoes from India—and a Jubilee Offering also. English Prejudice drives out Pastor Jost from Chandkuri. With three missionaries—Nottrott, Nussmann and Jost—in enforced idleness, redoubled Earnestness and Energy in providing Men and Means is imperative

The Jubilee in India

Some of our friends in America will perhaps be surprised to hear that we "Indians" got ahead of them in celebrating the Diamond jubilee of our Synod. But such is actually the case. We are always ahead by about a half a day, you know.

It was at the annual conference of the missionaries held at Mahasamudra during the month of June that plans were first made for the coming celebration. No doubt they had long before been budding in the minds of individuals, but as all the missionaries do not get together more than once or twice a year, nothing very definite could be undertaken. However, be that as it may, every one present seemed very much delighted when Pastor Goetsch extended a hearty invitation to all to come to Bismampur and celebrate the event there on the fifteenth of October,—leaving the seventeenth for a celebration with the Indian Christians at the various stations. Kindness begeth confidence. Now, please do not think that he did not have our confidence before giving the invitation, but the expression of confidence in the present instance was so enthusiastic that he not only received a hearty vote of thanks for the invitation, but was also asked to arrange the program for the entire celebration.

The confidence was not misplaced. When October 15th came, nothing had been left undone by the good "shib-log" of Bismampur to make the celebration a success. Nothing lacked nor lagged. Food, drink, entertainment and comfort, all were given in a spirit that deserved the most hearty appreciation on the part of all.

May it be interposed, that what has just been said of the arrangements for October 15th is equally true of those for the thirteenth and fourteenth. For it was on the thirteenth that most of the brethren and sisters had arrived to be present in good time for the extra conference to be held on the following day. We cannot, however, stop now to enumerate the questions discussed and the resolutions passed, but must hasten to tell about the significant event which took place in the evening of that day.

Everything seemed to go on strictly according to schedule, until one of the brethren, the tallest and lankiest of all, got up to whisper something into President Gass' ear. The worthy chairman in turn nodded and smiled in his usual ready way, and arising from his seat in a few simple words congratulated Pastor Hagenstein, in the name of all upon his twenty-fifth anniversary,—not of married life, but of faithful service to his Master and fellow Indians. Pastor Hagenstein, who had objected to a formal commemoration of his long stay in India, was now all the more touched by this simple expression of good will. Words failed him for a long flowery speech, but no one failed to catch the note of hearty appreciation from the few words that he was able to utter. A fitting climax to the whole was made when the Rev. Goetsch offered up a prayer of thanksgiving and the whole assembly followed by singing a hymn of praise.

The celebration of the seventy-fifth anniversary, which took place the following morning, proved no less impressive. The weather being ideal, especially for those who like it a little warm, and the church where the services were held, being very beautifully decorated with wreaths of green leaves, could not help but arouse a jubilant spirit. And no doubt the loud halleluiahs would have risen up even more joyously, had it not been for the dark war-cloud still hanging overhead. Yet, as one of the speakers fitly said: "The Christian's jubilee need not necessarily be a loud and boisterous one."

The two speakers for the occasion were the Revs. Gass and Feirabend; the former preaching the jubilee sermon, he latter reading a paper on "The Evangelical Synod in its Jubilee-year," Rev. Gass showing the characteristics of a Christian's jubilee; Rev. Feirabend bringing forth the reasons for rejoicing at this time, and urging a greater loyalty to the Church whose foundation is the unity of the Spirit and whose corner stone is Jesus Christ.—I also will not forget to make mention of the special singing at

this occasion by a ladies' trio and men's quartet. The offering is incomplete as yet, tho Rs. 500 (about \$160) had come together at this writing, a result which would have been considered impossible a few years ago.

The Jubilee services will surely long continue to linger in the memory of all who had the privilege of being present. Furthermore it served to bring all to a fuller realization of the talent that God has entrusted to the members of the Evangelical Synod, and to fill each other with a greater desire to do his or her utmost in *letting neither language nor creed, blood nor nationality disturb the unity of spirit,—the sum and substance of anything and everything that can ever make the Evangelical Synod of North America worthy of another Jubilee celebration.* "X. X."

Evangelical Missionaries ordered out of India

The Board has been advised that the English government has decided upon the removal of all German missionaries from India, or their internment in the event that they were eligible for military duty; this proceeding has now been extended to German missionaries under the jurisdiction of neutral countries also. Our fears regarding Pastor Jost and his family, who are not naturalized American citizens and are therefore regarded as German subjects, have been realized. Pastor Jost, his wife and daughter are probably now on their way to Germany in care of British escorts, together with other German missionaries.

Under date of October 28, Pastor Jost adds to his report of October 12 the following: "On October 17, we celebrated the Evangelical Jubilee. The church, which had been gayly decorated for this joyful occasion, was filled to overflowing. My dear wife had recovered sufficiently from her recent illness so that she was able to attend also. Miss Kettler was also with us as a guest. My text for the Jubilee service was taken from Ps. 103, 1-5. It was a most joyous occasion and it gave me pleasure to tell the congregation of the good the Lord had done for our Synod and for us out here in India. In the same manner our Sunday lesson called upon us to give thanks in the afternoon service, and I implored the audience to show their gratitude by their behaviour thru life. With reference to the Jubilee offering I can report that our Christians together with the teachers brought Rs. 87, to which amount my wife and daughter, as well as myself, intend to add Rs. 50 each. It may be that our people will increase this sum later on.

"On Monday evening we held our prayer meeting, which proved a blessed one for us, and many of those present uttered sincere words of gratitude for God's mercy which enabled us to celebrate this jubilee in peace. On Thursday I had the monthly conference with the catechists and teachers. On Saturday I preached on the market place and went to the church in the afternoon to conduct the preparatory lesson for the Sunday-school. But on Sunday morning I was taken with the fever and had to ask a native helper, Joseph to deliver the sermon for me. And just as I lay sick with fever the police brought us the notification that we would have to make preparations to leave our station, our congregation, and India. I am unable to tell any one how this message affected me, the Lord only knows. But He gave us strength that we could bear this. It was only with the greatest effort that I could get up from bed to sign the necessary papers. And so we will, with God's help, get ready to go to our old country. Whatever our Lord Jesus, to whom the Father in heaven has given all power in heaven and upon earth, has determined in His holy wisdom, will be done. His kingdom is bound to come with great power and will manifest itself in India also. There may be many a struggle to be fought, but His kingdom will gain the victory, in India as every where else.

"And now I commit you to the dear and glorious Lord Jesus. My very best regards to the many dear friends of our mission. Your grateful and humble,

Concluded on Page 6 J. Jost."

† Pastor Emeritus J. J. Fink †

Continued from Page 4

Fink's successor as pastor of Jesus Church in English. The writer read the obituary, and Dr. W. T. Jungk spoke the closing prayer and the benediction. Early in the evening the mortal remains were taken to Pekin, Ill., for interment. The funeral services were held at St. Paul's Church there on the afternoon of the 14th. Pastor G. W. Goebel, president of the North

Illinois District, was the chief speaker; the pastors C. Hoffmann, Lincoln, Theo. Kettelht, Minonk, G. G. Press, Peoria and F. Krohne, Chicago, also took active part in the services. Pastor Goebel committed the body to its final resting-place, each of the pastors present quoting an appropriate Scripture passage. Thus does he who has been a faithful guide to salvation for many rest in his narrow chamber until the resurrection morn.

J. J. Meyer.

APPOINTED TO BEAR FRUIT

**Christianity is not conforming to certain Standards of Teaching or Conduct.
It is Life and Power that seeks Natural Expression in cheerful, active Service**

I

Jesus Christ never uttered more important words than those found in John 15:17. They might be called the declaration of Christian independence, for they set before us the full liberty of the children of God. Thru these words those who have found Jesus Christ are lifted up above the narrow horizon of this world and the bondage and drudgery with which the routine of its life burdens them to behold a new vision and a new task. The passage might also be called the constitution for Christian conduct. The members of that chosen group that listens to these words on that last night the Master spent with them in the flesh, have been selected with a definite purpose: *they have been appointed that they should go and bear fruit*, and that their fruit should abide. As the branches of the vine cannot bear fruit except they abide in the vine, so they also cannot bring forth fruit of themselves. They are able to bring forth fruit only as they abide in Him who is the true Vine. Apart from Him they can do nothing.

What it is to "Bear Fruit"

The fruit is the service the vine renders to men. It is the *natural outpouring of its life into visible, tangible results*, the life-blood of the plant transformed into palatable, refreshing, nourishing food. Those who have found the Master and are in such close and intimate communion with Him as the branches are with the vine are to bring forth fruit in pleasant, helpful and useful conduct and service in just the same natural manner as the branches bring forth their rich and luscious clusters. The followers of Jesus are to show forth the life that is in them by the results they accomplish. The world in which they live is to feel their influence; the people among whom they move are to experience something of the life and the power that is in them; they are, in short, to be *known by their fruits*. This is all the more significant and important as Jesus has at the very outset told them that "every branch in Me that beareth not fruit He taketh away." And farther on, "If a man abide not in Me he is cast forth as a branch and is withered; and they gather them, and cast them into the fire, and they are burned." On the other hand, every branch that beareth fruit, He cleanseth it that it may bear *more* fruit.

The fruit then is an expression, a manifestation, of the life that is in the vine. The most obvious lesson, then, that we learn from the Master's words is that He transmits to those who associate with Him the *life and the power to bring forth fruit*. There are those who see in Christian discipleship merely the acceptance of certain beliefs, conformity to certain standards, or obedience to certain church rules and ordinances. To them there is little question that all who unhesitatingly accept every statement of the Bible "from cover to cover" are really Christians, without any regard to the fruit which such acceptance brings forth, or, indeed, whether it brings forth any fruit at all. In their opinion the man or woman who firmly believes that Moses wrote every word of the five books that bear his name—excepting perhaps the narrative of his death—or that Job or Jonah were actual human beings to whom the things described in the respective books actually happened, or who is firmly convinced of the virgin birth of Jesus or the resurrection of Lazarus, is a true Christian, regardless of what his conduct or the influence of his life on those around him may be. Still others accept those as true Christians who subscribe to certain creeds as the last word in the interpretation of God's revealed truth, or who think that a certain form of church organization is the only divinely appointed way of managing the affairs of the Church of Jesus Christ, with-

out any regard as to what such an acceptance means in their own lives or those of others. Yet others class only those as real disciples of the Master who are regular in their personal and family devotions and church attendance, or avoid questionable practices or amusements and abstain from liquor or tobacco.

In mentioning these things in this connection we are by no means saying that they are not expressive of Christian life and character. We see no valid reason why Job and Jonah should not have been real men who actually had the experiences related of them, nor do we question in any way the virgin birth of Christ or the resurrection of Lazarus. But neither Jesus Christ himself nor Paul or the other apostles, nor any of the great Christian leaders who have left their impress upon the history and the achievement of the Church made the value of Christianity for mankind depend on things like these. They all knew that Christianity was *life*, and was to be judged by the fruit it brought forth; that it was *power* placed into the world for purposes of conquest, and that it was to be measured by the results it brought about. It may also be very helpful to the Christian life to be able to place one's finger on certain passages of the Augsburg Confession or the Formula of Concord, or the Thirty-nine Articles of the Westminster Confession, and say, "That is exactly what I believe," altho personally we reserve the right to subject these centuries-old documents to a searching criticism in the light of what other great and godly men, with just as much consecration to Christ and the truth, and more knowledge concerning God's word and works, have discovered in the Holy Scriptures. We also believe that the liquor and tobacco habit can work great injury to the Christian life, and we are very sure that those who abide in the Master will not only have no desire for any questionable practices of amusements, but will very naturally want to keep their close relationship with Him alive by a regular and earnest prayer-life and Bible study.

Christianity is not Belief or Form, but Life and Power

What we are not prepared to grant, however, is that any one of these things, or all of them together, are the *test* by which the Christian life is to be judged and measured. All of these things may be a part of the Christian life—and sometimes even a very important part—but if that is all there is of the Christian life it falls far short of the Master's requirement, "I chose you and appointed you that you should bear fruit, and that your fruit should abide." The things we have mentioned are no more capable of bearing fruit than was your Christmas tree. The Christmas tree ornaments were no doubt pretty, and perhaps even valuable, but no one would think of calling them fruit, because they were no part of the tree and its life, in fact, the tree was dead and incapable of bringing forth any fruit at all. All these things are merely external and incidental, just as the color, size or shape of the fruit is incidental. Even the fruits of the many kinds of vine differ in size, shape and color, and the Master might, without losing anything of the force of His words, have chosen any other kind of fruit-bearing plant to drive home His great lesson. The essential points are that *the Master expects fruit* from those who claim to be His disciples, and that they will be able to bring forth fruit only as they are *united with Him* as closely and firmly as the branch is united with the vine.

The real test of the Christian life is that it is really a living thing, a force and a power that "does things" and "brings results." There can be no doubt that there is real life and power in the life and the work of Jesus Christ. Those who saw and heard Him

during His earthly life felt it to a degree they never forgot, and all who came into such close personal touch with Him that they may be said to abide in Him and He in them, from the apostles on down to those all who are glorifying Him to-day by the fruit they are bearing, are convincing evidence of the fact. It is *the most natural thing in the world* that those who have come under the influence of Jesus Christ should show forth in their lives the new power that has come into their hearts in some kind of activity; they cannot help bearing fruit because they are abiding in the Vine.

Life expressed in active Service

It is for this reason that the Church needs to provide activities for its members. To leave them without a task is to rob them of the opportunity to bring forth fruit. The Sunday-school, the young people's society, the Brotherhood and the Ladies' Aid society are but so many fields for the exercise of the life that Jesus Christ has put into the hearts of those who have received Him. And as the new year opens out before us its days and weeks can be put to no better use than that of seeking new and larger tasks for the spiritual energies which the preaching of Christ may have awakened, or for strengthening and deepening those that have already been begun. Every member in every church should feel the desire to do something, to bring forth some kind of fruit as an expression of the life which his Master has planted in his heart.

Just what that service will be depends upon the peculiar gift each one possesses, and upon the opportunities among which God has placed each one. The gifts possessed by boys and the opportunities they have differ not only from those of girls, but also from those of young men and those of maturer or older men, and the talents and opportunities of women differ very materially from those of men, and those of married women from those of young or unmarried women. The peculiar gifts of some are intellectual, while others are more practical; some have a genius for organizing, others for attracting others, still others for leadership or just plain kindness and helpfulness. It is the problem of the pastor to suit each one to the task to which he or she may be best fitted. No better guide in the solution of this problem can be found than the leaflets prepared for the Secondary and Adult divisions and the Home, Missionary and Teacher Training Departments of the Sunday-school, which may be secured free of charge from the headquarters of the International Sunday-school Association, 1416 Mallery Building, Chicago.

The essential Motive

In the practical solution of the problem, however, care must be taken to avoid one fundamental error too often committed in the undertaking of active Christian service. Whatever form of service is undertaken must be performed not for the sake of the activity, or for the purpose of achieving certain outward objects, but *as a means of bringing forth fruit for the Master*. If the Boy Scouts are trained to "do a good turn to somebody every day," let it be done with the understanding that that is their way of bringing forth fruit, of showing their faith in and their devotion to their Master. If the organized class undertakes some kind of activity to relieve a need, help the church or promote the welfare of the community, be sure that it is done not merely for the sake of accomplishing a worthy end, but from the point of view of *bringing forth fruit for Him who is the true Vine*. If a membership canvass is undertaken, or a campaign for wiping out an indebtedness, it is not the immediate aim that makes it worth while, but the service that is rendered unto Him who has appointed His followers to bear fruit. Service rendered in this spirit will not be in danger of becoming a mere feverish activity, rushing here and there for "something to do," and trying to get everything done at once, but will take time and thought to do what needs to be done in the spirit of Him who has issued the call to service. It will not seek to create opportunities for the exercise of certain activities, but will rather seek to recognize the opportunities that already exist, and to meet the particular need that presents itself by adapting service to the opportunity. And service inspired from such a motive will not be that of the busybody, minding everybody's business and in everybody's way, with nothing worth while really accomplished after all, but that of a real helper, who is able to bring forth real fruit because he is a live branch of the Vine, Jesus Christ.

A Glimpse of Religious Conditions To-day

The Questions of Policy and of Teaching may make Trouble in some Quarters, the Determination to press forward is everywhere Manifest, notably in Lay Activity and the Raising of Money

II

On January 12 there met in Philadelphia the Episcopal House of Bishops. Much apprehension exists as to the outcome. Ostensibly the meeting is called to elect a missionary bishop for South Dakota, but really it comes together to prevent, if the high church party has its way, the Episcopal Church sending delegates to the Panama Congress. This Congress is to meet in Panama in February, and will be composed of about 400 delegates from all Protestant bodies having work in Latin America. Promoters of the Congress say it will do no more than make and consider reports, leaving plans to be made by the missionary societies represented.

Apprehension obtains in the Episcopal Church at the beginning of 1916 to an extent it has not done in a generation. The quarrel over the Panama Congress matter admittedly has left deep scars. At St. Louis next October the Episcopal General Convention meets, and fear is expressed in many quarters that the differences may be carried there. Peculiarly unfortunate would it be if they were so carried, since the selection of St. Louis as place for the Convention of 1916 was due to the celebration of the fiftieth anniversary of Bishop Tuttle of the Missouri diocese as Missionary Bishop of Montana, with jurisdiction over Idaho and Utah. Bishop Tuttle is now senior or presiding bishop. The year 1916 may mar Episcopal Church history, perhaps make some.

The Presbyterian Church, the large northern body, is also not without its troubles in 1916. A determined effort on the part of Western leaders has been made for some years against Union Theological Seminary, and especially against the New York Presbyterian, to prevent the latter from receiving Union graduates under its care, and admitting them to the Presbyterian ministry. The fight is to come to a head at the General Assembly next May. It may be that Dr. Francis L. Patton, former head of Princeton University, and the leader of Presbyterian orthodoxy, has made an end of the trouble by declaring, in one of the addresses on "Christianity and the modern Man," which he is delivering this winter in numerous American cities, almost identically what Union Seminary graduates have been stating in their examination answers. In his discussion of the resurrection of Christ Dr. Patton said that while he believed in the virgin birth of Jesus and the resurrection of Lazarus, he did not hold that these are essential to faith in Christ. He had never heard Christianity propagated on the basis of the resurrection of Lazarus, and he did not know that God could not incarnate himself without a virgin birth. And so, while holding to both these beliefs, he was ready to drop either if any lack of manuscript evidence called for this, and this would not touch his faith in the divinity of Christ. But the resurrection of Christ is fundamental and vital, as it is the foundation rock and central pillar of the whole structure of Christianity.

Disciples of Christ have a novel plan which they hope to head up during 1916, possibly at Des Moines next October, when the Disciples General Convention meets. It is the pledging of one thousand young men and young women to enter college in preparation for mission fields, home and foreign, and the raising of \$6,000,000 for missionary and educational work. Teams have been out for more than a year advancing this plan, but have not been able to cover the Disciples churches by at least half. Nevertheless they report having pledged more than half of the college volunteers and of the money. To complete the other half is one of the big Disciples' tasks for 1916.

Jews are Active

Jews of America have just before them tremendous tasks, not perhaps to be finished in 1916 or in some years thereafter. Zionism has grown by leaps and bounds within the last twelvemonth. Jews of all ways of thinking are coming to look favorably upon the Palestine colonization idea. Such relief as Jews of America have given to Jews of Europe, and will give during 1916, the world has never seen before. Conservative, Orthodox and reform distinctions have

been forgotten, and while 1916 is not likely to see any union of these different branches of Judaism, it is certain to see such co-operation in Zionism, in war relief, and in solution of the Jewish problems of the world as Judaism has not taken part in before.

The big event of the year to come, or at least of the very near future, is a Jewish Congress, held either in Washington or New York, representing every shade of Jewish belief, and almost every organization. A contest was held over democracy in the Congress, and the democratic idea won. The task of the Congress is to find out if possible how American Judaism may help to solve once for all the Jewish problem of the world and of the ages. The war coming to an end, Jews want to be part of the negotiations. And Jews of America realize that they must do what Jews of Europe cannot do. They must furnish the leaders and they must furnish the money for expenses. Dependent upon the termination of the war, 1916 is to be a big year in world Judaism.

Congregationalists and Baptists, their methods much alike, look to 1916 for an unusual growth. Both have been perfecting organizations for the last ten years. Both have followed almost the same lines of reconstruction. All interests have come together as they never came together before. Efficiency has marked every consideration. Where formerly several different agencies did one thing, now co-ordination obtains. A success for one branch of work means in 1916 success for all. It is probable that no other religious bodies are more united, or better organized, than these. Gotten into working shape, they expect such advances in 1916 along all lines as no previous twelvemonth has ever witnessed.

During the first part of 1916 Bible literature will be much in the public mind. The reason is that the American Bible Society is celebrating the close of one hundred years of remarkable effort and progress. The other great Bible society of the world, the British and Foreign, will take part in the American Society's jubilee. Meetings are to be held in many cities, with a general meeting in New York. Auxiliary societies will hold meetings, of course, and histories of Bible translation and circulation will be distributed widely. Bible circulations have been the largest in the history of the world, sales of Bibles and Testaments outstripping easily and always all of the best sellers in other literature together.

Lutherans of the United States, all of the many branches, are preparing to celebrate in 1917 the four hundredth anniversary of the protests made by Martin Luther, and the nailing of those protests to the door of the Castle Church at Wittenberg. The year 1916 is to be a year of Lutheran preparation. A part of the preparation will be efforts on the part of Lutherans to induce other Protestants to enter into the 1917 celebrations. Luther's bold step at Wittenberg made him the father of the German Reformation and the great figure of Protestantism. The plan is to form one central committee on the celebration, and get it into working shape during 1916.

Laymen to the Front

The year 1916 is to be the era of the Church layman. The Laymen's Missionary Movement, easily twice as successful in 1915-16 as in 1909, is to hold conventions to the end of April, but it is by no means all of the laymen's projects. This year's Movement conventions, starting with Houston, Texas, on January 19, will conclude with a National Congress in Washington, April 26 to 30. Conventions are scheduled for New Orleans, Minneapolis and St. Paul, Birmingham, Newark, San Francisco, Los Angeles, El Paso and other cities. Vast numbers of laymen, men of large business and professional affairs, are attending these conventions. They will easily be the feature of the first three months of the new year.

Laymen project plans to help many lines of Christian effort besides missions, and the year 1916 has in store for it the putting of a large number of these plans into effect. Plans include better business methods for Christian work, the use and welfare of the average man rather than the pushing of machinery,

extension for religious education, some of it on the so-called Gary plan, and a tremendous advance, if anything like all ambitions are realized, of Christian service for labor, unemployment, health, morals, temperance and most forms of social reform. Everybody regards the upheaval of old ideas, brought on by the war, as opportune time to sow new seed. The year 1916 is to be a time of seed sowing, therefore, and in this sowing laymen are to take such part as they have not taken heretofore.

The thing, however, for which 1916 is likely to be most note-worthy, is money raising. The Salvation Army wants \$500,000, Y. M. C. A.'s will ask for \$10,000,000 in various fields of the country, the missionary societies are to announce bigger plans than ever before, hospitals of many cities plan financial campaigns, great churches, like the Fifth Avenue Presbyterian, New York, are ready to launch endowment campaigns, and there will be needed millions of dollars for European war relief. The benevolent minded man and woman, if known, is likely to receive in 1916 such piles of financial appeals as will stagger records of all earlier years together. Men and women are actually in training schools, learning how to enter business offices, put up financial pleas, and walk out with signed pledges. If the benevolent record of 1916 does not beat that of 1915 two-fold at least, then all signs fail.

Evangelical Missionaries ordered out of India

Continued from Page 4

It was at first feared that Pastor Hagenstein had received similar notice. In his quarterly report, mailed in October, he had briefly requested the Board's permission to go on furlough to America. He gave no reasons for this request, and it was thought that he also had been given a hint to leave the country in order to avoid being interned or, like Pastor Jost, deported to Germany. Pastor Hagenstein had been in India for over twenty-five years, and is greatly respected by the natives of his territory. As he has been vice-president of the circuit court for many years, it seemed probable that the government did not wish to remove him forcibly, or to have the fact of his being ordered to leave the country made known.

Later advices, however, (received Dec. 30), are to the effect that Pastor Hagenstein is still in India, and there seems to be no reason just now to fear that he will be deported. Pastor Hagenstein reports that his school work is progressing. "After the rainy season," he writes, "I visited a number of the schools and was glad to see them in so flourishing a condition. All were well attended, everywhere I was greeted by Christian hymns sung to native tunes. After a lengthy controversy the matter of using Christian text-books in our schools has been settled favorably. Of this I am especially glad, and grateful to God for the turn matters have taken, as I had made it a matter of much prayer.

"The number of pupils in my schools is now 1,100, and still more may be expected. Only a few days ago a request came to me from one of the villages for the opening of a school there; the people were ready to help build the school and support the teacher. Under these conditions I have promised to send a teacher when the rice harvest is over."

Pastor Jost's farewell to his people was very touching. One of those present writes: "Many innocent persons, missionaries as well as natives, wept bitterly at the parting, and tears like these must bring the judgments of God upon those who caused them. All things must work together for good to them that love Him, and days like these bring us still nearer to God and make us put our trust in Him still more earnestly. But those who have caused this trouble will certainly be punished unless they repent. To many God's kingdom is not an important matter, but it is very important to Him."

Are not these tears, wept by the native Christians of India at parting from their missionary, pastor, physician, friend and counselor abundant evidence that our work in India has not been in vain? "You have come to us in the name of the Lord," they tell us, "you have comforted us, have awakened and nourished our spiritual life—now do not leave us alone! Keep the work going! Send us new messengers! Do not cease coming over to help us!" This is undoubtedly the mind of all the missionaries in India.

Concluded on Page 8

"Examining the Scriptures daily, whether these things were so"

January 30, 1916. Fourth Sunday after Epiphany

Helps for a Good Meeting

Rev. Henry Katterjohn

12 GREAT FOREIGN MISSIONARIES

- M. Jan. 24. Paul: Traveller. 2 Cor. 11: 16-33.
 T. Jan. 25. Peter: Pioneer. Acts 10: 7-23.
 W. Jan. 26. Barnabas: Comforter. Acts 9: 23-30.
 T. Jan. 27. Titus: Organizer. Tit. 1: 5-16.
 F. Jan. 28. John: Conqueror. John 3: 11.
 S. Jan. 29. Apollos: Orator. Acts 18: 24-28.

Sun. Jan. 30. Topic—Great Foreign Missionaries.
 2 Cor. 8: 16-23.

Suggestions to the Leader

This meeting offers an excellent opportunity to make use of all the missionary items published in our various Evangelical papers, such as The Herald, The Evangelical Tidings, The Evangelical Companion, and Junior Friend. Also make use of the copies of Our Work, and The Mission Sunday. All these papers ought to be on file in the library of the society and Sunday-school. There is an abundance of material published from week to week. For studies in the Life of Raymond Lull, see the number of the Evangelical Companion dated, January 30. As the Companion is always mailed about ten days ahead of the date it bears, the copies of that issue will probably have arrived.

Let the news contained in each paper be read by some one in the department for which the paper is intended. Thus you can call on all the departments of the Sunday-school to contribute some missionary information.

Make much of this meeting by preparing it well, and by securing the co-operation of as many as you can possibly enlist for service.

The Topic Presented

It will not be possible to give many biographies of missionaries at one meeting. If the plan given above is not followed, then assign the names of different missionaries to different ones and let each one present some biographical notes on the character assigned to him. And let us not forget *our own men and women* in the service. Perhaps we know some of our missionaries personally. This will be an opportunity to tell the society what you know about them.

We republish here brief notes on the lives of great missionaries taken from "The Endeavorer's Daily Companion." These notes may be made the basis of more extended remarks.

Glorious Missionaries

When John E. Clough, the great Baptist missionary to India, was asked by the Board what he would do if they decided not to send him, he replied. "Then I must find some other way to go."

Judson Collins, pioneer Methodist missionary to China, begged to be sent. "Engage me a place before the mast," he said, "and my own strong arm will pull me to China and support me while there."

The Presbyterian missionary, Dr. H. N. Allen, was the first Protestant missionary to reside in Korea. For his safety he was made physician to the United States Legation, but he soon won a great reputation by tending the wounds of a native prince.

William Murray, the missionary to the blind of China, was a simple Scotch postman who became a colporter and was seized with pity for the half million of poor blind men in that great empire. He invented a wonderful system by which the blind can master the difficult language in six weeks.

Matilda Rankin, the pioneer missionary to Mexico, was a school teacher who raised money herself, established a mission school which she taught, and sent out Bible distributors for twenty years.

When Robert McAll began his splendid mission work in France he knew only two French sentences, "God loves you," and "I love you." Now there are about a hundred McAll missions in France.

Jonas King, the first Protestant missionary to Greece, was haled before the Areopagus, and fifty men bound themselves together to kill him. A mob assailed his house and he was saved only by unfurling the American flag.

Hans Egede, of Norway, the pioneer missionary to Greenland, labored for thirteen years amid all kinds of ridicule and opposition before he could rouse

his countrymen to send him to Greenland for its conversion.

At one time, when George Dana Boardman was laboring in Burma, his lonely house was plundered of all its valuables, and murderous eyes watched him and his wife thru great slits cut in the curtains of their bed.

When William Goodell went to Turkey as missionary of the American Board, a great fire burned his books and other property at the very start, fierce persecutions assailed his converts, and he passed thru a plague which claimed from six to ten thousand victims weekly.

Some Questions on the Topic

What foreign missionary seems to you especially notable?

What characterizes most foreign missionaries?

What are the rewards of foreign missionaries?

Name our missionaries in India.

Why are our missionaries at present in need of our prayers?

Some Scripture on the Topic

1 Chron. 16: 23; Psalm 18: 49; 96: 3, 10; Isa. 43: 6; Jonah 3: 1-9; Matt. 28: 19; 1 Cor. 16: 9; Rev. 14: 6, 7.

A Prayer

We thank Thee, O Christ, that Thou dost constantly prove Thyself to be the King of kings, and Lord of lords, the ruler over all the earth. We thank Thee for the great victories Thy servants have won in the years past. We thank Thee for the awakening of Thy Church to a full realization of her duties and responsibilities towards the non-Christian inhabitants of the earth. We would ask Thee to teach us how to pray effectively "Thy Kingdom Come." May we understand that only thru the self-surrender of Thy followers, and personal consecration of Thy disciples can this world be won for Thy heavenly kingdom. Give us love to labor, faith to persevere, hope to triumph in the end. We would remember, especially, our own men and women who are working in distant India. May they not grow weary, but grow stronger in their faith in the ultimate triumph. Amen.

The Advanced Bible Lessons

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the First Quarter, 1916

- Lesson 1. Jan. 2. Between the Testaments; Dan. 2: 31-45.
 Lesson 2. Jan. 9. The Origin and purpose of the Gospels; John 1: 1-14; Luke 1: 1-4.
 Lesson 3. Jan. 16. The Growing Jesus; Luke 2: 40-52.
 Lesson 4. Jan. 23. The Voice Crying in the Wilderness; Matt. 3: 1-12.
 Lesson 5. Jan. 30. At the Gateway of Service; Matt. 3: 13-17; 4: 1-11; Mark: 9-13.
 Lesson 6. Feb. 6. Beginnings in Judea; John 2: 13-25.
 Lesson 7. Feb. 13. A Woman Lost in Sin; John 4: 27-30; 39-42.
 Lesson 8. Feb. 20. Beginnings in Galilee; Luke 4: 14-31.
 Lesson 9. Feb. 27. Teaching with Authority; Matt. 5: 1-16; 7: 28, 29; Luke 6: 20-26.
 Lesson 10. Mar. 5. Miracles of Jesus, I; Luke 8: 22-56.
 Lesson 11. Mar. 12. Miracles of Jesus, II; John 5: 17-31; 20: 30-31.
 Lesson 12. Mar. 19. Parables of Jesus; Matt. 13: 10-17.
 Lesson 13. Mar. 26. The Arising Opposition; John 6: 60-71.

Lesson 5. At the Gateway of Service**DAILY BIBLE READINGS**

- M. Jan. 24. Matt. 3: 13-4: 11 At the Gateway of Service.
 T. Jan. 25. Mark 9: 9-13. The Story as Recorded by Mark.
 W. Jan. 26. Luke 3: 21, 22; 4: 1-13. The Account of Luke.
 T. Jan. 27. John 1: 31-34. The Testimony of an Eye-witness.
 F. Jan. 28. Heb. 4: 14-16. The High-priest Tempted Like as we Are.
 S. Jan. 29. Deut. 8: 1-10. The Sword Used in the First Encounter.
 S. Jan. 30. Deut. 6: 10-19. The Swords Used in the Second and Third Encounters.

Lesson Key: "The Son of Man came not to be ministered unto, but to minister, and to give His life as a ransom for many," Matt. 20: 28.

The baptism of Jesus marks the beginning of His public life. During the thirty years of private life He had been fully prepared for the great task that was appointed for Him, and heart and mind and will had ripened and grown strong, so that He not only knew all that the task involved, but was also fully determined to enter upon it and fulfill it with all the energy and ability at His command. Here at the Jordan the old and the new dispensation meet. "John, the last prophet of the Old Testament, is the representative of the old dispensation. His baptism points out the supreme purpose of all Old Testament institutions. Neither the law nor the sacrifices could grant salvation, but those who have sincerely sought to fulfill their duties toward God have learned thereby that they need a Saviour, and they make this declaration by accepting John's baptism. By requesting this baptism for himself Jesus establishes the direct connection between His work and the old covenant. He has come, not to found a new religion, but to fulfill the promises of God, to gain for mankind the righteousness demanded by the old dispensation, but sought in vain thru its instruments." A new and far-reaching step in advance is taken in the eternal plan of the ages when Jesus of Nazareth stepped down into the water of the Jordan. And John's ministry also was practically completed, when He who came to the river as "the carpenter's son of Nazareth" ascended the bank as the Messiah, and the voice of God from heaven proclaimed Him His beloved Son. At the very height of his fame John suddenly lifted his hand and pointed to "the Lamb of God." Recognizing Him who was greater than he, John at once made way for Him with heroic self-effacement, taking the second place.

"Straightway," Mark tells us, "the Spirit driveth Him forth into the wilderness." There was not a moment's delay before taking up the momentous struggle against the prince of darkness and the spiritual hosts of wickedness in the heavenly places. No doubt Jesus was eager to meet His great adversary, and had very probably made the preparations for the conflict, tho He may not have known just how Satan would make his attack. But He was ready nevertheless, and it is more than likely that even the forty days' fast has not only not weakened His powers of resistance, but has even strengthened His purpose and intensified His determination to win at any cost.

And Satan goes right to the heart of the matter. "Jesus is looking forward to establishing the kingdom of God. He is tempted to establish it by making stones bread,—i. e., to achieve His purpose by ministering to men's temporal ambitions and fleshly needs. He is tempted to achieve power by casting himself down from the pinnacle,—i. e., to dazzle men's eyes, and enchain them by His brilliant command of the forces which other men cannot control. He is tempted to achieve pre-eminence by worshipping the prince of this world,—i. e., by compromising with evil and using its enormous and fascinating powers to advance His own ends."

Note also how Jesus overcomes the temptation which thus subtly approaches Him. He is not content with defending himself, with merely watching the beginnings, with praying instantly and earnestly, nor even with taking His stand armed with the whole armor of God. He meets the adversary directly with an attack, the most effectual strategy in all warfare. In each of the three temptations He thrust the tempter thru with a dart fresh from God's own quiver. *And the devil had to give up*, at least for a season. And in the matter of meeting and overcoming Satan Jesus Christ is ready to help any one who comes to Him.

The story is told of a man who once came to Mr. Finney, the famous lawyer-evangelist and said: "I don't believe in the existence of a devil."

"Don't you?" said the evangelist. "Well, you resist him for a while and you will believe in it."

Sunday School Progress**Sunday School Hall Dedicated**

A much cherished wish was realized and a much felt need met, when on Sunday, Dec. 12th, 1915, the good people of Trinity Evangelical Church, Mt. Vernon, Indiana, were privileged to dedicate a new modern Sunday-school hall.

The new hall is connected with the church in such a manner, that, if need be, both rooms can be used as one and thus afford a seating capacity for 700 to

800 persons. In the new hall there is a spacious basement, first floor with a number of class rooms, minister's study, ladies parlor, and assembly room. In addition to all this there is also a balcony on which separate class rooms are to be arranged later on. The cost of the new building is about \$13,000.00.

Dedicatory services were held on Sunday, Dec. 12, 1915. There were four services. The speakers were: Rev. Paul Pfeiffer, Evansville; Prof. S. D. Press, St. Louis; F. Daries, Caborn; J. U. Schneider, Ph. D., Evansville, and W. F. Mehl, Louisville.

Wm. F. Mehl.

Teacher Training Diplomas Awarded

Interesting graduation services were held at Zion Evangelical Church, Steubenville, Ohio, (G. H. Freund, pastor) on Sunday evening, December 12th, 1915. Six young ladies who had completed a course in Teacher Training received their diplomas. Dr. J. D. Darling, Secretary of the Ohio State Sunday School Association delivered an earnest and inspiring address which was well received by an appreciative congregation. The consecration service for all the teachers of the Sunday-school as led by the pastor was very impressive. Both school and church have greatly benefitted by his service. We believe that such a service emphasizes the opportunities and responsibilities of a Sunday-school teacher. Such an emphasis is always helpful for the sake of the teacher as well as for the members of the congregation. The office of the Sunday-school teacher needs to be elevated and dignified.

Evangelical Missionaries ordered out of India

Concluded from Page 6

Letters received on December 30, last from six of our workers, earnestly plead for more additional missionaries. One of the writers repeats the statement often made during the past year, "The attitude of the natives toward us *has in no way changed*; they are just as cordial as they were before." In view of the critical situation now facing the missionaries in India, Pastor Gass, president of the conference, most urgently requests the Board to send two young missionaries of American birth at the earliest possible moment.

The request of the Board for more workers immediately is a most serious matter, and at the present time the Board is unable to determine the correct solution of the problem. But the Board considers the publication of this request a duty towards their brethren in India, and a special duty towards the three brethren who have devoted an entire life time to a work which they are now compelled to relinquish against their will and desire. Is their blessed work to be jeopardized? Is it not imperative, in order to keep what we have attained in all these years to fill these vacancies, especially if the Lord should prevail upon one or the other to say: "Here am I, send me!"

On the other hand we have a right to ask: "Who will guarantee that the British government will not take another step and deport our American-born missionaries, because they suspect them of German sympathies? This is quite possible. However, as far as our missionaries are concerned, we have no reason to fear the probability, or even the possibility, of endangering their lives, on account of the political situation. Naturally our missionaries do not write anything about the political situation, but if they were worried about their personal safety they would not, in every letter they write, continue to assure us of their uninterrupted ability to work. In such a case they would surely not request the sending out of new missionaries.

And, last of all, is it not our duty as Christians and friends of the missionary cause, to think first and foremost of God's work, despite all human doubts? The entire history of our mission shows how wonderfully the Lord has guided us to this day. We are in India because the Lord has led us there. And we believe that the Lord stands above those who, blinded by greed and arrogance, have presumed to hinder His holy work and to "lay hands on His saints and servants." Our anger is human. God, however, desires that we and all friends of the mission should not lose faith in Him and His holy guidance. Patience of the Saints,—we need it just now. Remain steadfast and do not despair under all these difficulties. All these latest news from our mission in India, should

cause us to pray more earnestly for wisdom and determination to do His will regardless of our personal feelings. Therefore, remember our mission work and our Board.

E. Schmidt, General Secretary, GES. Tr.

Our Finances

Sometime ago we told you of the depleted condition of our treasury. The free will offerings for our foreign work had decreased so dreadfully that instead of remitting \$21,000.00 on July 1 we were able to send only \$11,763.81, little more than half of the amount, or to be exact fifty-six per cent of the necessary sum. Only those able to place themselves in the position of our sisters and brethren in our mission field, can realize fully the seriousness of the situation as expressed by these simple figures. No possibility to obtain relief elsewhere; communication with the home land affected only with immense difficulties; no reliable or definite news regarding the war; sad prospects for the future, and in connection herewith the worry how to provide for the days to come and how to continue the work. All of this causes great anxiety and it is our duty to relieve the missionaries of material need, at the very least.

We have not planned any increase either for the current or for the coming year. Our expenses have been cut down to the lowest notch, but *what we now have should and must be retained*. Our obligations *must be met* and for this reason we must again and again urge our friends not to cease in their giving so that the hands of our missionaries may be filled. We do not ask for special gifts, we only ask that you give what you gave before, not less than heretofore, then we will be taken care of.

We are glad to be able to report a ray of light: During the past four months we can report an improvement. We should have sent \$35,000.00 by November 1, but have been able to remit only \$24,000.00, leaving a shortage of about \$11,000.00. This deficit has been increased by \$1,607.00 since July 1, but the percentage shows an improvement. The money so far remitted aggregates sixty-nine per cent of the total, against fifty-six per cent on July 1.

May the Lord grant that this increase may continue, for we are still praying for the missing \$11,000, which sum is augmented by the \$4,000 deficit of the previous year, due to scarcity of gifts owing to the war and other conditions. This deficit is a heavy burden on our shoulders, and for this reason we ask you most cordially and urgently: *Help us, help soon, and help freely*; let every one do what he is able to do that this care may be removed from our hearts.

H. Manrodt, GES. Tr.

This and That

As already announced the new monthly for our Sunday-school teachers, "The Evangelical Teacher" will devote a separate column to our mission work. It gives us pleasure to announce that Rev. M. P. Davis, for a time at least, has undertaken the editing of this department.

Prospects for a *good harvest* in our territory in India have been corroborated by two other missionaries, the Pastors Hagenstein and Twente. It is easily conceivable what a load has been removed from the shoulders of our workers out there thru this knowledge, and the congregations out there are also grateful for this prospective blessing.

We learn with deep regret that Dr. Alfred Nottrott, the oldest son of the venerable Pastor Nottrott, who has done so much for the Gossner mission, has found his death before Lodz. Even this severe loss has not been able to lessen the aged father's love and activity for mission work in India. Despite his seventy-eight years Dr. Nottrott has expressed the desire to return to India after the war, there to reorganize the Gossner mission. "Such a desire" remarks a friend of the cause, "should help to remove all doubts regarding our own work."—It is with much satisfaction that we learn that all women members of the Gossner mission, together with the male contingent, who have passed their forty-fifth year, are now on their way to Germany, after having spent a long time in detention camps. Among these is the mother, three sisters and a brother-in-law of Mrs. Nottrott, of Bismarck, and the mother, sister and brother-in-law (with children) of our missionary, Mrs. Nussmann. Another brother-in-law of Mrs. Nottrott, who has not passed the forty-fifth year is still in the military camp at Ahmednagar.

The departure of Miss Wobus, and Miss Rose Baur, who will become Mrs. Koenig upon her arrival in India, who have left their homes, St. Charles and St. Louis, Mo., respectively, on December 29, emphasizes the confidence which the missionaries themselves feel in spite of the unfavorable situation. Miss Wobus writes in regard to her returning to India at the present time, "I had heard so much from many well-meaning people who wanted to keep me from going back, that really I did not know what to think. For this reason I visited.....who are unusually well informed on the war and the conditions in India. Both of them were so heartily in favor of my returning to India, and that immediately, that I rejoiced inwardly. I have no fear whatever, and would much rather go than remain here. Miss Baur thinks just as I do. Our papers, passes, etc., are all arranged for. It is really tragic that no one is willing to go out to India where the workers are now doubly necessary. For the younger missionaries it is no doubt hard to remain at their lonely posts, especially in view of the steadily increasing work. I do not think that we should retrench, or limit our work in any way. We *must* hold what we have and better times will come."

Miss Wobus and Miss Baur left San Francisco on January 8 on the Japanese steamer "Tenyo Maru," and expect to arrive in Hong Kong about a month later. May the Lord protect and keep them on their journey, and guide them safely to their destination.

P. A. M.

Robert J. Thompson

American Consul, Aix-la-Chapelle, Germany.

(Resigned)

England and Germany in the war

Letters to the Department of State

127 pages with the Author's portrait

Net Postpaid \$1.00

This book comprises a series of letters addressed to the Secretary of State by Mr. Robert J. Thompson, recently American Consul at Aix-la-Chapelle, Germany, who resigned from his post, as the letters explain, purposely to be free from official restrictions in reporting facts of the European war situation as he has found them.

Thompson's letters were first printed serially in the Chicago Tribune, from February 14 to February 21, 1915. This great newspaper claimed for that period the largest circulation it had had since the beginning of the war, attributing this gain to Mr. Thompson's letters. They created a sensation and much comment.

The letters set forth that their author is not pro-German by predilection or inclination; rather that ties of blood, friendship, sentiment and intimate personal relation bind him to England and France; in view of which he submits that his conclusions in favor of Germany were forced upon him directly against his personal inclinations.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

ST. LOUIS, MO., JANUARY 27th, 1916

NUMBER 4

Full Returns make still better Showing

At the close of the first section of the National Missionary Campaign, December 12, and before the accurate figures from all the conventions were in, we estimated the total attendance, on the basis of the figures that were available, at 30,000, half afraid, however, that this figure would have to be scaled down somewhat when all the reports should be in. Now, however, the complete reports from the first twenty-two conventions of the campaign held between Oct. 12 and Dec. 12 show a total of 34,325 registered delegates. In sixteen of the twenty-two cities, conventions were held in the campaign of six years ago. At that time the registered delegates for these sixteen cities numbered 17,813. The total for the same cities for the conventions of the present year was 26,762, an increase of 8,949 delegates, or more than fifty-two per cent. The conventions thus far held have been mainly in the eastern and middle western cities and have been marked by a rising tide of interest and spiritual power. The conventions beginning this week will be held in the South, the Northwest, and on the Pacific Coast, as well as in the East and the Middle West. In the majority of the forty-seven cities that will have conventions until the middle of April, conventions were held in the campaign of 1909-10, when the registration was about 70,000. If the same rate of increase continues as in the conventions of the autumn, the registration will exceed 110,000. Reports thus far received indicate great interest, and the work of preparation is well advanced.

"One of the striking characteristics of most of the discussions by thoughtful men concerning the campaign," according to *Men and Missions*, "has been the question of properly conserving the results."

"Everything possible is being done by those responsible for the campaign to make the most of the unusual opportunity. No doubt, as is ever true, some of the seed will fall by the wayside and will not come to fruitage, but there are increasing evidences that the minds and hearts of men are prepared and receptive in an unusual way, and that there is a seriousness among men and an eagerness to move forward which promise large permanent results.

"There is a multitude of purely personal results. A stream of testimony is coming to the leaders of the Movement of life purposes formed, of new standards of consecration reached, of old enemies vanquished, of wider and more effective service rendered.

"Many churches are organizing their first canvass as a result of the conventions. Seed sown in former campaigns is being quickened into life in many places. Many special gifts have been secured for needy fields, often a single subscription amounting to more than the cost of the convention. In the aggregate these gifts will represent a large sum.

"The public conscience is being quickened. The constant repetition of the fact that the business of the nation is the service of mankind will have its effect upon large masses of men and the tone of American life will inevitably be invigorated and uplifted by the wide-spread hearing of the missionary message, with its national and international, as well as personal significance and power. The results to the churches are bound to be large."

During February conventions will be held at Atlanta, Ga., 2-6; Spokane, Wash., 6-9; Seattle, Wash., and Dayton, O., 9-13; Portland, O. and Richmond, Va., 13-16; San Francisco, Cal., 20-23; Evans-

ville, Ind., 23-25; Indianapolis, Ind. and Los Angeles, Cal., 27-March 1. Evangelical people in these cities will see that they receive their share of inspiration and help from these conventions.

Moral Advance in 1915

Since there can be no true National progress without an advance in the moral conditions of the people, the inquiry as to whether such an advance has taken place in the year just past is not only interesting but also instructive and stimulating. At the outset, however, it should be borne in mind that the facts and conditions indicating moral advance in a nation of nearly 100,000,000 people of extremely varying conditions, tastes and ideals such as the United States harbors, are uncertain and elusive, and subject to different interpretations. What seems to be moral

THOUGHT FOR THE WEEK

If you and I, just you and I,
Should laugh instead of worry;
If we should grow, just you and I,
Kinder and sweeter hearted,
Perhaps in some near by and by
A good time might get started;
Then what a happy world 'twould be
For you and me for you and me!
—Selected.

advance to one person from his point of view may appear to be the very opposite to another. Laws that have been passed in the effort to aid a moral advance are not always conclusive evidence that a step forward has actually been taken, since laws may be ill-advised, short-sighted or non-enforceable, and even the best laws may be rendered void by non-enforcement. Nevertheless the passage of laws aiming at the improvement of moral conditions is in itself evidence of a determination on the part of the people to abolish wrong moral conditions, and may therefore be regarded as a hopeful sign. If the laws are inadequate, or are not enforced, the problems involved are subjects for further investigation and study.

The conditions in *San Francisco* during the Panama-Pacific Exposition, to which attention has repeatedly been called in these columns, have helped to impress the country with the seriousness of the problem of commercialized vice and the need of increased Federal control and vigilance along the lines inaugurated by the Mann act. The commercial influences that can be brought to bear are too intimate and powerful for city administrations to meet adequately, unless public sentiment is sufficiently aroused in the matter and has the means at hand to make its influence immediately felt, conditions, however, that cannot be said to exist in most American cities. But even at *San Francisco*, where the vicious influences of the Nation had gathered for a season of unexampled revelry, a remarkable showing was made in regard to missing girls. Police reports show the department has not in a single instance failed to locate any of the 153 girls reported missing, and it is not improbable that the things that have been written about the city and its administration will help to stir up the people to a stronger campaign against all the immorality for which it has long been notorious. From *Los Angeles* a marked moral quickening is reported,

largely due to an awakening social conscience. The red light abatement law has brought some desirable changes because favorable public sentiment brought almost absolute enforcement. The enactment and enforcement of anti-gambling and anti-prize fight laws shows progress. In *Spokane* the abatement law was vigorously enforced by a committee of ministers and laymen; several immoral hotels were fined and closed, and public officials have begun to show a different spirit toward the social evil and law enforcement. *Seattle* has also made a conspicuous record in law enforcement, pushing for public utilities, cleansing public places of immorality, and in punishing men preying on unfortunate classes. The *Times*, *Seattle's* great newspaper, seems to have undergone a transformation as a result of having heard the voice of the people, and now stands for what makes the city clean and contented.

In *Chicago* the red light district is claimed to be practically eliminated. Commercialized vice is being rapidly driven out by action against owners of real estate used for immoral purposes. In *Topeka* local charities have been brought into systematic work under a city board representing all local philanthropic bodies. The tuberculosis death-rate has been greatly reduced, a new department of child hygiene organized in connection with the state board of health, and a juvenile detention home established. In *Detroit* the mayor's appointment of a vigilance committee to censor theaters, a stricter surveillance of vice conditions, a more careful enforcement of Sunday laws, and a quickening of the public conscience as reflected by the public press indicates a moral advance. In *Indianapolis* the passage of the state abatement and injunction law closed about twenty-five immoral houses.

In *Baltimore* the advocates of social revolution and social reform have been brought into better understanding of the churches and Christian people by the opening of a Protestant Episcopal church at the evening services as an "open forum" for the discussion of public questions. Evidences of a moral advance in *Pittsburg* are the evident awakening of the civic and social conscience of Christian people, due in part to the work of the Christian social service union. By surveys, investigations, publicity and agitation it has brought to the attention of the Christian people of the city the political corruption and commercialized vice and aroused them to fight. In *Rochester* also united Christian ministers and laymen manifested more active, intelligent and conscientious interest in matters pertaining to civic purity, political righteousness and general public welfare than in many years. In *Washington, D. C.*, the year has seen distinct improvement in the housing problem and the sanitation of the poorer districts, and the completion of plans for the erection of many model tenements. In *Boston* the machine of partisan politics met crushing defeat at recent city elections, all good government candidates being elected.

The above outline does not claim to be complete, nor does it aim to prove that the forces of uplift are everywhere in the ascendancy. It only attempts to call attention to a few of the outstanding indications of moral progress in many different parts of the country, so that those who are interested in these movements, as all Christian people naturally are, may remain steadfast and immovable amid the discouragements that may come to them locally or personally, knowing that their labor is not in vain in the Lord.

Many of our readers are telling us how they enjoy reading the paper. Most of the others enjoy it just as much without telling us about it. ALL have friends or neighbors who would enjoy it just as much as they do. Tell THEM how you enjoy the paper. SEND US THEIR NAMES AND ADDRESSES BY FEB. 1, 1916, and the publishers will send them three consecutive numbers. Many who are not readers will thus receive a copy. READ IT THRU AND GET THE HABIT. You can't invest a dollar to better advantage. Address all requests for sample copies, and all orders and remittances to EDEN PUBLISHING HOUSE, 1716-18 CHOUTEAU AVE., ST. LOUIS, MO.

The Growth of the New Life

"As therefore ye received Christ Jesus the Lord, so walk in Him, rooted and builded up in Him, and established in your faith, even as ye were taught, abounding in thanksgiving," Col. 2: 6, 7.

Life means growth, and if the new life given by God in baptism is real life it must and will grow, just as all other life does, in its own way. It is the duty of parents to nurture the growing Christian life of their children i. e., to train and educate them toward godliness by means of wise and faithful precept and example; to see that they obtain a knowledge of the facts and truths of the Bible; to teach them to pray by praying with them, and to encourage their regular and intelligent attendance at the public services of worship. The more earnestly the parents strive to give their children an object lesson in practical, consecrated Christian living, the more effectively will they be able to foster the growth of a Christian life and character in their children, even tho appearances should sometimes be against their efforts. Parents who do not, by education and instruction, by prayer and example promote the growth of the new life in their baptized children neglect their most sacred responsibility as well as their most glorious opportunities.

Christian Character the Aim of Nurture

Just as the care for the physical growth of the child aims to lead the child toward maturity and independence, so the Christian nurture in the chastening and admonition of the Lord aims to lead the child to that point in the growth of the Christian life when it will be able to make a voluntary decision for accepting Jesus Christ as Saviour and Lord. They are not only to receive the new life, as something that is given to them without any effort of their own, they are to *make use of it* consciously in all the practical affairs of every-day life. It is this that St. Paul has in mind when he admonishes the members of the Church at Colossae to *walk in Christ*, to be *rooted and builded up in Him* and to be *established in the faith* in which they had been taught. To walk in Christ means to go forward in His spirit; to live according to His principles and to seek the goal that He had in view. To be rooted and builded up in Him means to be so firmly grounded in Christ as the forest trees are fixed in the soil, thereby getting from it the nourishment they need for their increase in strength. The giant cedar or oak that has driven its roots down deep into the earth stands so firm that practically nothing is able to dislodge it from its place. The lightning may destroy, and the fire may consume, and it may die of old age, but it cannot be moved or uprooted. Thus firmly may the new life given in baptism be fixed in the life of Jesus Christ and receive from Him the strength to grow firm and strong enough to withstand the vicissitudes of life. To be established in the faith means to stand secure in the unshakable conviction of divine truth, to have not merely the belief but the experience of the power of Jesus Christ to save and to sustain. The aim of Christian education, whether in the home, the school or the Sunday-school must always be to enable the children to *stand for themselves as Christian* characters, to make their own decisions in the spirit and mind of Jesus Christ, so that they may, as Christian men and women stand up firmly and faithfully for Him and work together with Him in the accomplishment of the will of God.

It is because the Evangelical Church desires to aid its members in such a process of nurture that she holds fast to the practice of providing Christian instruction for those children who reach the age of early adolescence, where the formation of character begins, and practices the rite of confirmation. To confirm means to strengthen, establish, ratify or assure. Because our children are baptized in infancy, without conscious action on their part, the baptismal covenant entered into thereby needs to be ratified by them as soon as they are able to realize the meaning of baptism. A covenant is a mutual pledge of faithfulness. In baptism God has promised to the child His love and mercy, and parents and sponsors have pledged the child's faithfulness and obedience. In confirmation the young people who have been baptized as infants voluntarily ratify and assume the pledges made by their parents or sponsors.

How Confirmation Helps

Naturally only those children can be confirmed who have been baptized and instructed in Bible facts

and teachings and carefully prepared for the step they are about to take. They should fully understand the need and the meaning of conversion and what surrender to Jesus Christ as an act of the heart and the will implies. The aim is by no means a forced or precocious spirituality—young people at the age of decision are by no means able to grasp the whole content of Christian teaching—but to make the impression of the love of God in Christ and the need of wholly yielding one's self to Him as deep and lasting as possible.

After careful and thoro preparation the confirmands are to *publicly confess their faith*. This confession is usually preceded in Evangelical churches by public examination which aims to show, as far as this is possible, that the children realize and know what they are about to do. By their confession during the act of confirmation the young people declare their acceptance of the faith in the triune God upon which they have been baptized and in which they have been instructed, as their own for time and eternity.

The confirmation pledge is followed by the confirmation prayer spoken by the confirmands:

"Come, God, Holy Spirit, into our hearts and make them Thine own for time and eternity. Do Thou confirm and ratify all our promises, and help us both to will and to work, as long as we live in this world. Do Thou keep each one of us that none may be lost. And if any one of us should ever stray away from Thee into the ways of sin and the world, do Thou seek him and bring him back, Lord Jesus, Thou Good Shepherd! Draw us, O Father, to the Son, and give us to Him that we may become and remain His own and finally behold His heavenly glory. Amen."

Many objections have been made to the confirmation pledge on the ground that it is broken sooner or later by those who assume it. The pledge, however, aims to be a *help in obedience to the will of God*, see Gen. 28: 20. Tho broken it is not made void, but may rather aid in inducing the sinner to return to God. In the Old Testament those who had assumed vows and broken them were obliged to begin over again, Num. 6: 12. The broken pledge thus becomes for the confirmed an incentive to repentance and a new beginning in faithfulness.

Full Membership in the Church

Upon this their public confession the young people are confirmed in the renewal of their baptismal covenant, admitted to membership in the Christian Church and are entitled to all its blessings and privileges and to participation to the Lord's Supper. Confirmation of the baptismal covenant was not instituted by Christ and is not mentioned in the Scriptures. It has grown out of the practice of the laying on of hands or consecration, in the Apostolic Church, Acts 9: 17; 19: 6, and the needs of practical church life. In the Apostolic times the laying on of hands was the outward symbol for imparting the Holy Spirit. The Roman Catholic Church has made a sacrament of confirmation, which consists of unction and can only be administered by the bishop. Protestants abandoned unction, but retained confirmation as a church rite, stress being laid, not on the rite as such, but upon the Christian instruction and spiritual nurture preceding it. Evangelical confirmation in its present form dates back to the time of Spener (1635-1705).

No greater mistake can be made than to suppose that confirmation is an end in itself, or the climax of the spiritual life of the confirmed. It should rather be regarded as the *beginning* of a conscious and steady development of Christian character and personality by means of thoro and systematic Bible study and training for Christian service. The Secondary and Adult division and the Missionary and Teacher Training departments of the Sunday-school, as well as the work of the Evangelical League, offer valuable and far-reaching opportunities in this direction. The church that does not provide for this is neglecting its most sacred responsibility and most glorious opportunity.

The Treasure of Mesquite Prairie

BY FRANK H. SWEET

I

"O, I do wish we had a buggy," sighed Amanda Almstead, as her chair danced in the back of the wagon that young Danewood, her father's hired man, was driving over the big mesquite prairie on the way to church. "You wouldn't have a seat in the buggy if we had one," cried her sister Milly, also jolted and cross. "Not if you are older'n me, and think yourself

a young lady. There wouldn't be room for but two and I'd be one of them two. Or Henry would stop goin' a-horseback to drive it, and he'd be for takin' Warren in aside him."

"Mandy could have my seat," said Warren, the nine-year-old boy, who sat beside Danewood on the board in front. He turned to smile at Amanda.

"You ain't got no seat to give 'way in no buggy," snapped Amanda. "Just you keep them big teeth of yourn out of sight now, and stop squintin' that way in the sun. You're ugly enough without that anyhow."

Warren looked hastily to the front, and became again as silent as Danewood. Possibly the young man's taciturnity accounted for part of Amanda's ill-temper. He never gave her any attention, but always seemed absorbed in sad thoughts. Amanda and Milly agreed that he was "stiff and stuck up."

Now Danewood stared blankly at the vague outlines of mesquite trees which extended in every direction around the Texan road. At all times ghastly looking because of the light color of their bark and foliage, the mesquites now looked doubly "lonesome," for the month was December and they were denuded of leaves.

The two girls continued to wrangle about the desired buggy till Warren, whose eyes had been roving among the mesquites, turned round again.

"Mandy," said he, "if I could find that there treasure you could have a buggy."

"Could I?" Amanda scorned. "Well you, Warren Knox Almstead, for a boy that's got an old school teacher a-braggin' on him for good spellin, and writin' and sich, you beat anything I ever seen for no sense."

Warren was silent after that. He had Henry's word for the treasure. Henry was his grown-up brother, his idol, and Henry had told him a tale of gulf pirates and of much treasure brought inland here and buried on the mesquite prairie.

Henry had made up the whole story as he went along, and had been much amused at "the little bub" taking it for truth.

"Well, if it ain't true, it ought to be," Henry said, when his mother remonstrated with him. "A treasure might just as well be here as anywhere; it would come in handy, I know. Just you hunt, little bub, at the foot of some gnarled old mesquite. That's where you'll find it." So Warren had sought again.

After the return from church, he resumed the search with a new vigor. Henry, catching sight of his familiar figure afar off—blue jeans trousers and clean white Sunday shirt against a background of somber mesquites—little dreamed what the boy was seeking, for the big young man had long ago forgotten that story of his own manufacture.

There was a summer sky above Warren, and yet it was the first day of December. A haziness was in the still air. The silence affected Warren; he thought something was going to happen to him—perhaps he was about coming on the treasure! But it was to the whole land that something was going to happen—a norther.

Warren walked slowly, his eyes squinting and his two big front teeth in full view. He had quite forgotten how ugly he was; indeed, he never thought of it except when Amanda reminded him, and just now he was intent on the treasure which he was seeking in order that Amanda might have a buggy.

How came that bleached skull of an ox there at the foot of a mesquite tree? Was it a sign that the treasure was buried there? The mesquite was a "gnarled old tree" such as Henry had described. The boy knew that neither cow nor ox had lain down to die so near the house. Perhaps it was an ancient landmark of the pirates.

The head was really that of the last beef steer killed in the enclosure, but Warren did not think of that. He remembered more than one wild tale told by Henry—tales in which the various skulls denoted the location of pirate hoards. So he easily dreamed this skull might signify the treasure's burial place.

He did not go to work forthwith, because the day was Sunday, and one must not dig on a Sunday. He climbed the fence, and sat there, absorbed in a day dream of the treasure. So complete was his abstraction that he did not hear Danewood approaching till the young hired man almost stumbled over the skull on which Warren's eyes were fixed.

Then the boy was amazed to see that tears were flowing from the downcast eyes of Danewood, who went on all unaware that any human being had witnessed his weeping.

Warren had never before seen a man cry. He sat on the fence rider, shocked. He brooded over those tears, wondering what they might mean, till Henry came thru the mesquites almost on Danewood's track.

"Hello, little bub, big boss!" cried Henry. "Here you serjourneying? Took up your roost with the buzzards, air ye? En I clean forgot your existence. Thought this big universe seemed mighty blank jist now all of a sudden. I was countin' off my blessin's to keep from howlin' aloud of lonesomeness this glorious Sabbath day—told 'em off on my fingers—and forgot you, the chief."

Warren laughed with delight at Henry's "big talk."

"Do you think a heap of me, shore enough, Henery?" asked he.

"Do I think a heap of you, shore enough, Henery? Well, lemme see."

Henry pretended to think.

"First, hev you been doin' anything 'thout my permission? I don't think nothin' of no little boy if he ever jist even smiled 'out askin' me. Boys mustn't never do nothin' 'out consulting big brothers—nothin'."

"I never do nothin' 'out askin' you, Henery."

"That's right. But say, where is that Danewood—where? Canst ye—mighty brother, a-seated on thy throne, a-viewin' the surroundin' regions, tell me where?"

Warren doubled himself up in laughter. Such words—such words as Henry could utter! Then, sobered suddenly, he asked:

"Aint Mr. Danewood feelin' bad 'bout something, Henery?"

"He is, Henery," was the emphatic reply. "He ran away from home and now he's wantin' after his ma. We cowboys promised to take him to see his ma when we take cattle to Kansas this spring—pore little feller! We're goin' to let him ride in the box behind a wagon with the other right young calves."

"Did he run away from home, you say, Henery?"

"He run away from home, I sry, Henery. 'Tis now some three years, boss, so the story goes, since a youth of sixteen sweet summers, he left his father's palatial residence in northern wilds and lit down here to drive cattle for Bedeman. And one day the cowboys pretend he was going to stampede a herd—jist the sight of him—and Ben Dueberry says:

"Let's string him up to a tree quick 'fore he does any such mischief."

"And we jist went on pretendin' like we's goin' to do it, and he didn't seem to like it, so he come over here and hired to pa to grub mesquite out of the new cornfield. He's mighty sick—homesick."

Henry began to walk away.

"Henery," called Warren after him, "didn't you feel sorry for Mr. Danewood, the boys a-treatin' him that-a-way?"

"Sorry?" cried Henry, turning about. "Look-a-here, you air a-thinkin' without a permit. Where'd you git that word? Folks mustn't never git in a place where folks'll be sorry for 'em. I'll disinherit you, shore, if I hear of you sayin' you're sorry for anyone. You aint goin' to git thanked for comin' at anyone with your sorry."

"No," continued Henry, reflectively; "that's one thing Danewood's got grit in. He's got into the bog, and he's goin' thru. He aint goin' to lay down and beller for his pa and ma to come help him out. They're big rich folks up yonder, and his ma, I 'spect, is a-takin' on about her boy, not knowin' where he is, an, all that. But of course, if he's got any spunk he can't let on to them now."

"But don't you feel sorry?" began Warren. "I—I mean jist think of his ma not knowin' nothin' 'bout him!"

"Stop it! stop it!" said Henry. "A-thinkin' without my permit." Then he walked away.

Helpful Sayings

God's schools are everywhere. He will not forget those committed to His care, and there is no seeming ill to ourselves or those dear to us, that He may not use for our education in that which is highest and noblest.—*Rev. J. R. Miller.*

Blessed is the man who has found his work; let him ask no other blessedness. Know thy work and do it; and work at it like Hercules. One monster there is in the world—the idle man.—*Carlyle.*

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

In the Morning

BY MARIANNE FARNINGHAM

A dangerous time is the morning!
There is nothing to fear at night;
Calm are the eyes in closing,
Tired of the urgent light;
The body is healed in sleeping,
Trouble and labor cease,
The soul is in God's safe keeping,
The heart is in perfect peace.

But who can say in the morning
How fierce will the trials be?
What difficult paths may be trodden,
What griefs may encompass me?
The great wide world is sunlit;
But I see not an hour before
What new, strange sorrows or dangers
The future may have in store.

Oh, speak to me in the morning,
Lord of my every day!
Thou art my great Director
As I pass to the hidden way;
If I hear Thy voice in the morning
I open the day with song,
Forth shall I go to conquer,
Thy presence shall make me strong.

"The Liddy who said 'Thank You.'"

Nancy stepped from an electric car late one afternoon on her way to the small upstairs shop where certain artistic wares are found. As she hurried along the crowded street, looking for the familiar front of the building, she saw in surprise that it had disappeared. Its place was partly taken by scaffolding, and for some distance the space in front of the building was boarded in, enclosing piles of lumber, plaster and several workmen.

At first Nancy turned away, but on second thought decided to persevere and indulge in the feminine pastime of "asking."

"Are people still doing business in the upstairs shops?" she inquired pleasantly, looking into the open door in the boarding.

"Sure, Miss, everything's goin' on, same as ever," replied the head workman coming forward, "excepting in the front, of course."

"But can I get thru here?" and Nancy laughed a little doubtfully.

"Sure. We'll fix that all right," was the answer as, with an authoritative wave of the hand, the man motioned two others to lift away a heavy piece of timber, to kick aside some plastery blocks and to place a clean plank in the doorway.

"I'm sorry to trouble you," apologized Nancy, as the workman pulled off his rough cap and gallantly helped her to mount.

If Nancy could ask questions like a woman she could also select a purchase quickly, "like a man." Before many minutes, therefore, she reappeared in the doorway and, thinking to have slipped out unnoticed, her pretty brow wrinkled in annoyance to find the plank removed and the work going on as before. She was plainly helpless. By this time the friendly man had caught sight of her, and with a "Wait a minute, Miss," he sprang for the plank himself, again ordering the way cleared for "the leddy."

"Thank you," smiled Nancy. "It is too bad to interrupt your work again, especially as I suppose you're here to build this new front and not help persons in and out of the building."

"Oh, no, Miss," he replied "we're used to it; we've been a-doin' of it all day long. But," he added, hesitating, as he stood aside to let her pass, "you're the first leddy as has said 'Thank you.'"

The Golden Day

There are two days in the week upon which and about which I never worry.

One of these days is Yesterday. Yesterday, with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond the reach of my recall. I cannot undo an act that I wrought, I cannot unsay a word that I said, on Yesterday. All that it holds of my life, of wrong, regret and sorrow, is in the hands of the

Mighty Love that can bring honey out of the rock, and sweet waters out of the bitterest desert.

Save for the beautiful memories, sweet and tender, that linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with Yesterday. It was mine; it is God's.

And the other day I do not worry about is To-morrow. To-morrow, with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, Yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping clouds. But it will rise. Until then, the same love and patience that hold Yesterday hold To-morrow. Save for the star of hope that gleams forever on the brow of To-morrow, shining with tender promise into the heart of To-day, I have no possession in that unborn day of grace. All else is in the safekeeping of the Infinite Love that holds for me the treasures of Yesterday. The Love that is higher than the stars, wider than the skies, deeper than the seas. To-morrow—it is God's day. It will be mine.

There is left for myself, then, but one day of the week—To-day. Any man can fight the battles of To-day. Any woman can carry the burdens of just one day. Any man can resist the temptations of To-day. O friends, it is only when, to the burdens and cares of To-day, carefully measured out to us by the Infinite Wisdom and Might that gives with them the promise, "As thy day, so shall thy strength be," we wilfully add the burdens of those two awful eternities—Yesterday and To-morrow—such burdens as only the mighty God can sustain—that we break down. It isn't the experience of To-day that drives men mad. It is the remorse for something that happened Yesterday, the dread of what To-morrow may disclose.

These are God's days, leave them with Him.

Therefore, I think, and I do, and I journey, but one day at a time. That is the easy day. That is the man's day. Nay, rather, that is Our Day—God's and Mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of Ours, God the Almighty and the All-Loving takes care of Yesterday and To-morrow.—*Robert J. Burdette.*

The Miff Tree

Once upon a time, so a fireside legend runs, a chorus of song birds began to make tuneful the roadside by which they were perched. It was only a post and rail fence that they had chosen as a choir loft, yet so inspiring and melodious was the volume of song which poured forth from their throats that the listener might have imagined himself to have been in one of the suburbs of Paradise, if not within the jasper walls. Yet suddenly, so the story runs, there came a serious marring of the harmony. Not by directly discordant notes, but by the silencing of certain of the songsters' tones. It came to some of them that the warbling of others was clearer, if not sweeter, than their own; and not able to endure the thought of being out-classed by others, they suddenly betook themselves to the "miff tree," which stood near by, sullenly hiding their bills in their plumage instead of continuing to praise their Maker to the best of their ability.

We are glad this is only a folk-lore tale. We have yet to meet the person who has witnessed the exhibition of such a spirit among the feathery tribes. Would that we could say as much of mankind, made in the image of the Creator, redeemed by the priceless blood, refashioned into the same image by the Spirit of love! But who of us has not known those who refuse to serve unless there be a conspicuous recognition of their gifts?

It is said of Michael Angelo that he wore a miner's lamp on the front of his workman's cap that no shadow of himself might fall upon his work. If this precaution was needed in order to obtain the highest efficiency in the chiseling of marble, is it not even more necessary on the part of those who would help fashion immortal souls in the image of the Redeemer that the light of His love shine always with such brightness in the workman's face that no shadow of ourselves fall over and mar the work to which we have given our hearts and lives!—*The Christian Union Herald.*

Denominational

Weal and Woe

of Retired Evangelical Pastors and the Widows of Deceased Pastors

Our last "Weal and Woe" column has been responded to by several friends of the cause in a manner which deserves to be made public. We are gratified to note the interest with which this column is read, and especially the growth of interest in our Pension Relief Fund, which these replies betoken.

One friend writes as follows:

"Looking thru the Herald recently, I read among other things the plaintive appeal of a dear old brother. As I am troubled with the same ailment that he has and shall be seventy-two years old on April 8, 1916, if the Lord will, but *am more fortunate than he is, because I was able to save enough to provide for old age*, I am impelled to lend him some support, that he might observe Thanksgiving day with a joyful heart.

With kind regards to you and also to my unknown yet well-known friend.

P. R., Louisville, Ky.

From another letter we quote as follows:

"Two ladies of my church, subscribers to the Herald, sympathize with the teacher you wrote about and it is their wish that the enclosed donation be sent directly to him.

D. B."

A third reply was short and terse, a letter without words, but an enclosure that was self-explanatory. From the post-mark we see that it was mailed in Pittsburgh, Pa. Finally we received a letter from

St. Louis, the "heart of the Synod," with a gift and the kind wish that the dear old man referred to may enjoy a good glass of wine for Christmas.

It was with a glad heart indeed that we answered the letters of these kind friends to show our appreciation for their noble intentions and to convey to them our most heartfelt thanks. However, we could not fulfill their wishes to send these donations directly to the persons indicated, as the Board had decided when the "Weal and Woe" column was planned, that it should not be used for this purpose. We are glad to note that the kind donors mentioned above consented to our placing their gifts into the treasury of the Fund, when they heard our explanation. We believe that it will be proper to add a word of explanation at this place also, so that the kind friends of our retired workers may understand our position. If we consented to accept special donations for those who happen to be mentioned in our column, we would be giving undue preference to these. We beg to note that in the past year we had forty-four pastors and teachers and fifty-six widows to provide for, whose circumstances are very similar to these described. All of them should in our estimation have more assistance than we could grant them last year. While the letters we publish show the need in *single* cases, the purpose of their publication is to awaken such an interest in our Fund that *all* might be helped. All are worthy of our assistance and all are also in need of it.

The Soliciting Committee, Pension and Relief Fund,
J. Schoettle, Chairman.
432 Kellum Ct., Scranton, Pa.

APPOINTED TO BEAR FRUIT

The Fruit of the Law was Slavery, Hypocrisy and Drudgery; the Fruits of the Gospel are Liberty, Character and Service. Why not make Lent a Season of loving, self-sacrificing Service in every Evangelical Church?

II

What is the true spirit of such a service appears very clearly from verse 15 of the passage quoted (by an inadvertency John 15: 17 was named in the first installment, instead of *John 15: 15, 16*, as it should have been). "No longer do I call you servants," says Jesus, "for the servant *knoweth not what his lord doeth*; but I have called you friends; for all things that I heard from my Father I have made known unto you." It is here that the full liberty of the children of God appears in all its glory. In the old dispensation God's children had been servants, they were under the law. As long as the heir was a child, he differed nothing from a bond-servant, tho he was lord of all; he was under guardians and stewards until the day appointed of the father. Hence the spirit of legalism and the exaggerated regard and zeal for the letter of the law that blighted later Judaism. The captivity had taught its lesson so well that none of the Jews who returned to Palestine ever showed the least sign of a relapse into their old weakness for idolatry. Instead, however, the pendulum swung to the other extreme. In order to make sure that this besetting sin was forever done away, the scribes and the pharisees exalted the letter of the law and thus began to forge those heavy fetters that bound the people hand and foot when Jesus began to preach the true freedom of the children of God.

The Difference between the Old and the New

Jesus came with a new and higher ideal and a new and loftier message. What makes the lot of the slave unbearable was just this: that he "knows not what his master doeth." Says Marcus Dods: "It is not that his back is torn with the lash; it is not that he is underfed and overworked; it is not that he is poor and despised: all this would be cheerfully undergone to serve a cherished purpose and accomplish ends a man had chosen for himself. . . . But soldiers and sailors have sometimes mutinied when subjected to such treatment, when no inkling has been given them of the port to which they are shipped, or the nature of the expedition on which they are led." Jesus Christ, however, asks nothing like this of His followers. They are not to be drudges or slaves, who do their tasks merely because they must obey the commands of a master; they are to be friends who are glad to help in the task in which He is engaged, because they have felt the irresistible call to self-sacrifice and labor for the relief of men which inspired Him to become flesh and dwell among men. "He did not," to

quote Marcus Dods once more, "allot clearly defined tasks to His followers; He did not treat them as slaves, appointing one to this and another to that: He showed them His own aim and His own motive and left them as His friends to be attracted by the aim that had drawn Him, and to be ever animated with the motive that sufficed for Him." He does not desire and could not be satisfied with any mere blind obedience to certain rules and ordinances. He comes to us, as it were, and says, "We are friends, animated by the same purpose and the same motives. Let us all work together. Something can be made of this world. Let us with heart and hand strive to make of it something worthy of the best that is in us and worthy of the Father in heaven for whom we are working. And thus He not only redeems us from the slavery of a mere outward obedience to the demands of what might be called the law of service, He also redeems life from its vanity, aimlessness, and hopelessness and shows how service is the true source of the joy of living, because it is the only way of making life fruitful and therefore worth while.

With this attitude toward the conduct and the service of His followers Jesus laid the foundations of *Christian character*. Character cannot thrive in slavery, it requires the bracing atmosphere of freedom for its growth, and it is this that Jesus proclaims when He calls His disciples *friends*, not servants. The three great motives in the life and character of Christ were love and truth and righteousness. It was His love for a sin-stricken race that brought Him down into human life, not to be ministered unto, but to minister. It was the fact that he bore witness to the truth that earned Him the deadly hatred of the worldly-minded, and it was His spotless innocence and righteousness, which neither slander nor falsehood could touch, that at last brought Him to the cross. Those who had lived with Him for nearly three years were under the constant influence of His love, His truth and His righteousness, and the things they saw and heard, what they beheld with their eyes, that which their hands handled concerning the words of life, that they declared unto all who would listen to them. And their witness-bearing in regard to the life and character of Jesus Christ gave them the world-wide influence they had and made converts for the Gospel of the Kingdom wherever their voice was heard.

Only Character Counts

Without the great motives of character which Christ had planted into their hearts the disciples

would have been powerless to win men for Him; with it they had the power to do even greater things than He had done. The old dispensation had not developed character. The spirit of legalism which had grown out of the misconception of the law and its purpose as an end in itself had degraded the idea of serving God to a mere outward form, which made it easy for hypocrites to sound a trumpet before them in the streets when they gave alms, that they might have glory of men; that made them stand and pray in the synagogues and in the corners of the streets, that they may be seen of men; to wear a sad countenance or disfigure their faces when they fasted, that they might be seen of men to fast. It was this spirit that made them compass sea and land to make one proselyte, only to make him, when he had become so, two-fold more a son of hell than they were themselves; that made them tithe mint and anise and cummin, but leave undone the weightier matters of the law, justice and mercy, and faith; that made them build the sepulchre of prophets, and garnish the tombs of the righteous, and say, "If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets." Matt. 23 paints a picture of the hypocrisy and corruption that had grown out of this attitude toward the service of Jehovah that is really awful to contemplate.

Not that all who sought to serve Jehovah in this spirit were actually hypocrites like so many of the scribes and the Pharisees. There were doubtless very many who honestly sought to serve God in this way, because they had no other conception of serving God. They were anxious to serve in some way, and strict formal obedience to the letter of the law was the only way they had been taught, and so they conscientiously did the best they could and knew. But tho they were not hypocrites they were *servants*, i. e., slaves, for they knew not what their master doeth. They were drudges trying to accomplish a given task without any idea of its purpose or its significance. They went thru the appointed routine of performances and ceremonies from day to day in a mechanical way, thinking thus to offer service to God, but without any of the real joy and satisfaction of true service, and without any influence that makes toward character.

Character before Converts

It is thus that altogether too much of what is today called Christian service is performed, the mechanical, formal, outward spirit of servitude, that seeks to do a given task in a given way in a certain time, for the sake of "efficiency," and thereby robs itself of the real pleasure and enjoyment of service which the child of God should feel at all times. Like Martha, Luke 10: 38-42, the servants of God are cumbered about much serving, and are prone to eye with envy and reproach all those who leave them "to serve alone," as they think. And the Master has also in the passage referred to, left no doubt as to what He thinks of the service rendered in this spirit. It is not the fruit which He expects, for it does not grow naturally out of the branch abiding in the vine, and is therefore not the kind of fruit that He longs to see in the lives of His followers. No fruit is possible without close personal touch with Jesus Christ, because this alone makes Christian character, and Christian character has ever been the strongest force in winning men to the standards of Christ and His Church. Without it any kind of work for Christ and the Church is impossible, and would be fruitless if it were possible. The world knows enough of Christ and His character to notice any lack of character in those who would seek to win others for Him, and then it will not listen to their voice. The character of Jesus Christ is so pure and lofty, so attractive in its gentleness, unselfishness, meekness and kindness, that it naturally wins those who behold even a trace of its beauty and power manifest in the lives of others. Effort is rich in instances where those who could not be won by the most powerful eloquence or the most zealous proselyting have been won by a casual glimpse of the simplicity, purity and beauty of Christian character. Eloquence may attract and charm and create an enthusiasm that carries the crowds with it; earnestness and zeal may make an impression and set people thinking, and efficiency can "get things done" by using means and circumstances to the best advantage, but without Christian character neither of them can actually win others for Christ and the Church. And where the workers are true branches abiding in Him who is the Vine, they will grow continually in Christian char-

acter and bear their fruit for Him, even tho there be neither eloquence nor zeal, nor what men call efficiency. The love and devotion to Christ naturally carries with it obedience to His new commandment, which is only this, "that ye may love one another," and even so eloquent, earnest and efficient a worker for Christ as St. Paul knew that there is no greater force in the world than the love of others for Christ's sake, 1 Cor. 13: 1-7. And the supreme aim of love is always ministry, never merit. Christian love always glorifies Christ, never self.

The Source of Character

We are again approaching the Lenten season, when the love of Jesus Christ for us shines forth anew in all the divine fullness of its beauty and power. Is there anything more natural than that those who have felt the power of Jesus Christ should realize then more closely than at any other season of the year the closeness and the intimacy of the tie that binds them to the Saviour? Is there any more appropriate season than this for examining the condition of our inward life and making sure that we are in fact as well as in name branches in Him who is the Vine, that the personal touch is so close and constant that His life and His power can have free and unhindered access into our hearts and lives so as to purify, regenerate and transform them into images of His own life and set them to bearing the fruit for Him for which He has appointed us? We are to be not

servants but friends, impelled by the same motives of love, truth and righteousness that actuated Him, and working together with Him toward the same end that He had in view: the redemption of the world and the establishment and extension of His kingdom. It is not our own ability or efficiency that is to bring about these results, but His life and power working in and thru us by means of the Christian character that He can and does impart to and impress upon all who desire to enter into friendship with Him.

If it seems as tho we have not been successful so far in our efforts to win men for Him, it may be because we have not *given Him the chance* He should have had, or it may be that we measured our success by wrong standards. It is not the amount of activity and energy that may be put forth, nor the number of persons we may be able to reach that determines the effectiveness of our service. It is rather the love and devotion to Him and to those we desire to reach that counts, and the extent to which our character, the source and motive of our conduct that makes our life what it is, has become wholly Christian. There is nothing that influences men so strongly and permanently as the personal touch, and no kind of work for Jesus Christ is more effective than personal work, but the personal touch will be nerveless and personal work useless unless we ourselves are in the most intimate personal relationship with Christ. It is this that makes Christian character and brings forth the fruit that He desires and the world needs most.

INTO THE STREETS AND LANES OF THE CITY

Jesus Christ evidently did not want the poor, the maimed, the blind and the lame to go without the Invitation to His Great Supper. Preaching the Gospel is a Ministry, not an Investment, and the Church is bound to seek and invite those who cannot make Recompense

The poor, the maimed, the blind and the lame did not get much consideration in the days of Christ. They had no chance with the well-to-do, the able-bodied and the strong, and might made right in far more unjust and unpleasant ways than it does now. And when it came to making a dinner or a supper people were wont to invite their friends, their kinsmen, their rich neighbors, who could bid them again and make recompense. No one but Jesus Christ would have thought of bidding those who had *not* wherewith to make recompense. His tender regard for the poor, the destitute, the ignorant, the physically wretched, these of whom men spoke as "common people," and the "vulgar multitudes," was such that He immediately thinks of giving them the opportunity which those who had been bidden to the great supper so lightly rejected. And so it is quite natural for Him to picture the mercy and lovingkindness of God, slighted by those who were first entitled to benefit thereby, seeking out the afflicted, the despised and the neglected in the streets and the lanes of the city.

Three Years of City Mission Work in St. Louis

The need of following the example of Christ in this respect also had long impressed itself upon a number of earnest Evangelical people in St. Louis, and when, nearly three years ago a board was organized to undertake bringing the Gospel to the poor in at least one neglected section of that city, no difficulty was experienced in securing the necessary support and co-operation. Persons of small and of large means



Daily Vacation Bible School Group at the Picnic, O'Fallon Park

faithful, patient Christian service the work has grown from the small Sunday-school with six pupils which first met on April 6, 1913 in a rented room on Hickory and Dillon Streets, to a school of nearly 100 members with ten teachers, and Primary, Junior, Intermediate and Home Departments, and a variety of other activities that seek to minister to the needs of the neighborhood and win for Jesus Christ those whom no Evangelical or other Church would be able to reach. New needs and opportunities are constantly arising and redoubled efforts are being made to place the undertaking on such a financial basis that an assured income may be offered a permanent worker who will be able to reach especially the older boys and men of the neighborhood.

The following information concerning the work now being done at the "Evangelical Social Center" was given at the first meeting in 1916 of the board having the work in charge by Mr. D. Jensen, of Eden Seminary, superintendent of the Sunday-school. On Jan. 9 eighty-one children were present in Sunday-school; the average attendance is eighty-five. Two Christmas celebrations were held on December 26, one in the afternoon for the Primary pupils and members of their families, and another in the evening for the older members. Few of the children had any Christmas at all, except what was prepared for them at the Center. Perhaps none of the thirty-five adults present on this occasion attend any church, and the great Christmas truths spoken in a direct and simple manner by Prof. S. D. Press, a member of the board, must have made a deep and lasting impression on many a one

long accustomed to their sound. A permanent worker would be able to win not only these people to regular attendance at Sunday-school or services of worship, but no doubt, also many more. The workers are all greatly encouraged by the response their efforts have found and feel that God has blessed the work and will continue to do so.

In addition to the Sunday-school, a Boy's Club meets on Saturday morning with a membership of fifteen. These boys are off the streets for that length of time and are usefully employed in manual training work. The Club is a self-governing organization that aims to help its members grow up into the kind of men God would have them be. Most of the boys are sadly neglected, and there are many more in the neighborhood who have not been reached. Mr. D. C. Jensen is the leader.

Sister Anna, the visiting deaconess reported having made 467 visits during the year. Clothing was distributed to twenty-one families and forty-eight individuals, in addition to six "rummage sales," where those in need of clothing may purchase at "their own price." The proceeds of these sales was \$56.75. Groceries were furnished to seven families, besides the Thanksgiving and Christmas baskets; several families were also supplied with free ice tickets. One family was aided in removing to a more favorable part of the city; a month's rent was paid for two families. One patient was nursed regularly, and one young woman who could not read or write was given sixteen lessons in English. Sister Anna also superintends the Willing Workers Girls' Club.

The Willing Workers Girls' Club meets every Saturday afternoon for the purpose of developing its members spiritually, intellectually, physically and socially. Sewing and crocheting and other household activities are also taught to an average attendance of twenty girls. A free kindergarten in charge of Miss Gaisler is open Saturday afternoon. On the afternoon of New Year's Day the kindergarten enjoyed a "fish-pond" and the Willing Workers' Club a "Christmas pie," also toys, books etc. that had been kindly contributed by the Sunday-school of Emmanuel Church at their "White Gift" Christmas. On January 2 at an after celebration four teachers of Emmanuel Sunday-school were present with a pretty little Christmas tree, decorated with pennies wrapped in white paper, and also distributed some candies, oranges, etc. The Christmas supply was considerably increased by the toys and books kindly donated by the Junior department of Carondelet Evangelical Church.

The Daily Vacation Bible School was taught from July 6 to August 16, 1915 with an enrollment of eighty-three children and an average attendance of sixty-eight. Bible stories and Christian hymns were taught, as well as craft work of various kinds and sewing.

Religious services have been held more or less regularly at different times, but the lack of a worker who could follow up and visit the families reached by the other activities, has so far made this phase of the work somewhat discouraging.

A Plain Obligation

The Evangelical churches of St. Louis have loyally and liberally supported the large charitable institutions, such as no other Protestant denomination in the city can boast, and unless we greatly misjudge the enthusiasm shown for the work of the Evangelical



The Boys' Club, and some of its Work

Social Center wherever the people become familiar with its needs and opportunities, it is also bound to become the success it deserves to be.

There can be no doubt that there is a crying need for just such work, not only in the part of the city referred to above, but in many other sections, and



Girls' Sewing Class Outing, Lafayette Park

willingly contributed toward the necessary expenses, and consecrated workers from the ranks of the Sunday-schools, young people's societies, Eden Seminary and the Deaconess Home volunteered to help bring in the poor, the maimed and the blind and the lame. As a result of the cheerful and liberal giving and

not only in the neglected districts of St. Louis, but in those of every other large city. As the character of certain neighborhoods changes the well-to-do people move away to the more pleasant and desirable sections, and the churches soon follow their members, leaving the less fortunate population to the tender mercies of the saloon, the dance-halls, cheap moving picture shows and even worse and more demoralizing influences. Poverty, disease and neglect tend to lower the standard of living and those things that make for real home life become increasingly difficult to obtain. The ignorant and degraded are attracted, the people become indifferent and reckless, and vice and crime become more and more rampant.

The Church of Jesus Christ has a very clear and definite obligation toward these neglected sections of our cities, and a vast field for missionary effort right at its own door. It is absolutely wrong to be content with bringing the Gospel only to those who are ready and able to build a church, support a pastor, and raise offerings for the work of the Church. The bounties of salvation have been provided *free for all* for the poor, the maimed, the blind and the lame in the streets and lanes of the city as well as for the more prosperous, and the servants of Him who made the Great Supper are in duty bound to seek out those who cannot make recompense and to *constrain them* to come in that His house may be filled.

Religious News

Annual Report of Moody Bible Institute

At the thirteenth annual meeting of the corporation of the Moody Bible Institute of Chicago, the educational department reported that 1,468 students enrolled in the day and evening classes during the year, 808 of whom were men. They represented thirty different denominations, forty-one states, and thirty-one foreign countries. Many of these specialized in Sunday-school work, and foreign missions, but a still greater number in evangelism. The opportunities which Chicago furnishes for training in evangelism was illustrated by the fact that the students conducted or attended 40,895 meetings for men, women and children, in churches, missions, factories, industrial clubs, and in the open air. They taught 16,838 Sunday-school and Mission-study classes. They made 20,404 personal calls in homes, lodging houses, and hospitals. They talked individually about salvation with 63,552 persons and reported 9,638 as professing conversion to Jesus Christ. They distributed 70,770 tracts and 3,332 copies of the gospels.

The correspondence department reported 3,068 students as actively studying the different courses it puts out, making a total of 4,536 students, all told, under the care of the Institute during the year. The extension department handled 492 calls for evangelists, pastors and other Christian workers, and conducted thru its own representatives in the field about 1,500 meetings reaching approximately 175,000 people. This does not include certain Bible conferences held in different parts of the United States and Canada, nor union Bible classes conducted under its auspices in Chicago and other cities with an average weekly attendance running from fifty in one instance to approximately 800 in another. This department also provides sermons and Sunday-school lessons prepared by the faculty of the Institute for a syndicate of newspapers, reaching about 5,000,000 of readers per week. The financial department reported no loss on investments or deferred interest and a slight increase in the worth of the Institute by betterments and annuities, making a total present worth of \$1,141,127.01. The books were closed for the year with a net deficit of \$6,206.46. There are no mortgages or other encumbrances on the property.

Episcopalians and the Panama Congress

In the eleventh hour the proposed special meeting of the Protestant Episcopal bishops called in Philadelphia for Jan. 12—ostensibly for selecting a bishop for South Dakota, but in reality because the high church leaders wanted the special meeting to prevent the Episcopal Church from sending delegates to the Panama Congress—was called off because so many bishops declined to attend that a quorum was impossible. The high church people, it is said, have by no means abandoned their purpose of defeating the participa-

tion of Episcopal delegates in the Panama Congress, but it is not known in what way they expect to go about it. Since less than a month intervenes before the assembling of the Congress, their action must be immediate and decisive if it is to have any effect. The seven men who are to attend will do so as full delegates.

The citizens of Panama are said to have waked up to the importance of the Congress. The President of the republic has promised to deliver an address of welcome, and the people are subscribing money, in the name of their board of trade, to see to it that the delegates are to be suitably entertained. One hotel is able to accommodate nearly all of the six hundred delegates and visitors, and it also contains a hall ample in size for the sessions of the congress. Following the congress dates, February 10-20, extension conferences are to be held in Santiago, Lima and Rio, and possibly in the City of Mexico and Havana. So marked is the interest that more than one thousand persons, related with missionary interests, plan to go to the isthmus to attend the Congress. Indications are that the Congress will do for religion some of the things which political and scientific congresses just held have done for their causes.

Eight commissions on as many forms of missionary and educational work will report at Panama, after the plans of the Edinburgh Conference. It is stated informally that these Commission reports confine themselves to conditions as they now exist, and do not make recommendations for future efforts. Practically every missionary society in America, all Protestant bodies, is joining in this Congress. Protestant societies of South America, of which there are several, are also joining.

American Missionary Council

Foreign Missions

The missionary interests of North America, representing about \$75,000,000 a year expenditure, met last week to hear reports for last year and make plans for next year. They represent the greatest missionary enterprises in the world, America surpassing Europe now, in all times not just war times, in the missionary business. The foreign interests had for chief concerns, apart from reports and plans, the matter of unity of effort in China, all Protestant bodies, and the closer co-operation there with the medical work as projected and carried on by the Rockefeller Foundation; and the expansion of growing work in Latin America, including the rehabilitation of missionary work under more promising political conditions in Mexico, and work among the millions of South America, both whites and Indians, whom Protestants say are not reached at all by any Christian agency. The Roman Catholic Church is making no attempt to evangelize this vast population.

The American people, thru their churches and their foreign missionary societies, gave last year, a war year, \$1,625,300 more than during 1914. Their total gifts last year reached \$17,145,500, or including Canada, \$18,793,000. These sums are the largest by far in the history of American foreign mission giving, and they are larger than are given by all of the rest of the world together. Because of the war foreign mission figures for Europe for the years 1914 and 1915 are lacking. The total for all the world is not, however, much above \$30,000,000, showing that considerably more than half of the entire sum comes from North America.

No foreign society in Canada has an income of \$500,000, and the great foreign societies of the United States, as shown by figures for last year and just now made public, are: Presbyterian, North, \$2,262,000; Methodist, North, \$1,588,700; Baptist, North, \$1,364,200; Episcopal, \$1,152,200; Congregational, \$1,101,500.

Christians in the foreign fields of these societies also give large sums toward their own support. These Christians now number 2,644,000 having doubled in numbers in the past ten years. When their gifts are added the big American societies show figures as follows: Presbyterian, \$2,978,500; Baptist, \$2,491,800; Methodist, \$2,436,700; Episcopal, \$1,672,200; Congregational, \$1,468,800.

Besides these record-breaking figures some home mission societies sent \$594,200 to foreign fields in Mexico, Central America and Cuba. The American Board, Congregational, and the Presbyterian North sent more than \$1,000,000 to Syrian and Armenian sufferers because of the war. Two societies, the Bap-

tists and the Episcopal, paid off big debts, the last named requiring the raising of \$400,000 in addition to the sums reported in the regular way. Women's boards had also their greatest year in 1915, spending under their own administration or turning over to the official boards larger sums than in any previous year.

Because of the war the Standard Oil Company has figured in foreign mission affairs. When it was impossible to transmit money to the nearby fields in Turkey and in Egypt, owing to war conditions, it was found impossible also by the oil company to transmit money from these countries to America. So the foreign missionary societies paid their money into the Standard's treasury in New York. The Oil company cabled to Constantinople to agents there to pay to missionary and Bible society treasurers there. And both missions and oil prospered in spite of the war. Most of the relief funds contributed by Americans to Armenians and Syrians, and not a little sent by Bohemians and Galicians here to their friends in southern Europe were transmitted to their destinations in the same fashion.

An unusual feature of foreign missions in 1915, as in 1914, was the large number of missionaries, usually supported by countries in Europe now at war, who were helped by mission funds from the United States. Some of these were Roman Catholic, and some Protestants. All were assisted in so far as possible, at least to the extent of food and clothing. In some cases work has been maintained. Most of the continental European societies, notably German and Austrian, have been powerless to support their workers in China and Japan, and they have been freely helped with American money.

Home Missions

The home mission interests represent more strictly the United States, and less of Canada work than the foreign, and they met this year with the representatives of the women's mission boards. They gave special attention to work among negroes and for the immigrants, including and expecting a pouring in of foreign peoples from southern Europe the moment the war ends. Conditions of colored people north as well as south engaged attention. Formerly little co-operation was had, even in the same religious bodies, between home and foreign agencies and societies, but all this has changed within the last few years, and now all meet in the same city at the same time, interchange decisions like two houses of the Congress at Washington, and dine together after all conferences are over, usually to arouse enthusiasm for the whole missionary cause on its official side. Twenty-four million Christian are involved in support for the societies.

For the first time Canadian home mission interests met this year with those of the United States. Here more than 75,000 individual congregations were represented in the United States alone, spending a total of \$55,000,000 a year in missionary propaganda of Christianity in the United States. It was shown at the Council that no fewer than 17,500 missionaries are at work under 101 home agencies that represent all possible views of the Christian faith, and almost all conceivable methods for spreading it.

Figures issued by the Council showed that sixty-two societies spent last year in home work \$14,000,000 and the estimate was given that if all figures of all societies were available the sum would reach a total of \$21,000,000. This is a larger sum than on any previous year in the United States, Canadian figures were not given, but Canadian delegates present stated that the war had much affected home work in the Dominion. The effect is not so marked, they said, in money as in sending to the front some of the best of the volunteer lay workers of the churches.

Apart from sums passing thru the large official societies, other sums are expended by other agencies, the total home mission expenditure being put at \$55,000,000 as against a little less than \$19,000,000 sent by Christians of the United States and Canada to foreign fields last year. The Council this year gave consideration to country work, to the immigrants and to the negroes. In proportion to numbers, Congregationalists are spending most money for home missions, largely among dependent peoples for education, and others ranking next to them are Presbyterians, Methodists, Disciples and Baptists. The American Bible Society's expenditure for all purposes last year amounted to \$234,000.

"Examining the Scriptures daily, whether these things were so"

February 6, 1916. Fifth Sunday after Epiphany

Helps for a Good Meeting

Rev. Henry Katterjohn

CONSECRATED INFLUENCE

M. Feb. 7. Penetrating influence. Matt. 5: 13-16.
T. Feb. 8. Influence of Giving. 2 Cor. 9: 1-7.
W. Feb. 9. Home Influence. 2 Tim. 1: 5; 3: 15-17.
T. Feb. 10. Influence of Sacrifice. Acts 20: 28-35.
F. Feb. 11. Revealing influences. John 14: 1-9.
S. Feb. 12. Influence that Abides. Heb. 11: 1-6.
Sun., Feb. 13. Topic—The Consecration of Influence.
Heb. 10: 19-25. (Consecration Meeting.)

Suggestions to the Leader

Consecration is the assigned topic for the first meeting of every month. Care must be taken by the leader that he confines himself to the discussion of the sub-topic of the evening. Otherwise he is in danger of trespassing on the subjects that are to follow.

If a blackboard is available write down the sub-topics that have already been treated in the order in which they were discussed. This will demonstrate to the members of the society the wide range of the general subject, *Consecration*, and impress upon their minds the many things that need be consecrated to the service of Jesus.

In presenting the topic, bring out the thought that there is no one so lowly or insignificant but that he does exercise *some sort of influence upon somebody*. The combined influence of the citizens of a community make up the spirit of the community. What is the spirit of your church? Society? Community? Our country? Does that spirit need to be changed? How can we change it? These are some of the thoughts that might be profitably discussed.

The Topic Presented

Influence, the prime meaning of the word, signifies a process of flowing upon or over, like the waters that inundate the valley, which rise gradually but surely, and leave either a deposit to fertilize the ground, or wash away the fertile soil, leaving the ground sterile and bare. *Influence* is therefore a physical, moral or spiritual force, that *gradually affects a change in another*.

1. Each one is capable of exercising an influence.

The greatest leaders are not those who hold official positions as leaders of the parties and the people, but those who in silence and obscurity are molding public opinion. It is said that the war of 1870 and 71 was won by the German schoolmaster. The influence of the schoolroom accompanied the scholars into manhood and womanhood and made the great national development of Germany possible.

All who are capable of friendship are able to wield an influence. The outpouring of one's self into the life of another carries with it our innermost motives, and secret hopes.

2. We can determine the character of our influence.

The character of the influence is dependent on the quality of our own self. "By their fruits ye shall know them. Ye cannot gather grapes from thorns, or figs from thistles. A corrupt tree cannot bring forth good fruit." An evil character will influence for evil, a God-fearing character will lead to God and His righteousness. A bit of heaven permeates the entire meal. So does a bit of evil destroy the constructive influence. We influence others not by what we say, but by *what we are*. Our life is the determining factor in influencing others.

John Brown's life was the leaven of righteousness that gradually permeated the entire body politic of our nation. His death on the gallows was the bursting of the bonds that held this influence in check. Suddenly the fury of the storm broke loose, for men realized suddenly the enormity of the crime of which our people was guilty when it passed the death sentence on John Brown. Not the one-time act, but the steady daily life constitutes the influence which you exert.

3. What kind of an influence are you exerting?

This question needs to be directed, first, to the congregation and society. Is it true, what someone has said, that there is room for imitation in the Christian Church, because we are surrounded by those whom we can safely imitate? Let us recall the dog-erel:—

What kind of a church would this church be, If all were members just like me?

Quote these same lines, applying them to your society. Would others be safe in your society, in permitting you to influence them? There is probably at least one characteristic or trait in everyone that is worthy of being imitated, but there may be many other traits in all whose imitation would become dangerous to others. Let us seek to increase the virtues in ourselves, that others might be safe in imitating.

Our lives may be far from being perfect, but when others recognize the fact that you are *striving after* better things, that you are constantly endeavoring to grow into the more perfect manhood and womanhood thru Jesus Christ, then others will gain confidence in you and your efforts.

The Christian influence, that is the Christ Spirit, is the only safe influence. Let us grow in Christ Jesus, then His influence will dominate others thru us.

Some Questions on the Topic

What is influence?
How is influence exerted?
How can we consecrate our influence?
What will consecrated influence accomplish?
Why is it our duty to influence others?
Can we control the character of our influence?
How?

Some Scripture on the Topic

INFLUENCE

Evil—Kings 21: 25; 22: 53; Chron. 33: 9; Matt. 13: 24; Luke 12: 1; 1 Cor. 5: 6-8; Gal. 3: 1; 5: 7-9; 2 Tim. 2: 14-18; Heb. 12: 15.

Good—2 Kings 15: 1; 1 Sam. 20: 4-9; Matt. 5: 13-16; Mark 4: 21, 22; Luke 11: 33-36; John 7: 38; 1 Cor. 7: 16; 1 Thess. 1: 7, 8; 1 Tim. 6: 1; 1 Peter 2: 11, 12.

A Prayer

We thank Thee, O Christ, that from Thy life flowed rivers of living water that refreshed the dying souls of men. Thou art the way to life, the light of our souls, the truth that never leads astray.

We pray that we may more and more lead others to Thee thru the simple faith we can have in Thee. Help us to become guides for others, that thru us the light of God's truth, the Gospel of salvation, may bring life to such as are dead or dying in sin. May we walk circumspectly, as wise men, who know the eternal truths of God. We ask not for worldly greatness and power, but for the divine influence of building up Christian character in others. Amen.

The Advanced Bible Lessons

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the First Quarter, 1916

- Lesson 1. Jan. 2. Between the Testaments; Dan. 2: 31-45.
Lesson 2. Jan. 9. The Origin and purpose of the Gospels; John 1: 1-14; Luke 1: 1-4.
Lesson 3. Jan. 16. The Growing Jesus; Luke 2: 40-52.
Lesson 4. Jan. 23. The Voice Crying in the Wilderness; Matt. 3: 1-12.
Lesson 5. Jan. 30. At the Gateway of Service; Matt. 3: 13-17; 4: 1-11; Mark: 9-13.
Lesson 6. Feb. 6. Beginnings in Judea; John 2: 13-25.
Lesson 7. Feb. 13. A Woman Lost in Sin; John 4: 27-30; 39-42.
Lesson 8. Feb. 20. Beginnings in Gallilee; Luke 4: 14-31.
Lesson 9. Feb. 27. Teaching with Authority; Matt. 5: 1-16; 7: 28, 29; Luke 6: 20-26.
Lesson 10. Mar. 5. Miracles of Jesus, I; Luke 8: 22-56.
Lesson 11. Mar. 12. Miracles of Jesus, II; John 5: 17-31; 20: 30-31.
Lesson 12. Mar. 19. Parables of Jesus; Matt. 13: 10-17.
Lesson 13. Mar. 26. The Arising Opposition; John 6: 60-71.

Lesson 6. Beginnings in Judea

DAILY BIBLE READINGS

- M. Jan. 31. John 1: 35-51. The First Disciples.
T. Feb. 1. John 2: 1-11. The Wedding at Cana.
W. Feb. 2. John 2: 13-25. Cleansing the Temple.
T. Feb. 3. John 3: 1-15. Jesus and Nicodemus.
F. Feb. 4. John 3: 16-21. God's great Love Proclaimed.

S. Feb. 5. John 3: 22-4: 3. The Bridegroom's Friend rejoices with Him.

S. Feb. 6. 1 John 1: 1-10. The Life was Manifested.

Lesson Key: "And Jesus answering said unto them, They that are in health have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance," Luke 5: 31, 32.

After the temptation Jesus seems to have returned to the scene of His baptism where John continued to labor. Some of the Baptist's disciples, directed by his testimony, followed Jesus. Andrew and "another disciple," probably John, were soon joined by Peter, Philip and Nathanael. "We have found the Messiah," said Andrew to Simon, thus expressing the fulfillment of the fondest hope that slumbered in the breast of every true Israelite. Having once met Him, ordinary avocations might be resumed for a while, but His final call found them ready to leave all and follow Him.

To Nazareth was an easy three days' journey, and Cana was about seven miles to the northwest. In the Orient even a poor man may entertain a great company on the occasion of a marriage. Failure of viands, which need not be expensive, would disgrace the host, and Jesus' first miracle saved His friends from such a calamity, as well as revealed His glory. After a brief visit to Capernaum, perhaps the first, Jesus went up to the Passover at Jerusalem. Dealers in cattle and doves for sacrifice, and men who, at exorbitant rates, changed the current money of the provinces for the shekels of the sanctuary, in which the temple dues were paid, pursued their nefarious traffic within the court of the Temple itself. Deeply resenting this slight upon His Father's house, Jesus drove them out, conscience making cowards of them all.

It was right here that unbelief began. Christ's entrance into the public life of the people at once challenged men to a decision. There was no middle ground, they must either approve or condemn His conduct, and in doing so they would necessarily lay bare the innermost motives and condition of their hearts. He had disturbed special privilege in the enjoyment of its supposed rights and is at once questioned as to His authority. Those who considered themselves wronged took offense at His presumption, for He was not an official of the Temple, nor the high-priest, He was not even recognized and licensed as a teacher by those in regular authority in religious affairs. And yet He was strictly within the lines marked out by the prophet, Mal. 3: 1-3. There was no need of any further sign as testimony that He really was what He claimed to be. The moral courage He showed in taking such a stand in opposition to a large and power majority, His appeal to God's holiness, which was always the test of the true prophet, as well as the guilty conscience of those who, in spite of having human authority and influence on their side nevertheless fled before the majesty of one Man fighting for righteousness, should have led especially the leaders of the nation to think twice before opposing Him.

The real cause of unbelief toward Jesus Christ is always a guilty conscience. He represents the truth and the righteousness of God, and what He says and does is the word of God, living and active, sharper than any two-edged sword, and piercing even the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. Those who are of the truth, i. e., who love the truth and want to see it prevail, will hear His voice, and be led by it. Those who are not of the truth, who hate truth because it exposes them, and who do not want to see it prevail because it would mean their disgrace and destruction, oppose Him. Wherever Jesus Christ enters a decision for or against truth and righteousness is bound to come. If the decision goes against Him, "There's a reason."

How does Jesus meet the unbelief and opposition? Not by condemnation, not by anger or revenge, nor by an act of judgment, He does not even argue with them or try to convince them that He is right and they are wrong. He simply appeals to their conscience and earnestly warns them of the consequences of their unbelief, giving them a sign whereby their eyes may be opened when His words are fulfilled in the future. And then He retreats for a season to give them ample time to consider the matter calmly, so that if possible truth might still conquer their hardened hearts.

Teacher Training Class Graduates

On Sunday evening, November 21st, a special service was held in St. Paul's Church, Columbus, Ohio, for the graduation of a class of Sunday-school teachers. The class had been instructed by Pastor H. L. Streich, who was at the time pastor of the church; the graduation exercises were in charge of the present pastor, the Rev. W. L. Bretz. A splendid address was given by the Rev. Timothy Lehmann of Columbus on "The Qualifications of a Sunday-school Teacher." Pastor Bretz presented the four graduates to the congregation and awarded the diplomas. It was an inspiring service and as such it was not only a fitting recognition of the work of the graduates, but it served to magnify the work of the Sunday-school in the eyes of the congregatoin. M.

The Confirmation and Value of Prayer

BY JAMES I. VANCE, D. D.

There are facts which confirm prayer. Over against all doubts which may challenge the worth of prayer is the fact of human experience. Some of us know that prayer is worth while, for we have tried it. To send and receive one message is to establish the fact of wireless telegraphy. You and I have had answers to prayer—not always, for prayer has not always been prayer. Sometimes it has been formal. Sometimes we have asked for that we did not want. You cannot call that praying. It is the counterfeit, the caricature, of prayer. But when we put ourselves into our prayers the heavens have opened, and

God has come down our souls to greet.

His grace has crowned the mercy seat."

Let us place this against our doubts. We may not be able to answer the logic of doubt, but logic is not always infallible. A thing may be absolutely logical and at the same time utterly false. Listen to the voice of experience and you will be able to say, "I know whom I have believed."

The teachings of the Bible confirm prayer. Nothing is so stressed as prayer in the Scriptures. I cannot believe that God would deceive us—that He who loved us enough to give His Son to die for us would mock us and encourage us to pray when prayer is only useless mummery. I have faith in the teachings of the Bible. My mind may not be able to work out the philosophy of prayer, but one does not need to understand a mother's love in order to have her concerned for his welfare; and one does not need to understand how prayer works in God's great plan to have its blessings. I claim the privilege and rest on the promises, and know the Book will not lead me astray.

Over against doubts about prayer is the fact that Christ prayed in His ministry, in the garden, on the cross. Was it all useless? Was He merely trying to get reconciled to the inevitable? Did nature mock Him as He prayed? Did God laugh at Him? As He prayed, the angels ministered unto Him. Christ has made the path to the mercy seat radiant. The fact that He prayed silences every doubt about the worth of prayer. He was not deceived; and I am not the sport of fate or the victim of a delusion when, in my human needs and perplexities, surrounded by forces which would slay me, pressed down by burdens which would crush me, confronted by tasks which dimay me, I fall on God and pray.

The value of prayer is the verdict of experience. The privilege of prayer is the doctrine of the Bible. The practice of prayer is the life of Christ. "Pray ye therefore."

Yes, there is some use in praying. It satisfies the soul, the longing for fellowship with the Eternal. We get lonely, and our hearts cry for our heavenly Father. He calls, "Come to me," and we fall at His feet, and He takes us in His arms and says, "Fear not." And we go to our work comforted and strengthened. We are not alone; God is with us. Is not this something?

Prayer is a reminder of unearthly values. The world gains on us. We are in danger of gaining the whole world and losing our own souls—of saying that all that is worth having is what satisfies the flesh. But flesh is dust in seventy years. Shall a man sell out eternity for a strip of time seventy years long? We pray and the air clears. The worth of eternity crowds in. God and faith and duty all shine out. The soul gets up from its knee emancipated. Is not this something.

Prayer produces results. It changes us and our world. It is a link in the chain of cause and effect. Mind influences mind as much, if not more, than matter influences matter. Coal influences pig-iron: it

lays hold of it with the teeth of flame until pig-iron becomes steel. Mind influences mind. Infinite mind lays hold of finite mind; divine love flames about a common soul, and God's nature is imparted. Finite mind influences infinite mind. A human spirit prays and the world is changed. Prayer is potent. It brings things to pass. Is not this something?

Beyond all else, prayer keeps us in fellowship with God, in contact with the Infinite, in touch with the soul's source of life and power. "Pray ye therefore." Yes, there is some use in praying. Go back to prayer. Some of you have given it up. You once prayed, but now not for a long time. Go back to your heavenly Father. God is, and He is our Father.

"Speak to Him, thou, for He hears thee,

And spirit with spirit shall meet,

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Nearer than hands and feet."

—The Christian Intelligencer.

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American Consul, Aix-la-Chapelle, Germany.

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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NUMBER 5

The Progress of Prohibition

Since January 1, when seven additional states adopted some form of prohibition of the liquor traffic, the total number of "dry" states is eighteen, or somewhat more than one-third of all the states in the Union. The new prohibition states are Colorado, Washington, Oregon, Arkansas, Idaho, Iowa and South Carolina. The new year thus saw the closing of more than 4,000 saloons, and the destruction of the demoralizing influence of the liquor traffic on the lives of about 8,250,000 people in these states. This progress of prohibition, however, does not mean that even the majority of the more than eight million people affected are actually convinced that the use of intoxicants is morally wrong, or that alcohol is a poison that can have only injurious effects upon mind, body and soul. The fact that in South Carolina, for instance, each citizen has the right to receive "only" one gallon of whiskey or of beer each month, and that in Oregon each member of a family is entitled, under the law, to one case of beer and two quarts of whiskey per month, indicates the concession that had to be made to the liquor-using element of the population in order to get a prohibition law thru the legislature. Prohibition is not our way of fighting the evils of intemperance, but just as Paul, Phil. 1: 18, was content to have Christ proclaimed, whether in pretence or in truth, so we are content to record any progress in the fight against alcohol, because we regard it as one of the greatest enemies,—if not the greatest enemy—to the welfare of the American people. At the same time it must not be overlooked that any sort of prohibition laws will be enforced only to the extent that public sentiment becomes convinced that only total abstinence from intoxicants insures immunity from the injury of body, mind and soul which alcohol causes, and strong enough to demand the vigorous enforcement of the laws that have been passed for the protection of the people.

In Colorado liquor now can be obtained only four ounces at a time on a non-refillable prescription of a physician. Prohibition in Iowa was brought about by the repeal of the mulct law. Arkansas has the most stringent prohibition law in the United States. Under local option laws all except six of the seventy-five counties have been dry for several months. The new law provides one year in the penitentiary for violators, and clubs are prohibited from serving drinks to members. Idaho has closed its saloons with a drastic law now before the United States supreme court on appeal. The year is expected to bring an overwhelming upheaval for prohibition in Utah, where the governor vetoed a measure enacted just before adjournment by the legislature in March which would have made the State dry after June 1, 1916. In Minnesota the government has declared almost all of the northern part of the state prohibition territory under an old Indian treaty, for the enforcement of which the "dry" interests of Minnesota have been fighting for years. In Florida 200 saloons were closed by the Davis package law, abolishing the treating system and the free lunch and closing all saloons between 6 p. m. and 7 a. m., besides imposing other drastic regulations. There are now only seventy-five wholesale, retail and mail order liquor houses in Florida. Georgia last fall at a special session of the legislature enacted laws for rigid prohibition enforcement to go into effect on next May 1. The state has been under prohibition laws for some time, but the laws have not been rigid enough to be very effective. New Jersey during the year extended to cities the right to vote on the liquor question. Alabama became dry last July 1.

One of the remarkable features of the anti-liquor

movement is the way in which liquor advertisements are being crowded out of the newspapers. In Colorado these advertisements have been forbidden by the prohibition law. The *Detroit News* has followed the *Times* of that city in voluntarily excluding liquor advertising. All the Indianapolis evening papers, beginning with Jan. 1, refuse liquor advertisements, and one editor estimates that his paper will lose \$50,000 annually from this source. The business is thus gradually becoming an outcast from respectable advertising, a fact that will count strongly in creating sentiment against it. In Milwaukee, where formerly from eight to twelve members of the city council were saloon-keepers, there is none in the present council, and one owner of a leading brewery has left the firm to go into the candy business. In Detroit one of the largest distilleries in the West, which is just across the river, and from which Detroit gets a large part of its whiskey, was closed in October, to remain closed for a year, as demand for the product had fallen off.

THOUGHT FOR THE WEEK

From friend to friend the choicest gift
That ever love can give

Is that which comes the heart to lift,
Or help the soul to live.

Of all fair bounties ever sought,
Of gems or jewels rare,

What treasure like a lovely thought
Or love's far-reaching prayer?

—Mary Mapes Dodge.

In Washington, D. C., sentiment seems to be crystallizing in favor of absolute prohibition, and three bills to put an end to liquor traffic in the District have been introduced in the Senate. Sentiment against the saloon also seems to be growing in San Francisco, as for some time practically all licenses for saloons issued have been renewals or transfers, not for new establishments.

A Pertinent Question

It has been conservatively estimated that the property of Protestant church members in the United States amounts to over \$23,000,000,000. Yet while they added an average of nearly \$700,000,000 to their possessions each year for the ten years from 1890 to 1900, in 1915 they gave but \$32,000,000 to home and foreign missions. This amount came practically from fifty percent of the church members, and even of these a large percentage have not been paying up to their real abilities. *If with less than fifty percent of our church members paying nothing, and a large percentage of those who are not now paying up to their real ability, our Protestant churches could nevertheless raise in 1915 nearly \$32,000,000 for home and foreign missions, what might our churches raise in 1916 if all would respond to the claims of Christ with anything like the devotion with which the European soldiers have given themselves to their countries?* And why should Christians and church members do less for their God and their Saviour and His everlasting kingdom than their brethren across the sea are doing for their earthly rulers and their temporal kingdoms? Should not the cause of Jesus Christ and His work on earth for immortal souls and for eternity be worth far more to us than the earthly and temporal possessions for which they are fighting are worth to them?

In 1914, according to *Men and Missions*, Protestant church members in America gave to all home mission work an average of *forty-seven cents per member*; to all foreign mission work *seventy-one*

cents per member, or an average for both of \$1.25. During the same time the American people—at least one-half of whom may be classed as members or adherents of Protestant churches—spent

For confectionary	\$ 290,000,000, or \$ 3.15 per capita
For soda water	415,000,000, " 4.46 " "
For tobacco	1,200,000,000, " 12.91 " "
For liquor	2,000,000,000, " 21.50 " "

Is it not a sad state of affairs that the Protestant Christians of the country can make annual per capita contributions of \$21.00 (one-half of the total per capita expense as above), for these useless things, and only \$1.25 for all mission work? It is just as easy for church members to set aside their gifts for missions daily or weekly as it is for them to pay out their money daily or weekly for confectionery, soda water, tobacco and liquor. Not until the church members will pay to churches systematically will the Church be rid of this reproach and the Lord's treasury be adequately supplied with the funds needed for the extension of the kingdom.

To overcome the shameful indifference and the woful results of haphazard giving in the churches, three definite things should be undertaken: 1. To enlist church officers and leaders in the *whole program of Christ* for the evangelization of the whole world; 2. To enroll as *regular supporters of the church* the fifty percent or more of our Protestant church members who are not now contributing to the current expense and benevolence budgets; 3. To develop in the entire membership of our churches the *true spirit of Christian stewardship* which gives proper recognition to the Lordship of Jesus Christ. *The Every-Member Canvass* promoted by the National Missionary Campaign, which will be set forth in full in a later article, has overcome the indifference complained of and brought the desired results.

As great as have been the financial results of the every-member canvass, these returns have been secondary in importance. The spiritual results have been far greater. Lapsed members have been reclaimed. In one church alone over 200 members who had been entirely lost to the church for years were won back to the worship and work of the church as a direct result of the canvass. Church attendance has been stimulated. Pastors have reported an increase in their congregations of from 5 to 100 per cent. The canvassers themselves receive new joy as a result of the service. Again and again canvassers have asked for other work to do, and ministries that hitherto have been impossible for want of leaders have been carried forward with the result that all departments of the church work have taken on new life and inspiration. For the real joy of it canvassers have gone out on a fellowship canvass or an evangelistic campaign, and cases are on record where in a few weeks as many as one hundred and fourteen new members have been added to the church, without extra meetings of any kind, as a result of the personal evangelistic efforts of men who caught the vision of such possibilities while conducting a money canvass. Not only have the salaries of hundreds of pastors been increased, but what is far better, the canvass has resulted in giving new vision and encouragement to pastors whose messages and ministries have been quickened until revivals have broken out and the greatest work of grace ever known has been experienced by scores of churches.

In view of such victories in so many churches, why should not any church have faith to believe that our Lord is able to do a fresh piece of re-creative work in any parish just as soon as He has proper channels thru which to work?

The Prophet that Cometh into the World

"When therefore the people saw the sign which He did, they said, This is of a truth the prophet that cometh into the world," John 6: 14.

John's purpose in writing the fourth gospel is plainly stated in 20: 30, 31: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ the Son of God; and that, believing, ye may have life in His name." The one great subject before the Apostle's mind as he records the words and works of power in the unique Life it had been his privilege to observe and to experience is the Word that became flesh and dwelt among men that those who believe in Him should not perish but have everlasting life. Others have recorded His birth and His boyhood and emphasized the human side of His life and work; his only aim is that of exalting the divinity of his Master and its supreme significance to mankind.

With this aim in mind he presents Jesus Christ as the pre-existent, eternal, divine Word manifested in the incarnation, heralded by John the Baptist and commended to the faith of every man, 1: 1-18. As such He is proclaimed the true Word of God, 1: 19-2: 11; recognized by His work and words, 2: 12-4: 54, and antagonized, 5: 1-12: 50, as He reveals himself as the life and the light of the world. The charge of blasphemy, first raised at the cure of Bethesda, where His words, "My Father worketh hitherto, and I work," 5: 17, 18, were at once and rightly understood as claiming equality with God, was never lost sight of, and was the final cause of His condemnation and death. The feeding of the five thousand, 6: 1-15, gave new incentive to the worldly hopes of many of His followers and causes Jesus to emphasize more than ever the spiritual character of His mission, tho this only makes the conflict between the darkness in the world and Him who is the light of the world more clear and significant. His people recognize Him as the Prophet (Deut. 18: 15, 18), but their worldly-mindedness leads them to mistake His mission and His message.

The fact that the miracle of feeding the five thousand is recorded by all four evangelists (Matt. 14: 13-21; Mark 6: 30-44; Luke 9: 12-17; John 6: 1-15) shows the deep impression it made, and points out its deep and many-sided meaning. No miracle of Jesus is richer in spiritual significance and suggestion, and no deed of Christ is more Christlike. The fullness of meaning that Christ himself put into it is indicated by the discourse with which He follows the act of compassion.

For it was first of all, an act of *divine compassion for the hungry*. Many, if not most of the crowd that gathered there, came on the spur of the moment, out of curiosity to see the Man who was making such a reputation for himself by His wonderful deeds and words, or with excited political expectations of some new and still more wonderful deed that would liberate the nation from the bondage of Rome and establish the kingdom of God on earth. Jesus knew their hearts, and He also divined that when these people would come to understand His real mission among men they would, as they actually did afterwards, go back and walk no more with Him. Yet he had compassion, not only upon those who sought living water at the fountainhead of everlasting life, but also upon those in that vast crowd who came with the unworthiest purpose. Indeed, it would be difficult to say which of the two awoke His pitying love most movingly, those who came for what He wanted to give, or those who had not yet learned that what He wanted to give was all that was worth having.

The Need, not the Motive Counts with Christ

We may often be suspicious of the reasons why men want to join the church and seek the ministry and blessings of religion. But no matter how weighty or how clear our reasons for such a suspicion may be—if there are such reasons for it,—we are most Christlike when we too think pityingly of the great needs of just these people for the highest and best things the Gospel of Jesus Christ can give. If Jesus Christ, who alone of all men had the right and the ability to judge and to condemn, felt only compassion, what business have we, who have neither the right nor the ability to judge, to suspect and to criticize or even to condemn those who come from questionable motives? Let us rather rejoice at the *impulse* that makes them seek Jesus Christ, and at the *possibility*

that His words, which are Spirit and are life, may yet enlighten their minds, purify their hearts and sanctify their lives. The Church and Christians in general have great need to-day of Christ's compassion for even the lowliest and basest of all.

And Christ's compassion found the way out. The disciples advised sending them away as they marked the famished looks of the people and the coming of the night. They were afraid of the responsibility involved in keeping such a crowd of hungry men and women together. There might be trouble, and they did not know what to do in that event. But Jesus boldly thought of the one thing to do. "Give them to eat," said He, nor did the thought of the meager five loaves and two fishes, as the only resources at hand, or the doubting words of the disciples, "What are these among so many?" keep Him from carrying out His purpose. And the faith of the disciples as they obey is splendidly rewarded not only by seeing the multitude fed in an orderly and satisfactory manner, but also by the twelve baskets with broken pieces gathered up, many times more than had been available at the beginning.

In carrying out the demands of Christlike compassion we do not need to fear the poverty of our resources. "Go ye into all the world," was Christ's command to a handful of men whom the world was ready to mock. Looking only at the men and their physical or spiritual ability, it seemed hardly less than insanity to send them out with such a message. But looking at Him who sent them, and considering that all authority in heaven and on earth were given to Him, it was the one thing to do under the circumstances. So even to-day the little things we have are multiplied many times as we place them in the Master's service. As we go to gather in one street waif, power is given to house a thousand. As we bind up the wounds of a stricken one, the great hospital for thousands of suffering and afflicted is made possible. A poor woman's guest-chamber can become a home of mercy sheltering thousands. A little child's gift may become a splendid endowment. And so on thru the list. Jesus Christ asks us to *use what we have*, no matter how insignificant it may seem, *and then He uses it*.

And it is thus that people come to recognize Him as the Prophet that cometh into the world.

The Treasure of Mesquite Prairie

II

But Warren must have gone on thinking. Certain it is that he sat there for an hour or more, looking very grave, and certain it is also, that then he went straight home and took from his little trunk in the shed-room his paper, pen, and ink. Then he sat down to write, with lips firmly set and eyes well open.

In due time his letter, dropped by his own hands in the Keyville post office, reached a far northern city. It ran thus:

"Dear Friend: I seat myself to write you a few lines, to let you know I am well and doing well, and hope you are enjoying the same blessing. And your son is doing mighty well. I want his ma not to be uneasy. He aint been doin' no such hard work except grubbing mesquite stumps off of the prairie, and if he keeps on he will get rich.

"He gets fifteen dollars a month and find, and I think will get rich at it, not spending nothing hardly. He don't never drink nor play cards nor nothing—just as steady, and and mighty sick he is now. So I just write myself and let you know.

"If ever you come this way you must stop and see us. Our latch-string is always on the outside, as the saying is, and things mighty fine if the mesquites is sorter lonesome, some folks think, but they aint. I done told you Mr. Danewood is mighty homesick, so I will close saying Write Soon to Your Friend till Death,

G. W. K. Almstead."

A wild norther came roaring down that Sunday night. Henry and Danewood were glad to sit by the mesquite-root fire all the next day after they had once got to the corn-crib to feed hogs and horses.

The poor starved cattle stood about in fence-corners, shivering; they were never fed, but lived on what green they could find thru all weathers. Many a one, as Henry said, "went up" that night—lay down and died.

"The cattle's begun to die already," said Henry, a few days later. "I don't know what they'll do by spring if we have such a hard winter as I believe we are goin' to have."

"The cattle aint the only ones that I do' know how's going to stand it," said Mrs. Almstead. "There's that boy, Danewood. He's gone to bed there in the shed-room. The northers don't agree with him no better than they do with the cattle—he's a-coughin'; and he won't take more'n half the quinine I give to you all."

At the end of the week, Danewood was well again, or declared himself so, to escape Mrs. Almstead's doses. Then he got out to work just in time to be exposed in the next norther. So again he lay in the shed-room, his head hot, his hands cold, a pain in his side, and the same old cough.

The weather was against them from the beginning, they said—his nurses—all those cowboys who had treated him so roughly. They strove their best to save him now. But it was bad weather for pneumonia, and the wind whistled thru the cracks that ventilated the Almstead house.

"He'll die," old Dr. Waggoner was heard to say. "Can't live. System run down and heart wrong."

But one day there came to the Almstead door a belated telegram, and following fast on it, young Danewood's father and mother.

"It's astonishing," said the old doctor, a week later, "what good nursing can do, and I thought they did pretty well for Danewood before his mother came, too. But you see a mother's a mother. He's almost ready to go home with her now."

"And havn't they found out yet, doctor," asked a neighbor, "bout that telegram to G. W. K. Almstead, when Almstead, his initials is Henery Clay. And how'd they git word so's to git here jist in the nick of time?"

"O, they found out all about that—the Almsteads have. It was their boy Warren that wrote. He'd found an old envelope with Danewood's name on it and address. Warren picked it up where Danewood had thrown it away—picked it up to copy the hand-rite—he was sich a boy you see, for writing, and that was a fine hand, he thought, for a copy. Well, that boy took a notion to write to the address, and he went on to tell 'em—we suppose—that young Danewood was homesick. But what he said was, 'mighty sick.'"

"It was jist Warren's smartness," Mrs. Almstead explained to the same neighbor the next day. "Why, Mr. Perkins, you don't know what a boy that is. Mis' Danewood, she's been talkin' about him. She says he's a perfect treasure, and his pa 'lowed Warren was a treasure, he's sech a good, careful, thoughtful sort of a boy, always studyin' 'bout others. Warren, he opened his eyse wide, wide, at his pa."

"Don't forget to tell him 'bout the telegraft," whispered Milly. "A real live telegraft we got, Mr. Perkins. Sent all the way, and then out here from Keyville—sent tryin' to find something. The folks at Keyville, they found out by that telegraft that there was some Almstead in this country. And they had to send it with a horse and messenger."

"And we got the telegraft—we got it," Amanda finished. "I'd most as soon have a real, live telegraft as a—as a buggy—'cept it was directed to G. W. K. Almstead, this here smart thing, as he thinks himself. Hum! they must 'a' thought we had mighty small men down here."

"G. W. K. Almstead," said Henry, who had sat in a silence which his little brother did not like, "claim your telegram they seem to think so big. It sure was yours, G. W. K."

G. W. K. Almstead laughed slightly, as he always did when Henry honored him with a word. But he grew serious then again, immediately, and he kept a steadfast eye on his brother's face.

Henry himself was serious. It was not until the room had been left to him and to the little boy still regarding him wistfully, that he aroused himself, pushed his big gray hat from his brow, pushed it off by accident, and hastened to put it back in place on his locks, where it stayed ever, save at meal times. Then he spoke:

"You've deceived me. I'm filled with grief. You, too, boss. What have you to say in your own defense?"

"I knowed it," cried the little boy, sadly, "I knowed you'd disown me, Henery. I knowed you'd disown and disinherit me, but I couldn't help it. I couldn't help it anyway. You'd 'a' disowned me, I mean, anyway, 'cause—I'll jist tell it now—I'm sorry all the time; I am. There aint nary minute I aint sorry for somebody, and you said I mustn't be. I'm sorry for Mandy right now. She wanted a buggy and

I never found the treasure. I dug and dug; I wanted to get a buggy for Mandy so bad."

His small breast heaved, but Henry, looking at him, drew his hat down over his eyes.

"And I wanted his ma to know so bad," continued Warren. "I thought what if you was 'way from home. What if you was 'way up north with tears in your eyes, Henery—tears—and nobody was good to you."

He had no more to say. But still Henry did not speak. It was a long time before Henry spoke.

"Warren," he said at last in such an altered voice that the little boy's eyes became even more serious, "I don't mind tellin' you that it would 'a' made me feel pretty bad if that there boy Danewood, after the way us fellows treated him, had 'a' died here away from his folks. I believe his mother's gittin' here just when she did, saved him. I was a-thinkin' some of telegraphin' but it was too late.

"I say you done me a favor writin' that letter, and I'm obleeged to you. If you did go and meddle into other folks' affairs, a thing I despise folks a-doin', I don't believe you'll be hurt with meddlin' when you git to be the man I see you're goin' to be, and I tell you this, I'm proud of you.

"Mrs. Danewood kissed you yesterday and said you was a treasure. Now let me tell you 'bout that treasure what you mustn't hunt no more. I've found it."

"Where?" cried Warren eagerly. "Where?"

"Here," said Henry, laying a big hand on the small boy's shoulder. "It's a treasure that I never knowed of, and I'm a-goin' to dig for it now. O, I'm a-goin' to dig around the roots of this here fambly-tree generally."

Warren did not quite understand, but somehow Henry's words made him very happy.

Money in Terms of Life

How many young people who are dependent upon their parents for their support—their food and clothing—realize the meaning of money? Money may be expressed in terms of human life, and human life may be expressed in terms of money. Do not misunderstand. Life is an infinitely more precious thing than money. Money and life are not convertible the one into the other. And yet there is a sense in which money represents an expenditure of life.

Here is a hard-working mechanic who makes four dollars a day. His daughter wishes a modest, warm wrap costing sixteen dollars. She thinks this is not an unreasonable request, and perhaps she is indeed quite within reasonable bounds when she asks her father for the garment. And yet it would be quite a wholesome reflection for the young lady if she should remember that she has asked her father for his work of four entire days in order that she may have her heart's desire. When the thing at issue is not a wrap, but a piece of costly jewelry that might have remained unbought without serious privation, or some foolish entertainment that gives at best only temporary excitement, the question takes on a more serious aspect.

A right-thinking parent is, of course, perfectly willing to provide for those depending upon him all the things necessary to health and the real welfare, even tho he may be compelled to devote his strength and, indeed, his whole life to that end. But the young people in the family who are thus cared for should appreciate the fact that what they eat and wear and enjoy has back of it all a father's investment of his very life. He has coined his strength of body and mind—many a time to the point of painful fatigue—into money. Hence money has an element of sacredness in it that is often not realized.

We have known young men who are earning only five or six dollars a week to blow away the entire week's earning in a few hours' frivolous entertainment with giddy friends, little thinking that this is equivalent to throwing away a week of strength, of work, of life itself.

This is an age of gross extravagance. The young people of our land need to think more accurately as to the measuring of their expenditures. All wealth is derived from two, and only two sources. First, there is the raw material, so to speak, which God has made and put at man's disposal—land, water, wood, ores, foodstuffs, and all the great variety of the earth's natural resources. Second, there is human effort invested in gathering and reshaping these things for the use of mankind. Waste of the first is sacrilegious trifling with God's bounties. Waste of the second is sinful using up of human life.—*Service.*

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

The City Beautiful

Sometimes when the day is ended
And its round of duties done,
I watch at the western windows
The gleam of the setting sun.
When my heart has been unquiet
And its longings unbeguiled
By the day's vexatious trials
And cannot be reconciled,
I look on the slope of the mountains
And o'er the restless sea,
And I think of the beautiful city
That lieth not far from me.
And my spirit is hushed in a moment
As the twilight falls tender and sweet,
And I cross in fancy the river,
And kneel at the Master's feet.
And I rest in the shade that there falleth
From the trees that with healing are rife—
That shadow the banks of the river—
The river of water of life.
And some time, when the day is ended,
And the duties He gave me are done,
I shall watch at life's western windows
The gleam of the setting sun.
I shall fall asleep in the twilight
As I never have slept before,
To dream of the beautiful city,
Till I waken to sleep no more.
There will fall on my restless spirit
A hush, oh, so wondrously sweet,
And I shall cross over the river
To rest at the Master's feet. —*Selected.*

Neighbors

Lois Sweetser lay back in her chair, every line of her slender figure betraying her weakness. The doctor looked at her keenly.

"Lois," he said suddenly, 'you are not playing fair."

The girl's heavy eyes widened. "I have done everything you've told me to," she answered. "You can see for yourself—"

"With your body, yes; but you haven't done it with your mind. You haven't put yourself into it for one moment. You're a deserter."

"You can't make yourself care when there's nothing else to live for," the girl replied.

"That's a coward's answer," the doctor retorted brusquely. "I know it sounds brutal. We doctors have to hurt terribly sometimes. But it's true. Nobody has a right to be a coward when the battle needs every man. Child, child, the things that are needing you this moment!"

"If you'd tell me," Lois said, with an effort.

"I might tell you wrong. You must find out for yourself. Hunt round among your neighbors. You won't have to look long if you are in earnest. There, I must run. Out of doors every day, rain, wind or sunshine, remember."

Lois lay still for one hour—two; then slowly she rose and dressed for her walk. How she hated that walk! Drearily she trailed thru one street after another. Suddenly she stopped, her heart beating heavily.

For one wild moment she hardly knew what she thought, so vividly did the soft, musical Italian bring back the past year, when she and Roger had studied it together in preparation for their trip to Italy. The next moment she realized the situation—the little cobbler pleading hopelessly with his bewildered American customer.

Moved by a sudden impulse, Lois stepped forward, and in careful Italian asked what the trouble was. The little man flashed about, his face transfigured as, with eager gestures and adoring looks, he explained to the angelic young lady the trouble. She in turn explained to the customer. In three minutes it was straightened out.

The next day Lois went to the little street again. The cobbler was watching. He poured out a torrent of supplication of which Louis caught almost nothing except *bambino*, but the little man's eager face told the rest. She followed him to a back room where the girl-mother was. Above the tiny dark head on her arm the eyes of the two women met and found each other.

A month later the doctor looked at his patient beamingly.

"Teaching dago women English!" pretending to scoff.

"Not dagoes—neighbors."—*Youth's Companion.*

Shadows Across the Track

Railway engineers do not like the shadows which are cast across the rails ahead of them by trees and other objects along the way. Sometimes these weird specters of the night look like men. Now they take the form of horses and cattle. And well these men of the throttle know that if these shadowy visitants are what they look as if they might be, danger lies close ahead. But soon they see that it is only moonlight playing them tricks.

A good share of the trouble Christians have in this world comes from shadows.

Life's way does not always run thru meadow land and prairie. Winding along the side of the hills, dipping deep into leafy dells, following the course of moonlit streams and often seeming to plunge straight into the heart of some mountain of trouble, grim objects appear to lie on every hand to frighten us and make us think that there never will be peace again. Then suddenly the thing we feared has melted away and we have seen only shadows.

Does it seem to us we are walking alone? Shadows. Close by our side is the dear One who never forgets His own. Are we fearful that we are not living up to our best, but that at last we shall meet the Father's frown? Shadows. Trusting Him, we are ever coming a little nearer to the ideal we have set before us. Do we fancy that our prayers are never to be answered? Only shadows. He is ever better than our fears. Some day we will know that even our faintest cry was heard and never forgotten.

Why should we worry ourselves with these shadows? Why not trust Him more? As the moonlight brings the shadows on life's way, so it is God's love that sends the sunshine and the rain, and all is for our good.

—*Christian Work and Evangelist.*

The Mountain and the Squirrel

This little fragment has been pronounced the very best bit of poetry that Emerson ever wrote. Suppose we all commit it to memory, not only as an example of the real wit of its celebrated author but also for the homely lesson it conveys.

The mountain and the squirrel

Had a quarrel,

And the former called the latter "Little prig!"

Bun replied,

"You are doubtless very big,

But all sorts of things and weather

Must be taken in together

To make up a year,

And a sphere;

And I think it no disgrace

To occupy my place.

If I'm not so large as you,

You are not so small as I,

And not half so spry;

I'll not deny you'd make

A very pretty squirrel track.

Talents differ; all is well and wisely put;

If I cannot carry forests on my back,

Neither can you crack a nut."

She Was Worried

"These folks that are always worrying about things that may happen," said the man on the soap box, "remind me of a thing that happened in my school days. We used to have a lecture every Friday afternoon, and one day the lecturer was a geological sharp and chose Niagara Falls for his topic.

"He told us all about the geological formation of the falls, described the different periods that could be traced in the gorge, and then went on to say that the falls were slowly wearing back toward Buffalo, and that in the course of some 200,000 years they would be worn back to Erie, Pa., and that town would be left high and dry.

Just then one of the girls in the class began to sob wildly. 'What's the matter?' asked the teacher in alarm.

"'Oh,' she wailed, 'I've got a sister living in Erie.'"—*New York World.*

Denominational

OFFICIAL ANNOUNCEMENTS

Installations

In accordance with the instructions of the respective District presidents, the pastors named below have recently been installed in their various new charges:—

On Oct. 10, 1915, Pastor R. J. Kurtz at Cincinnati, O., (Columbia) by Pastor W. L. Krueger.

On Dec. 5, 1915, Pastor P. Ott at Syracuse, Neb., by Pastor J. Abele.

December 12, 1915

Pastor J. Reichardt at Lowden, Iowa, by his predecessor, Pastor F. Werning.

Pastor F. Schemmer at Primrose-Farmington parish, Iowa, by Pastor W. Kreis.

On Dec. 26, 1915, Pastor J. C. Bierbaum at Lexington, Mo., by Pastor J. M. Munz.

On Jan. 2, 1916, Pastor G. D. Fleer at Geneseo, Ill., by Pastor Theo. F. Krueger.

Central Sunday School Board

The semi-annual meeting of the Central Sunday School Board will be held on Tuesday and Wednesday, February 15, and 16, in the office of General Secretary Mayer at Eden Publishing House, St. Louis. *This is the meeting to which we cordially invite the members of the District Sunday School Boards*, and it is hoped that a goodly number will be present. All suggestions, recommendations and requests concerning the denominational Sunday-school work should be made in writing and sent as soon as possible to the General Secretary, Rev. Th. J. Mayer, 1716 Chouteau Ave., St. Louis, which co-operation will be heartily appreciated.

Paul Pfeiffer, Chairman.

Who Will Help?

Thirty years ago I made the acquaintance of a young baker in St. Louis, Mo. We met quite often and I found that the young man had an open heart and mind for the divine truth. Our paths separated,—he went to Chicago, and I took charge of a congregation. Just recently I received a letter from my old acquaintance, who is a steady reader of our periodicals, and I wish to quote a few extracts therefrom:

"Among the home mission items I find an article from your pen in which you request Evangelical Christians to help our mission workers by supplying them with sufficient denominational publications so as to enable them to counteract the evil influence disseminated by the Mormons, Adventists, etc. I am surprised that our home mission workers are compelled to ask for such assistance. Will not our Evangelical Church itself have the greatest gain from the work of such brave men who act as outposts in the far West? Thousands of such papers as you mention are printed weekly in our publishing house; could not a few hundred more be printed and sent to these mission workers at the expense of the Synod? I believe positively that there is a sufficient number of copies left over each time to supply this demand, so that there would be no extra expense attached to this except the postage.

And what do our Herald readers say to this? When I see how the Adventists and Scientists have large numbers of their publications for distribution in every large railroad depot, and when I note how so many traveling men read them in order to pass the time, I am surprised at the position taken by our Synod in not sending out any sample numbers. If all the numbers of the "Friedensbote" or "Herald" which are left over from month to month, were sent out by the publishing house, it would not be necessary to send out consecutive numbers to our mission workers for distribution, they would perform their mission.

But who will pay for the expense connected therewith? Are there not some readers of these papers, or some Sunday-school, young people's society, some Brotherhood, who would make this offer to the publishing house or to the Board: We will bear the expense for this. Enclosed find — Dollars. Perhaps it is necessary to call attention again to the fact that it is against the law to send out sample papers regularly to the same people from month to month. Papers sent in bundles to the various mission workers require a higher postage than those sent to regular subscribers.

J. Jans.

"I will make you Fishers of Men"

The Spirit of Evangelism an active Force among the Russo-Germans. A Service—or several of them—like that at Delta might help some other Evangelical Churches also. A Great Work still waits to be done in Colorado as soon as the Board can provide the Means

What We are Doing on the Western Slope

REV. J. J. BRAUN, GRAND JUNCTION, COLO.

Scattered thruout the valley of the Grand and the Gunnison in Western Colorado are hundreds of German beet-farmers. They are invariably people whose ancestors migrated from Bavaria and Wuerttemberg to Russia about a hundred and fifty years ago to escape religious persecution and economic hard-

ent laxity of morals. The cracks between the undressed boards are covered on the inside with heavy felt paper. Some of these people are sadly addicted to drink. Such victims of John Barleycorn are materially helped by the new dry law. Coarseness in speech and action among this class of our Russo-German brethren is very offensive to those accustomed to more civilized and gentler ways.



Russo-German Congregation at Delta

2840

ships. In Russia they lived in colonies often enjoying considerable liberty, and conscientiously preserving their German traditions. But economic, political and religious oppression, as well as the reports of American wealth and opportunity lured them to the land of freedom.

Being accustomed to hard work, they find the best market for their labor in the raising of crops that require a great amount of patient industry. In the West this is usually the sugar-beet. The sugar companies, their managers and field bosses frequently take advantage of the Germans. The latter are accustomed to the Russian patriarchal system and know nothing about legal rights in America. Unscrupulous bosses and managers find numerous opportunities for profit thru the ignorance of their beet-workers. By oral promises they get the people to move into the country from places hundreds of miles away; get them to raise a crop of beets, and when the beets are shipped, the promises are forgotten. In the little col-

Counteracting this shiftlessness is the so-called "brotherhood" in which quite another spirit prevails. Evangelistic meetings are held with or without a minister and every convert is called a brother. These meetings originated in Russia, where the Church seems utterly to have failed to minister to the deeper needs of the people. The brothers are always ready to give their testimony and their story of God's hand being heavy upon them until they finally yielded and accepted God's grace rings true. Never will the writer forget Brother Martin's testimony: Having just arrived in western Colorado, it was his task to clear a large tract of land and burn a great mass of sage brush. The heat of the bon-fire was intense and the savage relentlessness of the lapping, darting flames most impressive. As he dodged the flames, the thought of God's wrath against sinners seized him irresistibly. "David," he said to himself, "These flames you can dodge, but will you be able to dodge the flames of your Maker's judgment?" Full half



Evangelistic Meeting at Delta

ony of Silt, the people told the writer of many hundreds of dollars promised that never reached the growers. It is no wonder that during the last few months we have lost about half the colony to Nebraska and Montana. They are quick to move away to test the honesty of the bosses at another place. In point of fact their poverty is largely caused by their frequent moving. But feeling themselves the hopeless dupes of their employers, they try another state, if haply their dreams of prosperity and happiness may be realized.

In many of the families the standard of living does not rise very rapidly. They are content to live with their large families in miserable shacks built like the old-time wooden box-car, and having but two rooms. This accounts to some extent for the prevail-

a year he fought against the Spirit, mocking the brethren. Finally, in a wonderful all-night testimony meeting on New Year's Eve, he broke down and gave his heart to God. Since then he has been a leader among his people.

Unfortunately, there has been no adequate agency for the care of the converts. Always conscious of superiority over the unconverted, and with no proper training in the progressive knowledge of the Saviour, many of the brothers have grown conceited and talk much about religious matters without any longer being the channel of divine power. Not aware of it themselves, the sinful element present even in converted men frequently leads them into bitterness, selfish and manifold transgressions. For the minister of a congregation of Russo-Germans, most

vexing problems are often created by the brothers. What a crying need of a consecrated thoro training of converts. Nothing less than a well organized Evangelical church will answer the purpose. No denomination seems so well adapted to the task as our own Evangelical Synod.

Missionary Services at Delta

At Montrose and Delta the blessings of a well-organized church life are quite evident. Many beet-farmers have settled around these centers and the Rev. A. Fuenning has charge of the prosperous work at both places. The Congregational Church inaugu-



This Russian-born future citizen at Silt is getting one month's schooling a year
His father rents a substantial log-house

rated a work here, but the degree of local autonomy granted by this church body rendered the work flaccid and ineffective. Pastor Fuenning in true Evangelical spirit wields a mild but firm discipline that commands not only the respect of the people but their whole-hearted confidence.

Upon their pastor's invitation, a goodly number of the people appeared on the evening of Nov. 21st at his headquarters, the home of enterprising, successful Mr. Gamel. The next day special missionary services were to be held. The visiting pastor had already come, so the time was most opportune for a good evangelistic meeting. Every available chair, bench and box about the place was put into service. Equipped with their beloved song-books, men and women arrived and took their places in the spacious dining-room. Singing, prayer, Scripture reading and addresses by the two pastors opened the meeting—merely opened it. Then as if by a pre-determined arrangement everybody arose, knelt by his seat and waited. Presently a sister raised her voice and prayed fervently. The pastor announced a hymn, of which five verses were sung, and again everybody knelt. Another sister prayed eloquently. Pauses were not awkward and grew shorter as the meeting progressed. Another hymn, several more prayers by men and women, more singing, more praying—all very natural, very simple, very fervent and very real. Nearly every prayer went to the very heart of Christian truth, the atonement in the cross, and thence to all the cardinal facts of Christian experience. In such meetings many a man and woman give their hearts to God.

These meetings are a phenomenon and a problem for theologs and religious psychologists. The people are untaught by the dignitaries of the Church. Their religious life is the product of spontaneous revivals. Men among them had asked the Father for His Spirit and had not been denied. Their energies were set

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FINANCING THE KINGDOM

Are your Gifts to your Church and to Missions and Benevolences in Proportion to your Prosperity? One instance of what happens when Christians make up their Mind to give rather than beg

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The conventions of the National Missionary Campaign now being held in all parts of the country are bringing out no more significant fact,—and none more deplorable in its significance,—than this, that the churches of the country are woefully unfaithful and inefficient both as to the methods and the amounts of their giving. The figures exhibited on the large chart, indicating that the Church has received only a very small fraction of the general increase in prosperity during the past decade, while the property of Protestant church members, according to a conservative estimate, was doubled every three years and the amount spent for liquor and tobacco and other luxuries, from chewing gum to automobiles, has increased by leaps and bounds. Less than fifty percent of the members of Protestant churches are now enrolled as regular contributors to the local expense and benevolence budgets of the churches, or participating in any definite form of service, and a very large proportion of those who are giving are not contributing in proportion to their real ability or in proportion to the actual needs of the churches. A very small proportion of those now contributing to the local expense or benevolent budget of the churches are paying in accordance with their privilege and duty as Christian stewards. There are in our churches scores upon scores of men and women whose income and wealth have increased year after year, but whose gifts to local needs and missions have nowhere nearly kept pace.

The result is not simply lack of funds for the Lord's work, but more fatal even than that fact is the awful calamity which is befalling many of these people in the drying up of the fountains of their spiritual lives. Then, too, think of the awful, far-reaching paralysis of the influence of such members upon the life of our churches. The sad state of affairs set forth on page one can only be remedied by a thoro change of heart in the general attitude of church members toward giving, and by a complete reversal of the practice of giving followed in most churches. Not before Christian people undertake to finance the Kingdom on the principles established by its Head and Founder, and followed by its first Apostles, can the full blessings for the individual life be realized and the world-saving and world-regenerating influence of the Gospel bear its glorious fruits. What these principles are is well set forth in the following by the Rev. Clarence H. Benson in a recent issue of The Mission Field.

Financial Methods a Reproach to the Church

All great enterprises have to be properly as well as adequately financed. Large corporations and business houses are recognized in the commercial world largely in proportion to the system and security of their accounts. Altho the Church is the oldest and largest and most important industry upon the planet, the financial support and system of no other big business is as open to criticism. The Church is reproached for its haphazard methods by every master of finance, and its lack of system in money matters has not furthered its interest among business men. Instead of the Church having compassion upon the business man, the average business man has had compassion upon the Church. And the shame of it all is that the Church has absolutely no excuse for attaining such an unfavorable reputation. God has provided a practical plan for financing the Church just as He has provided for all her other enterprises. The difficulty is that either men are ignorant of that plan or that they are endeavoring to substitute some other method.

A favorite plan is to have the Kingdom financed by the wealthy members of the Church. That is what they are in the Church for! The average member firmly believes that there is somebody else better able to pay the bills of the Church than he is. The financial secretary of some churches really ought to be elected Overseer of the Poor. Few men ever meet so many poor people. And yet these poverty-stricken individuals would feel very much insulted if you should esteem them poor in relation to any other object.

A young man working on the Every Member Canvass out West relates his experiences as follows: "The first man I met said he was very sorry, but the fact was he was so involved in business that he could not give anything. He was smoking a ten-cent cigar at the time, and before I left the store he purchased an expensive pair of cuff buttons. The next man I met was a young clerk in a banking establishment. He read the paper over and acknowledged that it was just what the Church needed, but it so happened that he was owing for his board and badly in need of a suit of clothes, so he could not do anything. That afternoon as I went by the baseball grounds I saw that man pay one dollar for a seat in the grandstand. The third man was a farmer. He also was sorry. Times were hard and his crops a failure. He could not see his way clear to give anything, altho he did not doubt but that the canvass would be a success if all who could afford to give would respond. A week later I saw that farmer drive into town with his entire family and go to the circus afternoon and night at an expense of at least four dollars." The Bible says: "Judge not, that ye be not judged," but it also reminds us that "by their fruits ye shall know them." Men do not gather grapes from thorns or financial fruition from frozen hearts and frosted pocket-books. There is still a work of grace needed among those members who are always looking for somebody else to do their work. "Every one of us shall give an account of himself to God," and we need not be surprised if the first account to be examined in that day is our financial one.

The Church must learn to pay its own Bills

Another favorite plan is to have the Kingdom financed by the members of the community. There are too many churches to-day built by the community rather than their constituency, and in consequence we have community clubs rather than consecrated churches. Now the Church is our force and the community is our field. The force should work in the field; not the field work in the force. The Church is woefully belittled in the eyes of the people of the community if it has to seek their conciliation and co-operation to pay its debts. No man of self-respect will permit his neighbor to pay his bills, and yet the Church is so oblivious to its standing in the community that it welcomes the financial aid of the neighborhood to meet its running expenses. Moreover the Church which incurs indebtedness for which it has no intention of being responsible can hardly hope to produce members who will have enough self-respect and honesty to pay their bills. Is it any wonder that such a system of finance loses the respect of the very people that the Church is supposed to be seeking to save?

Dr. Truett tells of his experience at the dedication of a large church in Texas. He had been asked to preach the sermon, and just before the service the officers of the church took him aside and said, "We must get \$6,500 in money." "Where are you going to get it?" he asked. They said: "We think that we can get \$500 out of the church, but you must get \$6,000 out of the town." "No," said Dr. Truett, "it will not come that way. If we get that \$6,000, why \$500 may come out of the town; but \$6,000 must come out of the church." Well, there were some long faces and murmurings, but after about thirty minutes \$3,000 had been raised—\$3,000 in thirty minutes. Then Dr. Truett said, "What shall we do? There is still \$3,500 to be raised." A little woman bowed her face in her hands, and then, rising up with something of a sob, said to her husband, who was near the pulpit taking down the count, "Charlie, we were offered \$3,500 yesterday for our little home. We have just gotten out of debt, but I wonder if you feel as I do. If you do, we will give that house, and then God's house will be free from debt. Charlie, Jesus bought us with His precious blood, and you and I can work. If you are willing we will give it." And he answered, "I was just thinking of that myself. We will give it." But they did not do it. The men of that city stood around the walls of the church—men of banks, stores and factories. They had come on that day to see the new church and hear the outside speaker. These worldly,

critical men had shot out their lips in scorn at the begging church, but they are not doing it now. A man who had given \$50 now arose and said, "I have sinned. Make it \$500." Another who had given \$25 said, "Make it \$250." A woman who had given \$5 said, "Add \$245 to mine." Faster than the clerks could take it down the church members provided that \$3,500. But that was not all. That was not the best part of it. Some of those men who had stood around the wall with no respect or regard for the church came down the aisle and said, "Where is the God of this people and what must we do to be saved?" They had seen a church manifest the sincerity of its mission by satisfactorily financing its own debts.

Still another favorite plan is to have the Kingdom financed by indirect methods. The story that is told of the prayerless sailor in a storm at sea, who when called upon to do something religious took up

a collection, is a good illustration of the vital association that the public conceives as existing between the Church and the offering plate. Yet collections, no matter how frequent, are only an indirect means of financing the Kingdom. No business could be successfully maintained by collections, and no industry could thrive upon free-will offerings. Last year our school system cost us \$780,000,000—a sum nearly equal to the value of our wheat crop, one-half the value of our corn crop, and many times what we are putting into our religious crop. Now how was the great budget of expense in our educational institutions financed? By direct taxation. There were no collections. A government only exists in so far as it possesses the power to levy taxes for its own maintenance, and a Church likewise can only be recognized as such in so far as it possesses the power to secure by direct methods the means necessary for its preservation and progress.

Church, and do not believe in the priests or in their teaching.

In Brazil there is no state church, tho the Roman Catholic is generally recognized.

The most bitter opposition comes from the priests. As a rule the governmental authorities encourage, rather than otherwise, all evangelical work. The progress of evangelical work is not limited by law or by opposition, but by the paucity of workers and the lack of sufficient means.

In some parts is to be seen the most polished civilization, and in other parts there exist degrading forms of slavery and diabolical atrocities.

There is no continent that has so few missionaries for its size and population.

In any of the ten countries a missionary could have a city and dozens of towns for his parish. In some of the countries he could have one or two provinces without touching any other evangelical worker.

The Call of Ten Million Neglected Indians

"During my stay in the United States," reports the Rev. Gerhard J. Schilling, D. D., Buenos Aires, Argentine, missionary of the Methodist Episcopal Church (North) "I have often been asked: What is the use of sending missionaries to South America, when all the Southern republics are Christians of the Roman Catholic type?"

"An experience born of many years' residence in Argentine, Chile, and Bolivia has taught me that every reason which makes it necessary to preach the Gospel in North America is equally applicable to South America. Besides this, we must not forget that there are millions of souls in that continent who have never yet heard of the Christian faith, and other millions who have a very wrong idea of it. Surely these benighted souls constitute a legitimate field for missionary labor.

"Few American Christians have any definite idea of the number and condition of these unevangelized multitudes. Their number is not known. In the United States it is estimated that there are 260,000 Indians and many mission boards in North America which carry on work among the various tribes. Contrast the conditions in the Southern continent. In Ecuador, for instance, out of a population of 1,250,000 the Indians number 870,000. These are very low in the scale of civilization, and the majority of them are absolutely unevangelized. Moreover, 200,000 of the Indians in that republic, have never as yet been politically subdued. They still roam in the forests, killing game with their poisoned arrows and bringing down birds with their long blowpipes. Any approach to them is unsafe, and no one seems willing to expose his life in an effort to win them to Christ.

"Look at Peru. The last census reveals the fact that 57.6 per cent of its population of 2,592,000 are Indians. Some of these have heard of the Christian faith, and some will even salute a church when they pass, but two millions of them could not give a reason for the faith that is within them. In Bolivia we find 50.9 per cent of the people Indians, or 920,864; of the 486,018 of 'mixed population' returned in the last census, almost all have little Spanish and much Indian blood in their veins. So we can safely add one million Indians as the Bolivian contingent. No man living can tell how many Indians live in Brazil. Baron de Santa-Anna Nery, authority on the question of Indians in the Amazon Valley, actually gives the names of 373 tribes in that region. I venture to say that there are from seven to eight millions of Indians in Brazil.

"In addition to these millions there are the unnumbered Guaranies and Lenguas, 25,000, as Rev. W. B. Grubb estimates, in Paraguay and the Gran Chaco of Argentine. There are the Patagonians of the South and the Araucanians of Chile. One could fill pages with only an enumeration of their tribal names and a guess at their numbers.

Indian Life and Character

"The manner of living among these Indians is as varied as the area in which they dwell. Begin with the southernmost, the Onas of Tierra del Fuego. Altho they are exposed for months during the rains to frost and snow, they go about almost naked and entirely so in their poor habitation, which often take the form of caves dug into the side of a hill. Many of them are polygamists and all show very little respect for the government. Not long ago a Chilean Army officer stationed among them, was found pierced by twenty-five arrows pointed with splinters of glass.

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RELIGIOUS NEEDS OF SOUTH AMERICA

Pan-American Co-operation in Religion as well as in Commerce, Science and Politics. Forty Million People with no adequate Conception of Jesus Christ and His Gospel Constitute a stupendous Opportunity—and Responsibility. Ten Million Indians are still in practical Savagery

I

The troubles the United States has been having in recent years with its nearest Latin-American neighbor should have at least one far-reaching constructive effect. Since the war with Mexico finally settled the boundary line between the two countries, the people of this country have not concerned themselves greatly with the affairs of their southern neighbor except in a commercial way. A few hundred missionaries and Bible colporteurs sought to bring to the Mexican people the one supreme treasure of the American people, but the American people as such knew little about their work and probably cared less. What they did care about, at least the only concern ever given official utterance, was that American business should have free access to the natural resources of the country and an unlimited opportunity to develop them in its own interest. The past few years have been teaching us that any neighborhood relationship that is built on selfishness inevitably spells trouble, and that the American people cannot expect to get material profit out of their neighbors unless they are willing to give them something better and more valuable. Under present conditions the problem of giving Mexico a Christian civilization is an extremely delicate and difficult—and at the same time a dangerous one—and it seems very doubtful if the manner in which the present administration has gone about it will bring any sort of a satisfactory solution. If the American people thru their official representatives had cultivated agreeable and cordial relations with the people of Mexico, the situation would not be nearly as critical as it has now become.

There are indications, however, that the people of the United States do not intend to make the same mistake in regard to their other Latin-American neighbors that has been made in regard to Mexico, and the last two years have seen numerous attempts on the part of the Government to bring about closer and more neighborly relations with the people of South America. The European war has cut off American commerce with that continent and forced it to seek new channels, and with no other "foreign" trade in sight than that with South America, efforts are being made to become better acquainted with the nations to the south of us. The recent political and scientific Pan-American gatherings have tended to bring the two continents into a better and closer understanding of each other, and there seems to be reason for the hope that a better mutual understanding will in time bring about a fraternal co-operation in regard to all that is essential to real Pan-American progress.

If this is to be the case, however, the religious point of view cannot be neglected. Any influence that really represents the people of the United States must be strongly and practically Christian, because the people of the United States are essentially and fundamentally Christian in their point of view, even tho the attitude of the men at the head of American politics and industry very often would not lead one to suspect it. It is therefore only proper that the Panama Congress to be held from February 10-20 should seek to do for Pan-American Christianity what other

gatherings have sought to do for science and politics. There can, however, be no intelligent interest in South American religious conditions without adequate information, and it is the lack of authoritative information that has so far tended to keep South American Christianity beyond the view of the average North American Christian, especially that of the North American Protestant. So North American Protestantism is out on a tour of investigation in order to discover what is wrong and find out what needs to be done. Any light on the true situation in South America will not only reveal the real need of the hour, but will also indicate the best means of meeting that need. The general information given in the following, for which we are indebted to the *Missionary Review of the World*, offers at least an outline of the urgent needs and of the inspiring opportunities that have so long been neglected.

Facts About South America

South America is nearly 5,000 miles long and 3,000 miles wide in the widest part.

There are ten republics, exclusive of Panama and the Guianas.

It has the largest rivers, greatest mountain ranges, and the densest forest of any continent in the world. The Amazon River basin has 60,000 miles navigable waterway.

The River de la Plata is 150 miles wide at its mouth, and is thirty miles wide in front of the city of Buenos Aires, situated 150 miles up the river. It is notable that a high degree of material progress has been made only where there is a large influence exercised by the outside world. Towns left to themselves make little progress.

In nine of the ten republics Spanish is the chief language, in the tenth, Brazil, Portuguese is spoken.

In most of the countries there are tribes of Indians who speak different languages.

South America has over 300 tribes of Indians, some of whom have come under the domination of the Roman Catholic Church, but many have not yet been reached by either Roman Catholics or Protestants.

The population is about 50,000,000, out of which number probably 40,000,000 have not heard the Gospel sufficiently intelligently for them to understand. At least they do not give evidence of it in their lives.

South America is exceedingly rich in natural resources. Material prosperity is advancing rapidly, and education is being pushed in most of the republics.

All of the republics have granted religious toleration, the last one, Peru, taking such action over the veto of its president. In five countries the Roman Catholic Church is the state church.

From the beginning of Rome's domination of South America every effort has been made by the priests to prevent the spread of the evangelical truth.

The Bible is pronounced an immoral book which will corrupt the minds of those who read it, consequently the priests seize every opportunity to destroy it.

A large percentage of the men are opposed to the

"Examining the Scriptures daily, whether these things were so"

February 13, 1916. Sixth Sunday after Epiphany

Helps for a Good Meeting

Rev. Henry Katterjohn

THE BIBLE IN LIFE

- M. Feb. 14. Bible-study. Ps. 1.
 T. Feb. 15. Apply Its Precepts. John 13: 17.
 W. Feb. 16. Study Its Examples. 1 Cor. 10: 1-13.
 T. Feb. 17. Memorize It. Deut. 6: 4-9.
 F. Feb. 18. Utilize It. Matt. 4: 1-11.
 S. Feb. 19. Practice It. Jas. 1: 22-27.

Sun., Feb. 20. Topic—How to put the Bible into Life. Ps. 119: 105-112.

Suggestions to the Leader

What is the Bible? What purposes does the Bible serve? Why is it called the Word of God? These are some of the questions which this meeting ought to answer for us.

Who ought to take part in the discussion and treatment of this topic? The pastor, as the shepherd of the flock whose duty it is to break unto the people the bread of life; the superintendent of the Sunday-school, as the man in charge of the religious educational work of the church; some experienced Christian, who can give testimony of the power of the Word of God; the members of the society, who are seeking to make the Bible their book of life.

A brief history on, "How we got our Bible," might be helpful. Some one may call attention to the different versions now in use. It might be of interest to know that in our English Evangelical publications the American Standard Version only is used, whenever Scripture passages are quoted.

The Topic Presented

What is the Bible? It is not a book that as such can produce miraculous results. It is therefore not a book of magic, which can direct us in the transaction of our earthly affairs. It is not a charm, or talisman thru which miraculous things can be accomplished. Israel used it as such and failed. It is not a book of science, altho it is not unscientific; it is not history, altho it contains history, nor is it a book of morals, altho it is the foundation of all true morality. Our Scripture lesson tells us what the Bible is. Read the passage carefully, every one of the eight verses contains a different definition of the Bible.

1. (Verse 105.) The Bible is a lamp unto my feet. A lamp shows the path immediately ahead of us. The Bible is no "street-lamp," but a lantern that one carries with him. The lonely wanderer on the dark road, the conveyances out on a dark night carry lamps that show the dangers and the way itself. Blessed is he who always has such a lamp with him on his pilgrimage thru life. A light unto my path. A light does more than illumine the road ahead of us, it shows the landscape and the course of the road itself. The Bible will reveal to us the road we must travel. That revelation will not fill us with fear but with delight; because it assures us of the constant presence of God, as our guide and protector.

2. (Verse 106.) I will observe Thy righteous ordinances. The Bible is a guide that directs us. He who follows this guide will never err.

3. (Verse 107.) Quicken me, O Jehovah according to Thy word. The Bible offers refreshment and healing. It brings comfort to the afflicted heart and balm to those in distress. See Revelation 22: 2. The Bible is for the healing of the nations.

4. (Verse 108.) Teach me. The Bible is for instruction. See 2 Tim. 3: 16. Every Scripture—is profitable for teaching, for reproof, for correction, for instruction which is righteousness. In the olden days the Law was the only text-book used in the schools. In the days following the Reformation the school curriculum consisted mainly of the catechism and Bible History studies.

5. (Verse 109.) My soul is continually in my hand. The Bible is for the salvation of the soul. Everywhere in the Bible man is reminded of the destructive effects of sin. Thruout the Bible there runs the carmine thread of God's plan of salvation. John 3: 16 expresses this plan most perfectly: God so loved the world, that He gave His only begotten Son. In the sacrifice of the Lamb of God the atonement of sinners was accomplished. Whosoever will, may come and drink of the fountain of salvation freely.

6. (Verse 110) The wicked have laid a snare for me. The Bible contains warnings against the snares of the evil one and his helpers. Jesus shows us in His temptations how the snares may be recog-

nized. Whatever is not in harmony with the will of God is evil, and to be avoided. He who is filled with Bible truths, and lives in the Bible atmosphere will recognize evil intuitively.

7. (Verse 111) Thy testimony—a heritage forever. The Bible is the heritage descended down to us from the men of God, who lived in former ages. It is the accumulated, typical experience, common to men of all ages, and therefore the Bible appeals to us thru the familiarity of the experiences it records. The Bible is a treasure book, given unto the possession of every seeker after salvation. It makes nations and individuals rich beyond all dreams.

8. (Verse 112) Forever to the end. The Bible is the Book of Life. He who follows that Book will find the way to eternal life. John 17: 3. This is eternal life that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ.

Also see Romans 6: 23; Gal. 6: 8; Titus 3: 7. 1 Pet. 5: 10; 2 Pet. 1: 11; 1 John 2: 25; 5: 11; Heb. 9: 15.

The Use of the Bible

Daily reading of the Bible should be as necessary to us as breathing. Take long breaths of Bible wisdom daily.

When reading your Bible mark the striking and helpful passages, which attract your special attention thru their suggestive helpfulness at that time.

Then take time to think over the Bible truths you have read. Reading is of but little profit unless followed by meditation.

Some Questions on the Topic

Give some of the names by which the Bible is known.

Name some of the special purposes of Bible reading.

What should be the main purpose of Bible reading?

What is the advantage of committing Bible passages to memory?

What parts of the Bible are most helpful to you?

Suggest some system of marking the Bible passages to make them more easily available?

Some Scripture on the Topic

Assign the Scripture passages referred to in the Treatment of the Topic to certain persons, and have them read as the leader refers to them. Let the reader call out the passage he desires to be read.

A Prayer

Heavenly Father, who didst speak to men of ancient days in the sacred experiences of their life, and and compel them to write down for our aid these great truths which Thou didst reveal to them, we pray that our heart may understand Thee, as Thou dost speak to us to-day. The voice of revelation is not still. Day by day Thou dost reveal to us the way to salvation, thru faith in Thy Son, Jesus Christ. Help us to know and to will to live Thy truths, that we too, may inherit life everlasting, thru Jesus Christ, our Saviour. Amen.

The Advanced Bible Lessons

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the First Quarter, 1916

- Lesson 1. Jan. 2. Between the Testaments; Dan. 2: 31-45.
 Lesson 2. Jan. 9. The Origin and purpose of the Gospels; John 1: 1-14; Luke 1: 1-4.
 Lesson 3. Jan. 16. The Growing Jesus; Luke 2: 40-52.
 Lesson 4. Jan. 23. The Voice Crying in the Wilderness; Matt. 3: 1-12.
 Lesson 5. Jan. 30. At the Gateway of Service; Matt. 3: 13-17; 4: 1-11; Mark: 9-13.
 Lesson 6. Feb. 6. Beginnings in Judea; John 2: 13-25.
 Lesson 7. Feb. 13. A Woman Lost in Sin; John 4: 27-30; 39-42.
 Lesson 8. Feb. 20. Beginnings in Galilee; Luke 4: 14-31.
 Lesson 9. Feb. 27. Teaching with Authority; Matt. 5: 1-16; 7: 28, 29; Luke 6: 20-26.
 Lesson 10. Mar. 5. Miracles of Jesus, I; Luke 8: 22-56.
 Lesson 11. Mar. 12. Miracles of Jesus, II; John 5: 17-31; 20: 30-31.
 Lesson 12. Mar. 19. Parables of Jesus; Matt. 13: 10-17.
 Lesson 13. Mar. 26. The Arising Opposition; John 6: 60-71.

Lesson 7. A Woman Lost in Sin**DAILY BIBLE READINGS**

- M. Feb. 7. John 4: 4-26. Jesus Offers Living Water.
 T. Feb. 8. John 4: 27-30; 39-42. The Woman Lost in Sin.
 W. Feb. 9. John 4: 31-38. His Meat, the Father's Will.
 T. Feb. 10. Matt. 18: 11-14. Seeking the Lost Sheep.
 F. Feb. 11. Luke 15: 8-10. Angels rejoice over Repentant Sinners.
 S. Feb. 12. Luke 7: 36-50. The Sinner who Loves much is Comforted.
 S. Feb. 13. John 8: 1-11. The Adulterous Woman is not Condemned.

Lesson Key:—"Wherefore also He is able to save to the uttermost them that draw near unto God thru Him, seeing He ever liveth to make intercession for them," Heb. 7: 25.

For the writer, verse 34, "My meat is to do the will of Him that sent me and to accomplish His work," has always seemed the key to the story of the Samaritan Woman. That verse, applied to the story, above all others tells us not only the attitude of the Son toward the Father, but also the mind of the Father toward sinners, both of which are very important for us to know. The Son's devoted obedience to the Father's will is of the utmost personal and social interest to each one of us when we understand that it is the Father's will that even persons like the Samaritan woman are to be saved thru the work of Jesus Christ.

In a sense Jesus had no obligation toward the Samaritan woman, for He was a Jew, and there was a reason for the fact that Jews had no dealings with the Samaritans. The Samaritans were outside the Jewish nation, and Jesus had not been sent except to the lost sheep of the house of Israel. When the seventy disciples were sent out they were expressly forbidden to go into any way of the Gentiles, and to enter into any city of the Samaritans, because it was their first business to bid the invited guests to the great supper which had been prepared for them, Luke 14: 16-24. But the Good Shepherd was altogether too tender-hearted and broad-minded to limit His shepherding to one fold, and wherever He found sheep that needed shepherding He could not and would not pass them by just because they were not of the fold that needed His attention first, but rejoiced at finding them and sought to bring them home just as lovingly and tenderly as tho they had strayed from the fold to which He had been primarily sent. And after the guests that had been bidden to the great supper had excused themselves and declined to come, the servants are at once sent out into the streets and lanes of the city to bring in the poor and the maimed and the blind and the lame, and even into the highways and the hedges, and to constrain them to come in, that the Lord's house may be filled.

And so, while most Jews, in the spirit of conceit and self-righteousness, preferred to travel around Samaria so as to avoid every possibility of being defiled by casual contact with the despised people, Jesus passes thru the very midst of their country, ready at all times to do the will of the Father in heaven, i. e., to seek and to save the lost. Tho He was thirsty from the long journey and longed for a refreshing draught, He was not too thirsty to give the water of life to the parched lips of an erring soul; tho He was wearied with the journey, He was not too weary to lift up the fallen one and guide a straying child of God back to the Father's heart and home. The desire to save that woman lost in sin was so strong that in seeking to accomplish the Father's will He forgot not only that He had been hungry, but actually no longer had need of the food which the disciples had gone to the neighboring village to secure for Him.

The Master's earnest devotion to duty in seeking to save the lost is thus a shining example to all His followers. It is deplorable, however, that so many of those who call themselves followers of Jesus have so little interest in the work which He regarded as the will of the Father, and which absorbed Him to such an extent that He did not need food or drink, that they do not even see the great opportunities that surround them on every hand. The average Christian man or woman can go to church Sunday after Sunday year in and year out enjoying the full privileges and blessings of the Gospel—as he or she thinks—without giving a thought to the neglected and forsaken ones who are in need of its healing, refreshing and regenerating power. Is not the land full of poor who need to

have the Gospel preached to them, of maimed, blind, and lame whom the Church does not care to invite to a feast because they cannot or will not make recompense. Those who have drunk of the living water that Jesus Christ offers cannot help but becoming wells of water springing up unto eternal life for all who are round about them, no matter what their station or condition.

Religious Needs of South America

Continued from Page 6

"A much sturdier race are the Araucanians. Among all the aborigines of the region now called Chile, they only have never been conquered, neither by the Incas who extended once their empire as far as Maule, or by the Spaniards who had to withdraw from them. It has been my privilege to preach to them some years ago, and I found among the family of Mapuches, near Carahue, a very kind reception. They live in large huts, called rucas, the sides of which are made of branches, straw and occasionally of hides. Some of these rucas are large enough to shelter all the members of one of the smaller tribes.

"The Indians in Southern Argentine, south of the Rio Negro, have wonderful physical endurance, especially where pain is concerned. Dr. F. Corbin, of Mendoza, who lived a long time among them in the neighborhood of Viedma, told me the following incident of his medical practice among them. Two Indians had been fighting with knives. One had been severely cut in the abdomen. He managed to reach the doctor's house, simply closing the wound, holding the sides together with his bare hands. Dr. Corbin sewed up a large flesh wound and left the man in one of his outhouses. When he came to visit the man the next morning, he found the Indian's squaw sitting by the door of the hut, smoking a cigaret. She fell down at the doctor's feet, imploring him not to be angry with her husband. She said that necessary business had taken him to his home, 'But,' added she, 'he will be all right, doctor, he did not go on foot but on horseback.' This was ten hours after an operation involving a large flesh wound.

"The Indians of the Gran Chaco, the northwestern reserves of Argentine, and the Guaranies are first cousins. The Rev. W. B. Grubb, who knows most about them, says: 'Altho cannibalism is not practiced in the Chaco, the people have many stories about it, which may be only invented. But it is quite possible that they are the result of a long-forgotten habit. These cannibals are supposed to be located in the far West, and in that direction among a people of Guaraní descent, such practices were evidently in vogue.... The most prevalent crime among the Lengua-Mascoy (one of the Paraguay tribes) is that of infanticide, which they do not rank in the same category as the murder of a grown child or adult, and this evil is so general, that the very existence of the race is endangered. There are many reasons for infanticide. The strongest incentive to the crime is the difficulty of nurturing and bringing up a young family under the most unfavorable conditions, especially the shortage of food. It is for this reason that an Indian mother nourishes her child up to even four and sometimes five years of age, and she feels that in her hard, exposed, and trying life, it would be absolutely impossible for her to maintain and suckle a numerous family. There is no doubt that infanticide owes its origin to stress of circumstances, and that sanction was sought for it on religious grounds, in order to obviate the instinctive repugnance to such a crime.'

"Another feature of heathenism, found among the Lengua-Mascoy Indians, which is apt to strike one at first sight as extremely cruel, and indicative of a total lack of natural affection, is the habit of hastening the death of the aged and the victims of a serious accident or sickness. So long as there is any probable hope of recovery, the patient is kindly treated and attended to, but their attitude to these unfortunates at once changes when they realize that their efforts are in vain. Then they hasten death by starvation and neglect, sometimes even by violence, and willful, premature burial is by no means an uncommon occurrence.

What We are doing on the Western Slope

Continued from Page 5

free, their stolid minds became active. The Bible gave them the explanation of their wonderful experience, and Biblical phraseology became their everyday language. Do all the people of the Evangelical

Synod grow up into spiritual power so gradually, so surely, that such awakenings have no place in her churches? Oh, that God might awaken among us more evangelists, spirit-filled, true, Christ-like.

Of course, in listening to the prayers of the brothers and their testimonies, one frequently draws up with a shock when the good brother, for instance, gets Moses' burial mixed up with Paul's glimpse into the third heaven, and on the spot evolves a new doctrine of the believer's citizenship in the higher heavens without burial, provided he can draw water from a rock with a word. But angels would correct such lapses with the greatest caution, so let fools be kept from rushing in. The need is for a deeply consecrated, broad-minded, well-trained ministry.



St. John's Evangelical Church at Grand Junction

But back to Delta. The morning after the Evangelistic meeting there dawned a typical fall day on the western slope: Not a cloud in the skies, the air perfectly dry and cool. Where the air was not filled with dust, mountains that were fifteen miles distant, seemed to be about three miles away. The heavy loads of beets, now all hauled in, had ground the adobe soil on the roads to about six inches of highly pulverized dust. The season's work was done, the horses had months of rest ahead, so one team after another drove up to the country school-house, where the missionary services were to be held. Sixty children attended the Sunday-school. There were no modern methods, but plenty of memorizing and faithful, thoro teaching on the part of the pastor and a few adult helpers. In the main service the singing did credit to the German ancestry of the people. Surely God was present among these simple people and richly blessed the preaching of His Word. After the service, the congregation posed for a picture and then gathered in groups for a basket dinner. The afternoon was devoted to a missionary address and the evening to another evangelistic meeting.

This devoted congregation asked the Home Mission Board to pay their pastor's entire salary for a year, so that they might be free to build a church. The Board unfortunately found it necessary to refuse the request. Who is to blame? To some extent the migratory habits of the German Russians in general, in consequence of which the Board is never sure that a strong congregation will remain strong. But in a beet-country as good as the Delta valley, there are always sure to be a large number of German Russians for a long time now especially, since two new well-capitalized sugar factories are coming in. Even if some move away, others are always sure to come in. These people need a place of worship. Are you, perhaps, dear reader, one of those who are to blame that they still have none? Have you done your full share in strengthening the treasury of the Home Mission Board?

Glenwood Springs

The very strongest argument for the appointment of a traveling missionary in Colorado is given by the situation along the Grand River. None of the little groups of German Russians at Rifle, Silt and New-castle are large enough to warrant organizing an independent church. Yet the English-speaking churches cannot reach our people at all. A Congregational

minister in one of these places placed his automobile at the writer's service so that he might be able to visit the Germans, expressing the hope that the Evangelical Church would work more regularly among these people who "needed it badly." At Glenwood Springs and Carbondale are groups of about fifteen families each of Germans directly from the Fatherland (as distinct from the German-Russians). Carbondale is the best potato country in the world. Only last week Government experts from Washington and Berlin visited this region and pronounced it so. There is great danger of these successful farmers and business men becoming the grossest materialists. Now is the time to begin regular work among them. The pastor from Grand Junction holds regular monthly services at Glenwood to which he invites all the Germans from Glendale and Carbondale. In January there was an attendance of sixty including Germans that had already joined other churches, and also some sympathetic Americans. Some children were baptized and confirmation instruction begun with two boys. There are famous mineral springs at Glenwood visited by many wealthy persons of this and other lands; the altitude is 6,000 feet, and the air is rare and invigorating. Yet life there is sick with sin and needs the water of life and the renewing spirit of God. The next objective is Leadville, over 10,000 feet above sea-level, where last year alone \$480,000,000 worth of metal was taken from the mines. Report has it that Leadville has more unchurched Germans than any other city in Western Colorado.

At present this territory except Montrose and Delta is covered by the pastor of Grand Junction. It could not be done if St. John's Church at the latter place were not quite well established and full of a generous missionary spirit. The Grand Junction Church, consisting almost entirely of independent fruit-growers, has no German-Russian problem to deal with. This year the congregation will acquire a parsonage and will then no longer need any support from the Home Mission Board.

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Rev. F. J. Kraushaar, P. O. Box 45, Dexter, Mich.
Rev. M. Lienk, Gary, Ind.
Rev. Otto Schulze, Loup City, Nebr.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

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NUMBER 6

"What then shall this Child be?"

Such was the eager, curious inquiry when the sayings concerning the birth of John the Baptist were noised abroad thruout the hill country of Judea. Many of us have perhaps felt prompted to make a similar inquiry in regard to the organization of the Evangelical Brotherhood. Both the friendly and the skeptics are eagerly awaiting developments.

The responsibility for guiding the new movement into the right paths has lain heavily upon those entrusted with its destinies, and earnestly and prayerfully they have sought to find the right way. Dr. Torsch, the president of the National Evangelical Brotherhood has written the following statement for the Herald, outlining the fundamental principles of Brotherhood work, and suggesting a standard of Brotherhood endeavor that will make these principles fruitful in the largest possible manner for the work of our own Church. We believe that wherever these standards are adopted and lived up to both the anxious and the skeptical observers will see the child grow and wax strong in spirit, well equipped to go before the face of the Lord to make ready His ways.

Attention, Brotherhoods!

During the past few years those of us who were concerned with the new awakening of the men of our Church, as expressed in the Evangelical Brotherhood, have been grappling with perplexing questions as to the distinct sphere of activity to which the brains and energy of Evangelical men should be devoted.

What is the distinctive office of the Brotherhood? What shall be the underlying purpose of this new organization? Wherein does it differ from those organizations already existing in our Church? These far-reaching questions and many others equally pertinent and thought-inspiring, were placed before the leader of this work for solution and answer.

The great convention, the first of its kind in our Church, was held in October, 1914. The purpose of the committee which arranged the convention was to present to the delegates the magnitude of the opportunity for service in our Evangelical Church, rather than any specific line of effort.

After the convention in addresses and writings, attempts have been made to satisfy this desire for a definite program for Brotherhoods, and with the result that in some quarters one phase or the other of Christian service has been adopted, but in a vast majority of cases the common opinion is still evident, to-wit: that the Brotherhood is simply another financial agency for the church, and that by suppers, entertainments, picnics and the like, legitimate as business ventures, this men's organization can add material strength to the church. *Let it be said very plainly that this is not, nor ever was the chief purpose and intention of the Brotherhood movement; good and necessary as material strength and support is, we must not nor dare not confuse the more needful deepening of the spiritual life of each Evangelical man with the erection of buildings, or purchasing pipe organs.* Let it be said however, that the writer has knowledge of many instances where without the Brotherhood and its opportunities for discussion and fellowship the visible upbuilding of God's Kingdom would not have made the progress shown in the last two to five years. This testifies very forcibly to the efficiency of the Brotherhood as a *distinct* factor in the growth and development of the visible Church, and encourages everyone to believe that it can exert just as wholesome an influence in a spiritual direction.

There are those who believe our Evangelical Brotherhoods should hasten the answer to the oft spoken prayer, "Thy Kingdom Come" and go aggres-

sively to work to destroy all agencies and systems which hinder the growth and coming of God's kingdom.

Every right thinking man, especially every Christian man, would not, if he could, oppose the purpose of this belief; truly every Evangelical Brotherhood shall do everything within its power to hasten the coming of God's Kingdom; and all that hinders and holds men from making God King of their lives, thus perfecting the Kingdom within, should be vigorously opposed and fought against by every Brotherhood. However, something remains to be said as to the methods for accomplishing this lofty ambition.

Again it has been urged that the chief aim and object of the Brotherhood shall be to unite all believers in Christ into one great body and congregation of Christians, so that denominational lines be forgotten and obliterated. While this endeavor too may belong in the province of all brotherhoods, it scarcely seems a program in which all could take a vigorous part.

THOUGHT FOR THE WEEK

"Die when we may, I want it said of me, by those who knew me best, that I always plucked a thistle and planted a flower when I thought a flower would grow."—Lincoln.

Let us rather ask, what is the *characteristic requirement* involved in the performance of any or all of the worthy objects just enumerated? Whether we speak of material assistance to the individual church or even the entire Synod, or of deepening the spiritual life of all our Evangelical men, or of hastening the coming of God's Kingdom thru a new social program and activity, or of bringing all denominations into a closer bond of Christian fellowship and demonstrate to all the world and all other religions and faiths that Protestantism is and can be united,—whether we speak of any of these most praise-worthy ambitious undertakings, what one characteristic requirement confronts us with every man, or at least a decisive majority, must possess? Is it not a *sincere conviction in each man's heart that he is a debtor to the grace of God and he must and will strive to come under the influence of God's will and make God's will his marching orders?* How can any man sincerely take his stand for the outward extension and upbuilding of his church, hastening the coming of God's Kingdom, deepening the spiritual life of men or making Protestantism a united and compact force, unless he has made God's will his marching order?

Therefore having reached this conclusion, whatever we hope will be the ultimate aim and object or the distinctive sphere of usefulness of our Brotherhoods, we must employ our present day with a program of real preparedness, and adopt a standard or platform upon which every man *must* be able to stand before he can be of great service in the Kingdom.

The great trouble with the twentieth century man is that *his desire for results* makes him unwilling to go thru the *school of preparation* which will fit him for the greater responsibility of the Church and Brotherhood.

Let us take for our standard this six-fold activity, to-wit; first: Personal or family devotions; second: Membership in a Bible class; third: Increased contributions to local church; fourth: Increased offerings for benevolences, (to include all obligatory denominational offerings); fifth: Regularity in attendance at divine worship; sixth: Support of the National Evangelical Brotherhood. This will give everyone an opportunity for service. Those who are almost fulfilling the standard requirements can be helpful to those who have not adopted its entire program.

May every one of us strive, with the wisdom of God's Holy Spirit as our guide, to carry out the fundamental provisions of this standard, which is so eminently suited to Evangelical needs.

E. A. R. Torsch, Pres.

Louisville, Ky.

The President "Stumping" for Preparedness

The declaration with which President Wilson opened his campaign for more adequate national defense in New York last week, "I hope every man in public life will get what is coming to him" was doubtless received with varying emotions in different parts of the country. There are people who had already made up their minds that as far as they could do anything in the matter, at least one man in public life would "get what was coming to him," and now that that has been made a sort of rallying-cry for the supporters of the policy of preparedness, it is not unthinkable that the number of people afore mentioned may be considerably increased by the time the President returns to Washington. A strong contingent in the President's own party does not relish the idea of the chief executive of the nation going before the people with an appeal on behalf of an issue which he has himself created, and which has all the earmarks of having been raised for political purposes.

This impression is only strengthened by the President's words in his speech at Pittsburg: "The world is on fire. Sparks are likely to drop anywhere. . . . Things are getting more and more difficult to handle. . . . If all could see the dispatches I read every hour they would know how difficult it has been for me to maintain peace. . . . New circumstances have arisen for which the country must prepare itself. . . . Along with the industrial and vocational education, it is perfectly feasible to instruct the young men of this country in the use of arms." Of course the world is on fire, but there is a goodly stretch of water between this country and the fire, and while a great deal of the smoke is coming this way, there would not be much chance for sparks being blown across, if the President had been more careful about playing with the fire in the early stages of the war. If English impertinence and aggression had been vigorously resisted in the beginning and a free hand preserved for our trade and intercourse with Germany, and if an embargo had been immediately laid on all shipments of arms to any belligerent, the conflagration could not have reached the dimensions it did, and would in all probability have already died out.

If new circumstances have arisen for which the country must prepare itself, the people want to know what these circumstances are before they undertake to spend nearly a billion dollars on increasing its military and naval equipment. It also desires to know where the dispatches came from and who wrote them that makes it so difficult for the President to maintain peace. And if "we are not now thinking of an invasion of the territory of the United States," as Mr. Wilson said in his Chicago speech, the puzzle only grows the deeper. The whole matter is so vague and indefinite that the easiest way to explain the President's tour at the present time is to infer that it was desirable to create some "public demand" that would keep people from thinking too much about the many sins of omission and commission of which the administration has been guilty.

Let the President tell us, 1. With what nation or nations he thinks there is danger of war. 2. What cause for war exists with it or them? 3. If there is no reason to believe that there is danger of war with any nation he can name, what makes him afraid? That is what the people want to know.

The True Bread out of Heaven

Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven; For the bread of God is that which cometh down out of heaven and giveth life unto the world," John 6: 32, 33.

When the crowds had dispersed, the disciples started by boat from Bethsaida, and Jesus ascended a mountain to pray. He knew the worldly expectations of the masses of His people, and He realized that the feeding of the multitude would be regarded by most of them as encouraging these expectations. To meet the demands they would make upon Him, He must be prepared for them. He could not afford to make a mistake. He must not only be very sure of what the Father desired Him to do, but He must also know how to lead the worldly-minded multitudes up to a higher level of faith. And so He sought the solitude, not only for mere rest for His wearied mind and body, but for the new spiritual strength which would come to Him only from a personal, private communion with the Father. There is no other refuge for the tired and troubled spirit that wants to be sure of its ground, than the close and intimate communion with the Father. If we always remembered this we should not make the mistakes we do.

As night fell, a great storm, apparently issuing from the valleys westward, broke over the lake, and the disciples, toiling in rowing, made no progress. Toward morning, for the fourth watch, Matt. 14: 25, etc., Mark 6: 48, etc., was the time from three to six o'clock in the morning, Jesus approached, walking on the sea. The disciples were afraid, thinking it was a ghost, but His voice reassured them, and Peter made His brave but disastrous attempt to meet Him on the water. Jesus entered the boat and they were soon at land. The people who had been fed on the day before found Him in the morning near Capernaum, and there Jesus meets their wrong expectations with the remarkable discourses on the bread of life. He points out to them immediately the wrong idea with which they have come and seeks to correct it. The food that perisheth is not really worth working for, and He had given them that food, not as tho that was His real mission among them, but only as a symbol of and a guide to the food which abideth unto eternal life. This food the Son of Man, whom the Father, even God, had sealed, would give to them, and they might possess themselves of it by believing in Him whom the Father had sent.

But the people demand a further sign that He was God's messenger, that they might see and believe. "Our fathers did eat manna in the desert," they tell Him, "bread from heaven, not the common barley loaves that you fed us yesterday. If you are truly sent of God, it is surely not asking too much to expect you to do what Moses did." Psa. 72: 16 the Rabbis gathered that the Messiah when he came would renew the gift of manna. The manna in the wilderness was nothing in itself, Jesus tells them in reply, "Moses gave only earthly bread for the nourishment of the bodies, and it did not prevent your fathers from dying (v. 49); it was meant to sustain only physical life, and even in that respect it was not perfect. God has better bread for you than that, and He is now ready to give you the true bread out of heaven that alone can give life to the world."

"Man liveth not by Bread alone"

Note how the Master points upward from the earth for the things that are really and alone satisfying to the spirit. The five thousand had need of what came to them as the gift of God, just as the manna had come to their fathers in the wilderness centuries ago. Jesus had had compassion with them in their need and their hunger had been stilled. But now that their hunger had been stilled there was a deeper and a stronger need that no earthly food could satisfy. The bread and the fishes they would need to sustain their physical life would not be difficult to get if they were diligent and faithful in their earthly pursuits. But the bread unto eternal life which they needed far more than they could ever need their daily bread was not thus easily secured. It could be obtained neither by any toil of their hands nor by the exercise of their wits. It could come to them only as a gift of the Father in heaven, the giver of every good and perfect gift. They sought Him because they ate of the loaves and were filled, but by thus work-

ing for the food that perisheth they were neglecting and losing that which could not perish; by working the works of God, and believing in Him whom He hath sent, they could secure the food that abideth unto eternal life without in any way neglecting or losing what they needed of the food that perisheth.

There can be no abiding satisfaction in the things that minister only to the earthly life. Jesus uses them in His ministry to draw men to Him, but only that He may give those that come to Him something far richer, better and more abiding. He distributed earthly blessings in order to awaken an appetite for the blessings of heaven; He ministered to men's bodies that he might reach and help men's souls. When the Church of Jesus Christ takes compassion upon those who are as sheep without a shepherd and gives them to eat, or ministers to their earthly needs in some other way, let it not be as an end in itself, let it rather be a means to an end, the end of bringing them to believe on Him whom the Father hath sent, the true bread out of heaven, which alone giveth life unto the world. Jesus could have kept on feeding multitudes as He had fed those five thousand, and if He had He would quickly have gained an enormous popularity with the masses of His people. But the multitudes fed in such a way would have died just as the Israelites who were fed with the manna in the wilderness died in due time. Those to whom the Church ministers only in an outward earthly manner will perish, tho they may enjoy and appreciate what the Church is doing for them. Only those who are led to believe in Jesus Christ will have everlasting life.

The Old Hampton Place

BY HILDA RICHMOND

I

"Hampton, have you a sister named Cordelia?" asked Mr. Brookfield turning abruptly from the man in uniform to the new clerk in the corner of the office.

"Yes sir," answered a young fellow about twenty-two years old.

"And did you ever have an uncle who lived near Peru—a bachelor uncle?"

"Yes sir, Uncle Richard. He is my great-uncle, rather, he is the half brother of my Grandfather Hampton."

"He must be the right one," said the man in uniform.

"Come into the private office, Hampton," said Mr. Brookfield. As soon as the door was shut he proceeded to explain. "Your uncle is dead, Hampton, and the neighbors have telegraphed the Chief of Police to locate you and your sister. They want you to come to the funeral which is to be held this afternoon. He was burned to death in his barn. It seems he went out to the barn with a lantern and accidentally set fire to the structure. Of course nothing definite is known, as the charred bones are all that is left. He was eccentric and lived alone, the telegram states."

"Yes, he was peculiar, I suppose. I never knew him. My father moved from Peru when we children were babies and it is only once in a long time and in a round about way that we hear from Uncle Richard."

The policeman who had been sent from the office of the Chief of Police now withdrew to make his report and to carry back a brief telegram that Thomas and Cordelia Hampton would attend the funeral that afternoon. Mr. Brookfield had given permission to his new clerk to be absent several days, and Thomas prepared to notify his sister at once.

"By the way, Hampton, be sure to take the necessary steps to secure your uncle's property if you are the only heirs," said Mr. Brookfield as the young man talked over the matter with him. A farm's a farm in these days, and land in the Scioto valley is as rich as any in Ohio. Proceed cautiously and take charge of things yourself. Some lawyer may try to persuade you that it will cost a lot of money to establish your claim, but don't be in a hurry to believe him. If your people lived up there all your lives you will have no trouble."

"My great-grandfather was a pioneer doctor in that region and all our people came from that section. Grandfather Hampton and Great-uncle Richard were the last of the family and they were half-brothers. Uncle Richard can't be so very old, as my Great-grandfather married after Grandfather Hampton was grown and married. I don't believe he could be a day older than sixty. The last I heard of him he still lived on

his little sixty acre farm entirely alone. People say he has money stored away somewhere, but I doubt it, as he potted around on his farm, according to all reports, and never farmed in dead earnest."

"Well, sixty acres of good land must be worth something, Hampton. Be careful how you proceed and take possession of the property at once."

It was only a short journey, and at the end of two hours Thomas and his sister found themselves standing on the platform at Peru, and a kindly neighbor explaining that he had come to take them to the funeral. "We didn't like to go ahead and make extra expense for you," he said, "not knowing what your uncle had left. Of course the authorities had to go ahead and make arrangements for the funeral. We go straight to the church. The house is—well, the fact is, nobody wanted to do much with the house until you folks come, so we took the remains to the church."

Thomas and Cordelia eagerly asked for the particulars of the calamity, but few were forthcoming. The neighbors had been roused from their sleep by the cry of fire and when they reached the spot it was too late to do anything. The big, rambling old barn burned like tinder and nothing could be done until the fire had spent its fury. Whether Richard Hampton had gone to the barn to look after something, or whatever had happened, would probably never be known. Foul play had been suspected at once, but the house and its contents were untouched, so far as could be ascertained. It was not known that the eccentric owner of the farm had any money, as his old horse had lately died and he had sold his only cow, so it was hardly likely that anything of the kind had happened. The most plausible theory was that the old gentleman had been rambling about the premises with a lantern and had accidentally fallen and the lantern had set fire to the place. Probably in trying to get his property out of the flames or in trying to put out the fire he had been overcome and had not been able to get out of the barn in time.

It hardly seemed like a funeral that exquisite September day. The minister could not truthfully enlarge on the useful life of the deceased or speak of the sorrow of friends and relatives. The sole surviving relatives sitting before him without outward badge of mourning had never known Richard Hampton, so they could feel no deep grief. What he could and did say was that it was a great shock to the community that such a thing could happen in their midst, and admonish his hearers to be always ready for the final summons, since death might overtake them at any time, as it had Richard Hampton. Then the pallbearers took up their light burden and the casket was carried to the old Hampton burial lot with its stiff cedars and its old-fashioned tombstones.

"How beautiful it all is here!" said Cordelia softly to her brother as they looked away over the heap of yellow clay toward the fertile farms and substantial houses when the funeral rites were over. The September haze was over all and there was a dreamy poetic look to the whole world that made it wonderfully fair to eyes long accustomed to city streets and buildings. "No wonder papa always said it was the garden spot of the world."

"You're coming home with us to stay all night," said a motherly looking woman coming up as soon as the grave was in order. "We live nearer your Uncle Richard's place than anybody else and you'll want to look things over. Pa's bringing the surrey around so we can get in. Emily will have a good hot supper when we get there, for it's getting late. We had to set the funeral at three so you two could get out here."

The two city people found little to say to the good-hearted neighbors, for they were much averse to staying with total strangers for the night. It was not the way in which they had been brought up, and they felt that it was a great imposition to go with a man and his wife on whom they had not the slightest claim. They did not know that country hospitality would have been disgraced forever if these two young people had been allowed to depart without food or the offer or shelter, or even if they had been permitted to pay for their supper and lodging. So it was a very silent party that wended its way down the hard white road.

"That is your Uncle Richard's place!" said Mr. Gross, pointing with the whip to a forlorn red brick house entirely surrounded and almost hidden by the wilderness of shrubbery and weeds and briars. "Over there was where his barn stood. Several little old sheds went with the barn the other night."

"That!" cried the two Hamptons in a breath.

"Yes, your uncle was not much on farming," said the farmer in an embarrassed sort of way. "He let everything run down of late years."

"May we—would it make you too late to stop a minute?" asked Cordelia breathlessly.

"Certainly not. Run right in and look around," said Mr. Gross. "Emily said she'd have supper at five thirty and it isn't five yet."

"Won't you folks come too?" asked Thomas as Mr. and Mrs. Gross would have sat still. "Please do!"

They made their way thru the sagging gate into the dense growth of shrubbery and around the house to the back door. It was a square brick building guileless of porches and looked forbidding in the extreme with the green shutters tightly closed. Even the mellow golden haze of the perfect day could not soften the ugliness of the place and Cordelia shuddered as she made her way over the tangle of weeds and grass. The fences were either down or in the last stages of dilapidation, the walks overgrown with weeds, the wood-house, smoke-house and other out-buildings falling into decay and the premises strewn with old cans, bottles and trash of every sort, while beyond stretched the farm with fields choked with briars, thorns, weeds and straggling young underbrush. It was painfully evident that the owner of the farm had taken life easy for many years past, if fences, buildings and fields were to be trusted in their eloquent testimony.

"I have the key if you want to go in," said Mr. Gross. "I am the township trustee. We had to force the lock when we first found that Mr. Hampton was missing the other night, but I repaired it at once, as you see."

"Let's not go in till to-morrow!" cried Cordelia shrinking back toward Mrs. Gross. "I—I couldn't stand it. I suppose the inside looks worse than this if possible. Let's get away as quickly as we can. Hurry! Hurry!"

And indeed it was a gloomy place. The tall trees that had not been trimmed for years cast heavy shadows over the old place, making it look as if evening had come two hours ahead of time and the gentle wind that had sprung up made the evergreen trees sigh and moan in the most melancholy way. With all the evidences of decay and untidiness about them and the gloom pressing in on every side it was no wonder that the young girl wanted to hurry away. She had eaten very little since morning, as there had been time only to snatch a sandwich to eat on the train after they made ready to go to Peru, and she was positively faint.

"That's what I say!" said Mrs. Gross slipping an arm around the trembling form. "In the morning things will look different around here. I'm afraid Emily will scold because we're late anyway." So chatting she hurried the little group into the surrey and they drove into her own door yard five minutes later, as the Gross homestead was just around the bend of the road.

"Emily, this is Miss Cordelia Hampton and this is Mr. Thomas Hampton," said Mrs. Gross, as a pretty young girl in pink gingham and a fluttering white apron ran out to meet them. "Is supper ready? Or did we keep you waiting?"

"It certainly is," said the young girl shaking hands cordially. "I was beginning to worry for fear it would get cold. Hurry right in!"

Very soon they were seated in a comfortable dining room and the most substantial supper Thomas and Cordelia had ever seen was placed on the table. The two Hamptons had been alone in the world since the death of their father, which had occurred six years before, and even before that they had lived in a boarding-house since they could remember, so the evening meal was always a formal and unattractive affair to them. They were amazed to find fried chicken heaped on a platter—enough for a dozen, Cordelia told herself—mashed potatoes, sweet potatoes, succotash, apple sauce, sliced tomatoes, pickled beets and cold slaw comprising the main part of the supper, while cake and sliced peaches crowded to the side table evidently made up the desert.

"How very good everything tastes!" said Cordelia for lack of something better to say as the first few mouthfuls revived her. "I never saw a supper like this. If this is a part of country living I don't wonder people like to be on farms. My father always said the happiest years of his life were spent right out here in this part of the country."

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

The Two Ways

I said: "Let me walk in the fields."

God said: "No, walk in the town."

I said: "There are no flowers here."

He said: "No flowers, but a crown."

I said: "But the skies are black;

There is nothing but noise and din."

And He wept as He sent me back,

"There is more," He said, "there is sin."

I said: "But the clouds are thick,

And fogs are veiling the sun."

He answered: "Yet souls are sick,

And souls in the dark, undone."

I said: "I shall miss the light,

And friends will miss me, they say."

He answered: "Chose to-night

Whether I am to miss you or they."

I pleaded for time to be given;

He said: "Is it hard to decide?"

It will not be hard in heaven

To have followed the steps of your Guide."

Then into His hand went mine,

And into my heart came He;

And I walk in a light divine

The path I had feared to see.

George Macdonald.

The Ladies Cleared Ninety Dollars

Of all the examples of "frenzied finance," perhaps the most innocent and amusing is that of the usual church supper. Whatever may be said for or against this popular way of making money from any other standpoint, it is quite certain the dear ladies who help these social affairs never doubt for a moment that they are perfectly successful as to profit. The other day we heard some ladies telling of a certain church supper, and deploring the fact that their own church did not more frequently make money in this fashion. "Why, the ladies cleared ninety dollars!" said one member of the group, half enviously. "Cleared, mind you! I think that is wonderful for one evening's work."

Perhaps it would have been "wonderful" if both her statements had been correct. A dozen ladies worked the greater part of two days at the church getting ready for the supper, to say nothing of the cakes baked at home, the large number of workers needed for the afternoon and evening of the great event, and the extra services of the church janitor for several days before and after. The entire church was solicited for money, cakes, cream, bread, butter, and all but the chickens, which were bought and prepared by a committee of the church, instead of being brought cooked from the homes. Sixty chickens were required at nearly one dollar each. The ice cream also was purchased with money solicited for that purpose. Twelve gallons were needed, at eighty cents a gallon. Of course, no account could be kept of the supplies donated from the homes of the members, but every woman knows that a fine large iced cake is worth at least one dollar in these days of high prices.

Well, as long as the ladies think they made a great deal of money, no great harm is done; but sometimes the men folks get to thinking that if their wives and mothers and sisters dispose of the household allowance in the same way they finance the "Ladies Aid" and kindred societies in the church, there must be a great leak somewhere. We once heard a man say that, after seeing his wife manage a chicken supper for the church, and manage it successfully from the ladies' standpoint, he decided that in case he died she would not have enough property to keep her five years, and he was fairly well to do. As a money-making plan—really a money-making scheme—the church supper is a dismal failure, but as a money-getting proposition there is something to be said in its favor. The dear ladies can take two dollars, and juggle them neatly by way of the chicken-and-ice-cream-route, and get a whole dollar back after two or three days of hard work. And they are so happy while doing it, and so sure they are helping the church along.—Pittsburg Christian Advocate.

How an Unattractive Girl became Popular

I know a girl who had become so morbid and despondent thru constantly dwelling on her plain features and ungainly manner that she was on the verge of insanity. She was extremely sensitive, very proud, and would brood for days over the fancied slight when she was not invited to a party or other entertainment with her more attractive acquaintances.

Finally a real friend came to her assistance, and told her that it was possible for her to cultivate qualities which would be far more attractive, and would make her much more popular, than the mere physical beauty and grace whose absence she so greatly deplored.

With this kind friend's assistance she completely reversed her estimate of herself; she turned about face, and instead of over-emphasizing mere physical grace and beauty, instead of thinking of herself as ugly and repulsive, she constantly held the thought that she was the expression of God's idea, that there was something divine in her, and she resolved to bring it out.

She denied every suggestion that she could possibly be unpopular, or that she could really be ugly, and held persistently in mind the image of her popularity and attractiveness, and the thought that she could make herself interesting and even fascinating. She would not allow herself to harbor the suggestion that she could be anything but attractive. She began to improve herself intellectually in every possible way.

Hitherto she had been careless of her dress and manners, because of the conviction that it did not matter how she dressed or what she did, she would still be unpopular. She began to dress as becomingly as possible and in better taste. She read the best authors; she took up different courses of study, and determined that at every opportunity she would make herself just as interesting as possible.

The result was that, instead of being a wallflower, as formerly, she began to attract little groups about her wherever she went. She became a fascinating talker, and made herself so interesting in every way that she was invited out just as often as the more attractive girls whom she used to envy. In a short time she had not only overcome her handicap, but had also become the most interesting girl in her community.

Her task had not been an easy one, but she had worked with superb resolution and grit to overcome the things which had held her down; and, in her determined effort to overcome what she regarded as a fatal handicap, as a curse, she was enabled to develop qualities which more than compensated for the personal beauty that was denied her.

It is wonderful what a transformation we can bring about by holding persistently in the mind the image of the thing we would become and struggling hard to attain it. It has a marvelous power to attract what we desire, to make the real picture that we see.—Selected.

Personal Feeling

"Oh, it was no matter of principle, you know," answered a lady when a friend expressed surprise that in aiding to carry out an enterprise in which she was engaged with others, she had accepted plans and associations known to be disagreeable to her. "It was only a little personal feeling of mine, and it was in no way necessary that it should have the right of way."

The reply revealed a character sweet and strong, trained to reasonableness and unselfishness. With too many the personal feeling is always first, and claims free course whatever may be hindered or pushed aside by it. Mood and prejudice, like and dislike, take the right of way and dominate the life; everything with which they have to do must go carefully round them if it goes at all.

It is rare self-control when one has learned to govern one's likes and dislikes rather than be governed by them; to say to such feelings: "You may exist, but you shall not rule. Duty, justice, the right of others, shall take precedence always."

—Forward.

Denominational

Dismissal

With the consent of the honorable President General, Pastor John Baltzer, Pastor J. H. Jahn, formerly of Gladbrook, Iowa, has been granted an honorable dismissal from membership in the German Evangelical Synod of North America in order to regulate his business interests.

J. Ernst Birkner, Pres. Iowa Dist.

Admission to Membership

St. Paul's Evangelical Church, Delta, Colo., which had been admitted to full membership in the German Evangelical Synod of N. A. at the 1915 conference of the Colorado Mission District, was formally admitted to this privilege in a special service conducted by Pastor J. J. Braun on Nov. 21, 1915, by order of the undersigned.

J. Jans, Pres. Colorado Mission District.

An Appeal for Aid

Of all the horrors of the war, none is more shocking than the report that those who suffer most directly in the awful conflict, the sick and wounded soldiers, are, to a large extent, obliged to go without proper nursing and medical care.

The official German and Austrian lists of dead, wounded and missing show that these countries have lost thousands of physicians since the beginning of the war, either in the field or as a result of overwork in seeking to meet the enormous demand for their services with an insufficient force. How great is the actual need appears from an announcement of the Bavarian minister of war, recently published, which decrees the admission of *medical students* who under normal conditions would pursue their studies for one or more years, into the surgical staff of the army. The need has become still more pressing by reason of the fact that lack of funds has forced the American Red Cross, on October 1, 1915, to withdraw the nurses and physicians whom it supported in both countries. Since then the situation in the already overcrowded military hospitals has become still more critical. The number of physicians is becoming smaller, while the number of the wounded is increasing.

It is well known that Germany and its allies are suffering severely because of the restrictions imposed by the enemy upon the importation of medicine, bandages, etc. Fortunately the American Red Cross seems to have succeeded in securing permission for shipping hospital supplies, altho with some limitations. At the present time, however, hundreds of chests of supplies of all kinds are awaiting shipment at the Red Cross depot at Brooklyn, because the British authorities are delaying the permission to ship it to Germany.

It is needless to point out the dire consequences of such a lack of medical care for the wounded. The civil population is also suffering, especially women and children, because a larger number of physicians and nurses than would otherwise be necessary, must be requisitioned for military service.

Some time ago a committee of American citizens has been organized for the purpose of securing nurses and physicians for service in Germany and Austria. Two expeditions have already been sent to Germany, and the reports of their work show how necessary and welcome their assistance is. A third and fourth expedition is now being formed, and will probably carry with them the necessary equipment, as the first one did, altho the second was not permitted to do so.

The American Physicians' Expedition Committee, of which the president of the National Legal Aid Society, Mr. Arthur von Briesen, is chairman, and of which, former Representatives Richard Bartholdt, Henry Vollmer and Herman A. Metz, with a large number of well-known and influential ministers in all parts of the country are members, hereby appeals for aid to all Americans who have a heart for the sufferings of sick and wounded soldiers, for aid in this urgent work of fraternal love and service.

Many pastors and churches who could be reached by letters have already responded to the appeal. Many expeditions will have to be sent out, however, if any real and effective aid is to be given in this time of need.

We appeal to you again: help us to heal the wounds, to save the lives of men for their families.

Concluded on Page 5

RELIGIOUS NEEDS OF SOUTH AMERICA

Neither the Descendants of the lordly Incas and the wild Tribes of the Amazon have ever heard the glad Tidings of Salvation. Many Attempts to reach them fail because they are not backed by responsible Organizations

II

In Bolivia there are even to-day a great number of distinct tribes of Indians. From all that the writer has been able to learn it appears that the two most prominent families are the Quetchuas and the Aimaraes. Having lived several years in Bolivia, it

La-Paz, but its members simply think of helping them against the sharper, brown or white, who tries to swindle the poor native out of his land and inheritance. When will the day come in which a great and powerful mission will begin its work of evangelizing these descendants of the lordly Incas, to bring them to know the King of kings, Christ, their Saviour?

Besides the tribes mentioned there are also twenty-five more major tribes of Indians in Bolivia. On the official maps used in the Bolivian schools, drawn by Dr. Dan. Bustamante, all these are called "salvajes" or savages. Some of these, as the Guanans who are bordering on Paraguay, or the Chacaros of the East Andes, are still cannibals. No one knows their language, and they hide in the marshes or climb into the trees at the approach of the white man. Lucky, indeed, the foreigner who, having been saved from their poisoned arrows, has been permitted to reach the outer border of their domains.

I little wonder at the wild heathen rites and orgies after having seen several of the festivities and pagan dances performed by the so-called Christian Indians in Bolivia. These dances took place during one of their church festivals.

Wild Indian Dances

I saw them gather for the dance, sewed into the skins of the alpaca, imitating bears, or wearing masks representing lions or rats. This consisted of stepping slowly to the weird sound of bamboo flutes, meanwhile describing large circles. Suddenly they stop at the sign of their leader, turn about and retrace in dancing step the circle just marked. At another signal they stop altogether, when their squaws regale them with small tin cups filled with diluted raw alcohol, manufactured from sugar-cane. In a few minutes dancing is resumed, and some of the men kept this up for forty or forty-eight hours, when they fell in death-like stupor to the ground. They never took off their masks or fancy dresses during all this time and even slept out their debauch in the attire of their orgies. This was in honor of the feast



Huts of some neglected Indians in Bolivia

was my joy to establish preaching services among the Aimaraes. The Quetchuas belonged to the four original tribes which unitedly composed the Inca empire.

Some Bolivian Tribes

Much of the history of these pre-historic people is shrouded in mystery. But we know that there was at the end of the twelfth century an Inca Empire. This was composed of the Incas proper, the Quetchuas, Canas, and the Cauchis. At about the middle of the twelfth century these men of the highlands built the famous city of Cuzco. They made it the capital of the empire. From that city expeditions of the neighboring tribes were conducted. It was the Inca—for the word Inca originally is a title, such as Emperor—Viracocha, who, in the territory now called Bolivia, attacked the Aimaraes and conquered them. In their midst he built upon the ruins of an old city, Taipacala, the magnificent temple-city and palace of justice of Tiahuanaco. Its name implies "The desired One on the border of the lake." Lake Titicaca has receded some ten kilometers since then. The mighty city is a heap of ruins and jackals live now where grave judges once decided questions that involved the life or death of the accused. The proud Aimara, then considering himself, the lord of the eternal mountains, is now a shy and crushed servant. He evades the white man who so treacherously treated his forebears in the days of Atahualpa, the Cæsar of his time. With the Spanish political yoke the religion of the conquerors was enforced upon all natives. Many of them little cared whether one image, that of the sun or moon, or another, that of the cross or of the "mother of heaven," adorned their temples or surmounted the hills. The symbol was to them of but little value. And so in his heart to-day, as then, both the Aimara of the mountain or the Indian of the plain, worship the sun, the one imploring the giver of heat and light to shed his benign rays upon the cold, gray, misty mountain abode; the other pleading with the shining sun, lest he burn his body, dry up the fountains, and consume his growing crops with his fire. There is at present a society for the protection of the Aimara Indian in



Masked South American Indian Dancer at a Church Festival

of the Immaculate Conception of the Virgin Mary. Can the pagan Indians have more horrible or degrading feasts than these?

From the Bolivian border of the Pilcomayo district we come into the almost unknown regions of the Amazon Indians. Somewhere there are the Uginas, of whom even serious white men affirm that the tribe has short tails. There are the Mojas of the Beni, who beat the bark of some tree until they can make

Concluded on Page 8

An Appeal for Aid

Continued from Page 4

Help us secure gifts, not only for the members of your church, but thru them from all whom your call can reach. And not only Germans or the descendants of Germans should help, but all who are in a position to so. The American physicians make no distinction whatever between Germans and Englishmen, Austrians and Russians, Serbs, Frenchmen or Italians who may come into their hospitals.

All contributions are to be sent to the General Treasurer, Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, Mo.

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† Pastor Frederick Hempelmann †

Pastor F. Hempelmann was born April 14, 1846, near Bielefeld in Westphalia, Germany, where he spent his childhood until after his confirmation. The interest in missionary activities in that particular part of Germany awakened in him the desire to become a missionary. With that purpose in view he entered the Missionary Institute at Barmen. As this school not only trained missionaries to labor among the heathen, but also sent young men to supply much needed aid in the United States for the spiritual welfare of Evangelical Germans, he was sent to this country at the beginning of the seventies. He entered Missouri College, the theological seminary of the Evangelical Synod, at that time located in the backwoods near Marthasville, Mo., now Eden Seminary, St. Louis. On July 5, 1874, he was ordained to the ministry in company with eighteen fellow-students at St. Peters Church, Washington, Mo., by the venerable pastor Ph. Goebel. His first charge was at Minier, Ill. Before he left Germany, he had become engaged to Miss Mary Klein, a deaconess, and on September 14, 1874, both were united in marriage at Pekin, Illinois, by Rev. W. Kampmeier.

In the course of forty years Pastor and Mrs. Hempelmann have experienced the weal and woe of ministerial life in the following congregations: Minier; Harmony, Mendota, Ottowa, Ill.; Lippstadt and Bay, Mo.; Mascoutah, Metropolis, Concordia—Sugar Loaf, near Millstadt, Pana, Johannsburg, Ill.; Waco, Texas; and during the past two years he had charge of Emanuels Church near Hamel, Ill.

Their union was blest by six children, of whom one died in early infancy, and the youngest, Emanuel, preceded the parents in death in 1904 at the age of eighteen.

On September 14, 1914, Rev. and Mrs. Hempelmann celebrated the fortieth anniversary of their marriage, while on July 5 of the same year Brother Hempelmann had been privileged to look back upon forty years in the ministry in company with two of his class-mates, Rev. Jacob Irion and Rev. J. F. Klick.

On January 16, 1915, Mrs. Hempelmann was called from her husband's side, and on the anniversary of her burial, January 19, Pastor Hempelmann departed this life at the age of sixty-nine years, nine months and five days, after an illness of only one week.

His demise is mourned by three sons, viz.: Frederick, in California; Theodore, pastor at Louisville, Ky.; Oscar, pastor at Pittsburg, Pa.; one daughter Mary, wife of Ph. Mueller at East St. Louis; as also by one son-in-law, two daughters-in-law, seven grandchildren, and a sister in Germany, besides a host of friends among the clergy and laity of the Synod.

At the time of his departure from Texas he was president of the Texas District, and when he died he was chairman of the Board for Home Mission in the South Illinois District.

Friday, January 21, was a gloomy and rainy day, but in spite of the inclemency of the weather the

members of Emanuel Church at Hamel, and quite a number of pastors and teachers assembled to pay their last respects. Rev. W. Riemeier conducted the services at the parsonage, and the ministers present constituted a choir, and sang a selection. The trustees of the congregation acted as pall-bearers from the parsonage to the church. There Pastors Warber, Buescher, Rahn and Westerbeck served at the altar in prayer and Scripture-reading. Rev. Jac. Irion based his sermon on Luke 2, 29, and spoke with intense earnestness. Rev. G. Plassmann spoke in his capacity as president of the South Illinois District, remarking that he was confirmed in the same church in Germany as was Pastor Hempelmann. The undersigned read the obituary.

The coffin remained in the church until Saturday, January 22, when the body was conveyed to East St. Louis, where at 1:15 p. m. another funeral service was held at the Sunday-school Hall of Emanuel

Church. Prof. S. D. Press of Eden Seminary led in prayer and Scripture-reading. Rev. E. F. Schmale, also a class-mate of Pastor Hempelmann, preached the sermon, taking as his text, John 12, 25, 26. Rev. E. L. Mueller spoke on behalf of the Mission Board, and the venerable Senior of the District, Rev. H. Buchmueller read the obituary. A quartette from Eden Seminary sang several beautiful selections. Prof. Press closed with the Lord's Prayer and benediction. After those present had once more viewed the remains, the body was escorted to the beautiful Mt. Hope Cemetery, and laid to rest at the side of her who had been his helpmeet so long and faithfully. Rev. E. R. Jaeger, pastor of Emanuels Church, East St. Louis, officiated at the grave.

Thus a faithful servant of Christ, who came to abolish death, went to his reward with the determined declaration: "I do not fear death!"

Rev. F. J. Buschmann.

CONCERTED ACTION IN THE BROTHERHOOD

The Evangelical Brotherhood was organized for Work, and it is getting ready to take hold of its Job. Three Lines of Endeavor are needed to do the Job right

When the Evangelical Brotherhood was organized during the General Conference of 1913 it was for the purpose of "federating all the men of the Evangelical Church to the end that by the resulting breadth of their vision, by mutual inspiration, and by concerted action the work of God in the kingdom of Christ may be promoted with such results as could not have been attained by the efforts of one man or a single society." This aim has been kept steadily in view during the two years that have elapsed since then, and the stimulus given by the first national convention of Evangelical brotherhoods at Evansville in October 1914 has resulted in strengthening and extending the organization of the movement in various sections of the country. It has broadened the vision not only of those who attended the convention, but also of those whom they have been able to reach when they returned home, and it has inspired the men in Evangelical churches with higher ideals and greater aims in their work. The Evangelical Brotherhood has found its place in the rank of Evangelical organizations and is ready for the task which it is particularly fitted to accomplish.

For there is no doubt that those who were most concerned in the promotion and organization of the Evangelical Brotherhood, as well as those who have since been attracted by its aims and principles, have had in mind an organization that should be willing and able to do real work. Visions and inspirations are very good and very necessary, but the man with a vision becomes a mere dreamer unless he gets to work on his vision, and he who is content with an inspiration alone will degenerate into a mere talker unless he seeks to give practical shape to his inspiration. And Evangelical manhood will not be content with mere dreaming and talking: we should be very much mistaken in the kind of men who have the Brotherhood movement in our churches most at heart, if they would want to give their time, their effort and their means to it unless there is back of it the definite aim and purpose to push the work of the Evangelical Church a little farther along in some practical, effective way.

The Brotherhood eager for Work

And we have no reason to believe that the men who make up the Evangelical Brotherhoods in our churches are afraid of work. In fact, all the men with whom we have come into contact—in person or by letter—were eager for a real man's job, for work that was worth while. The trouble in the past has been, not that men did not want to work, but that they were not shown the specific task for which they were fitted, and were not organized to do it effectively. But the Brotherhood idea points the way toward both these things. To the noble and self-denying work of those pastors and laymen who have unstintingly given themselves to the work of the Evangelical Church during the past three-quarters of a century it proposes to add something that will get all the men in all Evangelical churches to work together and for one purpose. That is what is meant by promoting the work of God in the kingdom of Christ by "concerted action with such results as could not have

been attained by the efforts of one man or a single society."

It seems to us that such concerted action, if it is to bring the largest advantage to the men themselves and their families, to the local congregation, the Evangelical Church in America, and the Kingdom of God at large, should be along three lines: 1. It must encourage the growth of a strong and active spiritual life; 2. It should encourage systematic and liberal giving, and 3. It should draw and bind all the men of all the churches together in the interest of the Church. We shall get at the practical significance of these three lines of activity most easily and quickly by making two subdivisions under each. The growth of a strong and active spiritual life involves a) regular personal or family devotions and b) real and regular Bible study. The encouragement of systematic and liberal giving means giving from the principle of Christian stewardship in proportion to income a) the needs of the local congregation, and b) the needs of the different branches of work carried on by the Evangelical Church. These needs are represented by the obligatory offerings—Reformation Day offering; Eden Seminary;—District offering; offering for Home and Foreign Missions; the Church Extension, or Building Fund, and the offering for Ministerial Pensions and Relief, with the recommended offering for Elmhurst College. The problem of drawing and binding all the men of all the churches together in the interest of the Church is that of securing a) regular church attendance on the part of all the men, and the continuous promotion of the Brotherhood idea and organization.

In the following we shall attempt to set forth briefly what these three lines of activity might be made to mean in every Evangelical Church and for the whole Evangelical Church. The ideals and the aims implied in these lines of effort indicated seem to us so essential to Christian manhood, and so fundamental to any practical service which Christian men anywhere can render to their Church, and which Evangelical men want to render their own Church, that they might readily be adopted as a kind of standard for Brotherhood work in Evangelical churches. But whether or not this be done, it would seem to us that any Brotherhood that did not at least earnestly attempt to secure concerted action by its members along these lines is missing the real meaning, advantage and joy of the Brotherhood idea.

Strong spiritual Life a fundamental Need

If it is the problem of the Evangelical Brotherhood to recruit for Jesus Christ, to bring men into living, vital touch with the divine life that He has brought into the world, then a strong and active spiritual life is necessarily the primary and essential aim of Brotherhood work. Some men can be satisfied with a religion that is merely outward and formal. They come to the church once and a while and listen to the preacher respectfully, because it is the preacher's business to talk religion, and they like to listen to him if he is a good speaker. On the whole, however, religion does not seem to them to be anything more than believing certain things to be true, or observing certain religious rites and ceremonies,

such as baptism, confirmation, and perhaps the Lord's Supper, and calling for the services of the Church on certain special occasions, such as sickness, in times of particular danger, difficulty, or need at marriages or funerals. They would not want to be without the Church and the comfort of her services, but it is to them simply a *matter of business*; they pay for what they get and conform to the required regulations, but it does not touch their heart or affect their character. Their life and conduct is merely a matter of custom, convention or habit, they live and let live in the manner in which they grew up, or they accommodate themselves to the ways of the people among whom they live. Their Christianity is merely a shadow, an image, instead of the real thing; a form instead of a force; a mere way of living, but no real life.

There is too much of that kind of Christian masculinity—it does not deserve the name Christian *manhood*—in the churches, but we like to believe that the great majority of Evangelical men are not of that type. In some way, whether by home training, confirmation or Sunday-school instruction, or the preaching of the Word, a line of thought has been started in their innermost hearts that makes them want to do the right thing by the God who made them and the Saviour who died for them. They realize that this means more than just listening to the preacher, and that their Christianity is merely a sham if it does not get down to the innermost sources of their lives and mean something in their every-day conduct and character. It occurs to them that their lives probably look very different to God and the folks who have to live with them, than they should, and they are trying to be just a little more in earnest about remembering what is the will of God and about putting it into actual practice. And with thoughts like these penetrating deeper and deeper into one's being day by day, one can hardly help feeling the need of a *quiet ten or fifteen minutes every day* to get into touch with God, if possible before the day's work gets hold of mind and body.

This is what it means to have "personal devotions," and it is something one cannot get along without if one is really trying to be a child of God, and to live with Him and work for Him. It simply means going to God every day to get your orders, for yourself and for your family if God has given you one, so as to be able to do what He wants you to do and to be what He wants you to be amid the tasks and the temptations that you will have to face.

Does every member of your Brotherhood practice personal or family devotions? Of course a matter like this is far too sacred and intimate to be a subject for statistics, and the man who would make a boast of his heart-to-heart relationship with God is not very far removed from the class that loves to stand and pray in the synagogues and corners of the streets, that they may be seen of men. Nevertheless there is no need of being ashamed of such an intimate relationship with God, or of hiding it from the knowledge of men. There are some men of the writer's acquaintance whom he does not need to ask about it, nor is there any need of their telling him about it; their conduct and words and their actions, their whole attitude in their work and their play, their whole outlook upon life and its duties and responsibilities, show very plainly that they are not only trying, but are actually in personal, living contact with their Father in heaven thru their Lord and Saviour. If the personal life and character of the officers and leading men of your Brotherhood show that they are in personal touch with God, the rest of the membership will want to get to the same point, because it is natural for real men to want for themselves the best and the noblest they see in others. By keeping the ideal of "Personal and Family Devotions for every Member" constantly before all the members of the Brotherhood, and by letting the results thereof appear in your own life, all the members will gradually grow into the same condition, even tho no one keeps track of them and a show of hands is never called for.

The Importance of Regular Bible Study

And such a spirit of personal devotion will lead any one right into God's Word for light on the daily path and the daily duty, and for help and strength in being the right kind of a man. Any one who is in earnest about walking with God takes to the Bible just as naturally as the man with a hard day's work wants his square meal when he's hungry. And just as one needs his physical nourishment well prepared and at regular times, one needs Bible reading and

Bible study at regular intervals. That means a *men's Bible class in your Sunday-school*. If there is such a class in your school, every member of the Brotherhood should belong to it,—“and then some”; start one and make it a point of honor for every member of the Brotherhood to be present every Sunday on time with a mind to learn. No greater mistake can be made than to suppose that one knows all one needs to know of the Bible and its message because one is quite familiar with the contents of the Bible story book studied in the confirmation class. That was merely the beginning, and if members of Brotherhoods had to pass an examination even on the contents of that little volume before being admitted, there might be some startling developments. A Brotherhood without a Bible class is like a man who doesn't care to eat: there is something the matter with him and one cannot depend on him for work. And just as a man who doesn't care to eat needs a doctor, the Brotherhood that doesn't care to start a Bible Class, or does not take part in one that has been started, needs the Great Physician.

The lack of a Bible class is all the more inexcusable as the Evangelical Church is supplying a regular course of Bible study for her adult members. *The Advanced Bible Lessons* are planned to open the spiritual treasure-house of the Bible to mature inquirers in a five years course, with a course of daily Bible readings, and a full discussion of all the important questions and subjects of the Old and New Testaments. It is designed to stimulate, thought, study and research in regard to Bible truths and principles and apply them to every-day problems and things in an enlightening and helpful manner. And the price, *fifteen cents per year*, single copies or in clubs, is easily within reach of every purse. In addition to this the Advanced Bible lessons are also treated in every issue of this paper. The two together will give you an opportunity for regular, thoro, uninterrupted popular Bible study that is not surpassed anywhere. It is easy to get every member of your Brotherhood interested in Bible reading and study if you use the Advanced Bible Lessons in the manner in which they are intended to be used.

FINANCING THE KINGDOM

Imagine Moses or Paul using the Methods so common in most Churches for raising the needed Money. The Bible establishes a Law of Giving that has not been abrogated. Try it and get Results

II

And if collections are an unstable means of financing the Kingdom, surely bazaars and fairs and catch-a-penny contrivances are even more so. It is surprising to what an extent some churches will resort to these clap-trap methods when they are absolutely without Scriptural authority. You find nothing of this character in the Old Testament or in the Early Church. In an article in *The Christian Steward* a writer has well said:

"The old tabernacle of the Hebrews cost an immense sum of money, and it was built at a time when the people were not in a flourishing financial condition. Why, then, do we not read, in the account of its construction, something like the following: 'And Moses called unto him Bezaleel and Aholiab, and said unto them, 'Go to, let us get up an entertainment, a grand festival with a manna supper, and roast quails in abundance. We may also have games and music and dancing. And let sundry beautiful damsels scour the neighboring country, selling tickets. Let them be in comely attire, and let them play upon the timbrel and lute as they go, that they may attract the attention of the people. It may be that yon wealthy Hittite will be pleased to contribute of his substance to the building of the Lord's temple; and, if we shall succeed in drawing a few shekels from some of the well-to-do Amalekites, our burden will be much reduced thereby; and, best of all, these ungodly sinners will have been duped into paying tribute for the glory of our God.'"

"What should we think of St. Paul if he had written to the Corinthians thus: 'Now, concerning the collection for the saints, let all the brethren and sisters unite in getting up a charity ball, or a series of Isthmian games, with tickets of admission, that you may have a goodly sum of money raised when I come?' We should uncanonize him at once. Can you imagine Paul writing to the Ephesians to conduct a rummage sale to pay his traveling expenses?"

"Absurd!" you say. Of course it is. If the Bible contained any such nonsense, we would throw it away. The fact is, none of the indirect methods of raising money find any approval, either from precept or example, in God's Word. They are not in keeping with its teachings. They are a disgrace to the Church of Christ, and bring only contempt upon it from the unbelieving world. The result has always been to vitiate the true spirit of consecration, and to blight the spiritual life, influence, and activity of church-members.

Paul said plainly how he wanted the money raised: he wrote, "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." He urged a systematic plan that would do away with collections and every other impractical form of raising money. And Paul was not laying down a new law for the Church. Paul was adhering to the Jewish law—the law of Moses—the same law to which Christ and His disciples were subject. The Jews for cen-

turies had been educated in systematic giving, but Paul found it necessary to instruct the Gentile Corinthian converts who might be misled by the methods of the heathen worshippers about them.

Bible Teaching is Different

"The readiness to adopt indirect methods of raising money is a dangerous weakness of the Christian Church of to-day. Whenever a Church is to be built or repaired, or a large sum of money raised for any object, the first thought is apt to be of suppers and fairs and concerts, and other entertainments. Christians contribute a few dollars to such an entertainment, or buy a number of tickets, and imagine that the sum thus expended has been consecrated to God, and is put down to their credit in heaven. Some day they will learn that they have made a mistake, and that the credit side of their account on the great ledger is much smaller than they had supposed. That money is not consecrated to God that we spend in entertainments or suppers, altho we may receive no adequate return. It is simply a trade in which we have knowingly gotten the worst end of the bargain. Such schemes reflect great discredit upon the intelligence of Christians, to say nothing of their piety. If some one who is equal to the task would write a book on Christian economy, the real loss and wastefulness of these indirect methods might be made clear, and Christians might be induced to abandon them.

Wrong Notion of Church Finances

"The popular notion regarding church finances needs reforming. It is based upon false principles of economy, and places the church of Christ in an unworthy light before the world. The credit of the kingdom of heaven has been weakened by subterfuges and shams. Christians have been too careful to distinguish between religion and business, as tho there were some necessary antagonism between the two. Men like to talk about consecrating 'themselves' and their 'time' and their 'talents' to the Lord, but they shudder when the word 'talent' is translated into the modern word 'dollars.' They fancy that the mere thought of money is worldly, and will lower the tone of spirituality. It is a grand mistake. That spirituality which is so easily injured by contact with the world, which must be bottled up and hermetically sealed lest it should spoil in the open air, is a pretty poor article. True spirituality sanctifies whatsoever it touches, by the power of its own purity. Like Christ, it touches even the leper, and, instead of being defiled, imparts pure and healthy life. We have altogether too much religion that is like a balloon,—full of gas, and shooting straight up into the air whenever it is let loose; or, like a soap bubble, beautiful with its rainbow tints, but bursting into a thousand fragments the moment you touch it with anything solid.

"True business principles are not unspiritual; they are helpful in the religious life. Not only would the Church as a whole be benefitted by a well-regu-

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"Examining the Scriptures daily, whether these things were so"

February 20, 1916. Septuagesima Sunday

NOTICE

Sunday-schools of the Indiana District

The Sunday-schools of the Indiana District are requested to pay their annual apportionment to Rev. C. E. Schmidt, 405 Center Hill Ave., Cincinnati, O., who is the financial secretary of the District. Cards stating the amount of the apportionment will be sent out in the near future.

M. Brunner Moore, District secretary.

Helps for a Good Meeting

Rev. Henry Katterjohn

EXTERMINATE THE SALOON

M. Feb. 21. It brings Ruin. Prov. 23: 29—35.
T. Feb. 22. It is Anti-social. Luke 12: 45.
W. Feb. 23. It breeds decay. Isa. 56: 12.
T. Feb. 24. Build the City of God. Rev. 21: 23—27.
F. Feb. 25. Resist the Devil. 1 Pet. 5: 8—11.
S. Feb. 26. Kill the Menace. Exod. 21: 28—36.
Sun., Feb. 27. Topic—Exterminate the Saloon!
Why? How? Hab. 2: 1-14.

Suggestions to the Leader

In dealing with this subject the leader must bear in mind that all sinful agencies come under the ban of God's law. Then do not fail to appeal to the will-power of men. For while organized sin may lead us into temptation, no man can shift the responsibility to such an organization, and say: "I am not to be blamed. The other man led me into sin." In these days when we are so ready to shift our responsibility for ourselves to the other man, and are ready to find excuses for our wrong doing, it is necessary to impress men with this fact that they themselves are responsible for the soul's damnation. God does not condemn any man unless that man is wholly and totally responsible for his spiritual death.

Shall we exact pledges from our young people? That question is a delicate one. It depends on the circumstances and the membership of your society. It is better to guide young people into righteousness by developing inner strength. A well developed sense of right and wrong is an impassable barrier to sin and temptation. It is not necessary to do wrong in order to know the wrong. Make the sense of right-doing so strong that temptation will be repulsed intuitively.

The Topic Presented

We must distinguish between the saloon as an institution, and the saloon as a human agency. The opportunity for doing wrong is present outside of the saloon as an institution. But the institution has been selected as the agency of evil minded persons, because it offered the line of least resistance, and offered the greatest opportunity for attaining selfish ends.

Let us bear in mind that the article of merchandise offered for sale is waste as far as its actual necessity is concerned. Man's physical organism does not need the stimulus of the intoxicant, in fact alcohol destroys the vital tissues, and proves itself destructive to human life.

The influence of the alcohol is such, that by constant use the will-power is weakened, immorality finds easy entrance, our ideals of righteousness are destroyed, and with their destruction the evil passions and desires are aroused. These are like slumbering beasts within us, who are ever straining at the leash, waiting the opportunity to break loose upon society.

The associations developed by this institution are therefore debasing and destructive to human society. The debased and evil-minded, the criminal and libertine, vice and iniquity, these seek this institution as their haunts and dens, from which to prey upon men when the intoxicant has destroyed and weakened the will. Therefore the gambler, the politician, the corrupt deceiving business man, he who lives as a vampire off others, seeks this place as his base of operations. Greed incarnate actuates these men. This greed seeks the destruction of others.

Religion finds no place here. It is an atmosphere where purity fades, as the flower in the hot sun, where religious influences wither ere they are aroused.

We cannot, and dare not, support an institution that as such has proven itself a curse to humanity. It is a curse because it caters only to the baser passions, and seeks to profit thru the evil impulses and weaknesses of others.

If the German government cannot afford to have liquor dispensed to her soldiers in the field, for fear of endangering the nation as such, how can the Church of Jesus Christ sanction the existence of an institution that seeks to destroy the men and women, whom the Church is seeking to save. The governments engaged in this present war have declared that strong drink is their most dangerous foe. It is also the most dangerous foe of our country and our church. But this foe cannot be destroyed except by the personal consecration of the men and women of our churches, and a determined resolution on their part, not to support this great evil. Sin is not the product of an institution, but the product of individual minds and hearts. Resist evil, that means also, support not the saloon and its corrupting agencies.

Some Questions on the Topic

How are the saloons licensed in your State and community?

What does licensing on the part of the State or community involve?

Why are we personally responsible for existing conditions?

How can we aid in removing the sources of evil and temptations?

Some Scripture on the Topic

Gen. 43: 34; Job. 12: 25; Psalm 107: 27; Isa. 28: 1; 34: 7; 51: 21; Hab. 2: 15; Hagg. 1: 6; Rev. 17: 2, 6; 1 Cor. 6: 10.

A Prayer

We pray, our heavenly Father, for the power of the Spirit, that we may at all times discern the evil, in whatever form it may disguise itself. Help us to develop within us the strength to oppose evil and corruption, and fight wrong. May Thy Spirit, the Spirit of Jesus Christ so control our nation and people, that we may seek the welfare of all, encouraging that which upbuilds, but opposing that which destroys character and undermines virtue. May the pure example of our Saviour Jesus Christ inspire us to every sacrifice for the sake of others. Forgive us our sins and trespasses, and may the statue of the full manhood in Jesus Christ assume a more and more definite form. We ask it in Jesus' name. Amen.

The Advanced Bible Lessons

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the First Quarter, 1916

- Lesson 1. Jan. 2. Between the Testaments; Dan. 2: 31—45.
Lesson 2. Jan. 9. The Origin and purpose of the Gospels; John 1: 1—14; Luke 1: 1—4.
Lesson 3. Jan. 16. The Growing Jesus; Luke 2: 40—52.
Lesson 4. Jan. 23. The Voice Crying in the Wilderness; Matt. 3: 1—12.
Lesson 5. Jan. 30. At the Gateway of Service; Matt. 3: 13—17; 4: 1—11; Mark: 9—13.
Lesson 6. Feb. 6. Beginnings in Judea; John 2: 13—25.
Lesson 7. Feb. 13. A Woman Lost in Sin; John 4: 27—30; 39—42.
Lesson 8. Feb. 20. Beginnings in Galilee; Luke 4: 14—31.
Lesson 9. Feb. 27. Teaching with Authority; Matt. 5: 1—16; 7: 28, 29; Luke 6: 20—26.
Lesson 10. Mar. 5. Miracles of Jesus, I; Luke 8: 22—56.
Lesson 11. Mar. 12. Miracles of Jesus, II; John 5: 17—31; 20: 30—31.
Lesson 12. Mar. 19. Parables of Jesus; Matt. 13: 10—17.
Lesson 13. Mar. 26. The Arising Opposition; John 6: 60—71.

Lesson 8. The Beginnings in Galilee

DAILY BIBLE READINGS

- M. Feb. 14. Matt. 14: 3—5. John's Reproof of Herod.
T. Feb. 15. John 4: 46—54. The Nobleman's Son.
W. Feb. 16. Luke 4: 16—30. Rejected in Nazareth.
T. Feb. 17. Matt. 4: 13—17. Removal to Capernaum.
F. Feb. 18. Matt. 4: 18—25. Calling the Disciples.
S. Feb. 19. Mark 1: 21—34. A Day of Miracles.
S. Feb. 20. Mark 1: 35—45. First Preaching Tour in Galilee.

Lesson Key:—"God resisteth the proud, but giveth grace to the humble," 1 Peter 5: 5b.

In Galilee Jesus seems to have been cordially received during His sojourn following the incident at Sychar, and His fame was confirmed by His healing, from Cana, the king's officer's son in Capernaum. Little is recorded of His work, until we find Him again

at the feast of the Passover. The pool of Bethesda, fed by an intermittent spring, was frequented by sick folk, for whom its waters had healing virtues. The healing of the man who had long waited for relief again brought Jesus into conflict with the rulers of His people, who resented His claim of equality with God as blasphemy. The time is not ripe for letting things come to a crisis in Jerusalem, and so Jesus again goes northward, this time to the city of His boyhood. Preaching in the synagog He applies the prophecy of Isaiah 61: 1, 2, to himself and His work. While His words and demeanor charmed His old friends, they could not endure His stern reproof of their unbelief.

Men always like to hear the good things the Gospel of Jesus Christ brings. The preaching of good tidings to the poor; the proclaiming of release to the captives; the recovering of sight to the blind; liberty for them that are bruised, and an acceptable year of the Lord, is very pleasant and attractive. But when it comes to acknowledging the lordship of Jesus, putting their faith in Him as the Son of God and the King of Israel, that is a different matter, because it involves a change of heart, a letting go of things and ideas that have become dear to the old natural man, who is of the earth earthy. The people of Nazareth demanded a sign, such as He had wrought at Cana, or in Capernaum, or Jerusalem, and they become angry when He does not fulfill their wish. In point of fact, however, Jesus is *unable* to perform a sign for them because they are unwilling to believe. Just as Elijah and Elisha performed their greatest signs outside of their own country, where they were not acceptable, so He also is obliged to begin His ministry away from His boyhood home.

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them because they are spiritually judged." Men must be willing to accept the truth before it can be of any use or service to them; you cannot argue with people who do not want to believe. Faith implies an open-mindedness for ideas and things as yet not understood, a readiness to accept a teaching or see a truth. Thus are human hearts prepared for the mysteries of God, and Christ freely unfolds them to all who are willing to see and to be taught, as the case of Nicodemus shows. The first disciples of Christ had confidence in Him even before they knew Him personally, therefore they were able to see His glory. His own townspeople at Nazareth wanted to see signs before they would accept Him as their Lord, therefore He could not reveal His glory to them. Even God Almighty cannot give anything to people who do not want to receive. He never bestows anything against anyone's will.

Perhaps the Jews of Nazareth did not understand what they were doing when they rejected Jesus. To them He was merely "Joseph's son," a man like themselves, whom they had known from His early youth, and whom they all liked as a man. But they saw nothing else than the outward life He had lived among them. But their rejection of His claims were final nevertheless. We are not told that Jesus ever returned to Nazareth again, and if any of His former townsmen ever underwent a change of heart in regard to their attitude toward Him, they were obliged to seek Him at Capernaum. They had their chance of securing His blessings and of becoming famous because of His presence there, but they would not pay the price. It is a dangerous thing to reject Jesus Christ when He invites you to accept Him with all the blessings He brings with Him. The chance may never come again. Keep your heart and mind open for Him and His truth, if He has not already taken possession of it. It costs something to accept Him; but it is worth the sacrifice a thousand times over.

Financing the Kingdom

Continued from Page 6

lated system of economics, but individual Christian lives would be strengthened. May the time soon come when we shall be as practical in religious matters as we are in business. Then we shall do away with all indirect methods, all evasions of duty, and build up our Christian institutions on the only true basis,—that of specie payment."

Why not practice Tithing?

This logically brings us to the proper and practical plan for financing the Kingdom—the only method authorized by the Bible. It is the law that obligates every member of the Church and makes that obliga-

tion one-tenth of his income. You ask me then the all-important question, "Is this law binding to-day?" In reply let me ask you if you can give any safe and sound reason why it is not? You will probably tell me that Christ did not tithe or teach tithing. I know it. Christ did not give one-tenth. Christ gave tenths. When the loving Mary broke the precious alabaster box over His head it was the only thing He ever received that He did not give away. I know the disciples did not give a tenth. They gave ten-tenths. They acknowledged to Christ that they had left all to follow Him. The members of the Early Church did not give a tithe. They gave everything. Three thousand of their own accord sold out their business and disposed of their lands and laid the money at the apostles' feet. Universal liberality was the stumbling stone of Ananias and Sapphira. They couldn't bear to give up quite everything and so they lied about it. The Bible clearly establishes the tithe as the fundamental of Christian giving, and anything more than this as the evidence of Christian liberality.

Take it from another standpoint. The blessings and cursings that accompany the tithe are as much in evidence to-day as they were when the prophet Malachi rebuked the Jews. As a nation the Jews will adhere to the Mosaic law of finance. Despite their natural unpopularity and persecutions, do you find them begging in the same fashion as our Christian churches to promote their institutions? Do not the Jews adequately care for their own? Moreover, what nationality with such overwhelming obstacles against it is so marvellously blessed in its financial investments? Then turn to the West for another example of present prosperity in the Mormon Church. How persistently the Mormon tithers have flourished with all the efforts that have been made to exterminate them. Even a corrupt religion will prosper after it has adopted a correct method for financing its interests!

Take God at His Word

The only place in the Bible where God issues a direct challenge to His people to prove the beneficent result of His promises is recorded in connection with the law of tithing. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." The question is, "have we proved God? Have you and I put this matter to a test? Well, I have. For a long time I gave carelessly and indifferently. I gave nothing and I received nothing. But when I began to give a tithe the Lord started to bless me, and when I began to give more than a tithe the windows of heaven were opened and there was not room to receive the blessings that were showered upon me.

Mr. A. A. Hyde, of Omaha, proved God. He started like a poor man, but in the beginning determined to take God at His word. To-day his annual income is \$100,000, of which he gives God \$90,000 and lives very happily upon the remaining \$10,000. Many other successful business men can give you the same testimony. They have proved conclusively that it is possible to command God with our gifts just as surely as we can command Him with our prayers. On the other hand, many men who have ignored God's plan can testify to business reverses and family failures. The Penalty of cursing operates as fully as the Promise of blessing. "Ye are cursed with a great curse." As Dr. Hall once said, "Let our offerings be in proportion to our incomes, lest the Lord be displeased and make our incomes in proportion to our offerings." "He that soweth sparingly shall reap sparingly, but he that soweth bountifully shall reap bountifully."

Prove God now. Take Him at His word. Acknowledge Him as your business partner. He furnishes the capital. You get nine-tenths of the profit and enjoy giving away His one-tenth fully as much as in spending what is left upon yourself. And if we all bring our tithes into the storehouse there will be meat in God's house and all the problems of financing the Kingdom will be properly and satisfactorily solved.

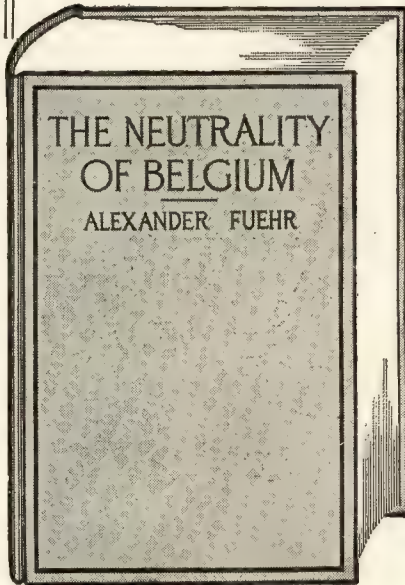
Religious Needs of South America

Continued from Page 4

of the fiber smocks to cover their nakedness. Again, there are the Napo Indians who have pierced the lobes of their ears, and, by inserting coils of bamboo bark, have created holes that are from two to four inches long. Almost all of these Indians are mere savages, living from hunting, fishing, or on the wild fruits they find.

GERMANY Was Legally Justified

in her invasion of Belgium, says Alexander Fuehr in his new book, just issued, **THE NEUTRALITY OF BELGIUM**. Dr. Fuehr has made a thorough and painstaking study of Belgium's status as a neutral nation under International Law, and as a result he sets forth arguments and evidence by which to meet and refute the accusations that have been made against Germany as a violator of the neutrality of Belgium.



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Eden Publishing House,
St. Louis, Mo. Chicago, Ill.

Cross over to the Guianas now, and you will find even in territory belonging to European nations wild Indians who worship the Ceiba tree and place food at the root of such trees nightly. Ghastlier still is the occupation of the Jivaro Indians of Ecuador. They know how to extract from the heads of the enemies—which, like the Dyaks of Borneo, they carry away as trophies—the skull. Somehow, I imagine, they must break the skull into fragments. They do this, however, without destroying the overlying flesh. This they shrink by some process, leaving all hair on the head, until the whole has contracted to the size of a man's fist. During this process they know how to mold the flesh in such a manner that it retains the general semblance of the former being, reduced only in size to a diameter of about four inches. Ghastly, indeed, appear these trophies of an unbridled hatred against their enemies.

Missions to the Indians

Efforts to reach the South American Indians with the Gospel have been few and very far between. The scattered location of the tribes would not have been so detrimental if the efforts had been directed by responsible boards and in a systematic way promising continuance. But the majority of these missions are of a spasmodic character. Two of the stations I know are exceptions. I refer to the work of Rev. Grubb in Paraguay and the successful mission of Rev. Mr. Sadler among the Araucanians in Chol-Chol. These are under the direction of the Society for the Propagation of the Gospel.

People talk of "giving up," when they become Christians, as if they were to be losers, but the promise is of added riches.—*Drummond*.

Blessed is the man who has found his work; let him ask no other blessedness. Know thy work and do it; and work at it like Hercules. One monster there is in the world—the idle man.—*Carlyle*.

BELGIUM WAS NOT NEUTRAL

according to this author, who makes three distinct claims which have not been made thus carefully heretofore for Americans to consider:

- (1) *That Belgium was not neutral territory when the German army invaded it;*
- (2) *That, according to the Law of Nations, the treaty guaranteeing Belgium's neutrality has been void for many years and had been considered so by Great Britain, prior to the war;*
- (3) *That, even if the guarantee treaty had still been in force, International Law fully permitted Germany to invade Belgium under the particular circumstances.*

Treaties, Documents, Legal Authorities, Press Articles and Affidavits are cited to sustain these claims; and to establish the origin and break-down of Belgium's neutrality. With regard to the latter it is declared:

- (a) *That Break-down began with Belgium's annexation of the Congo State, which was "quite incompatible with Belgium's status as a perpetually neutral country."*
- (b) *It continued, when, by secret alliance, the French plan of campaign for 1914 embodied a union of the French, English, and Belgian armies to oppose German forces.*
- (c) *It eventuated in the entrance of French troops upon Belgian soil before any German troops crossed the border into Belgium.*

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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ST. LOUIS, MO., FEBRUARY 17th, 1916

NUMBER 7

The Greatest Mistake

any church can make is to suppose that its greatest need is right in its own midst, and that therefore all its own needs will have to be met before it can concern itself with outside opportunities as presented by the Home and Foreign Mission work. Such a policy is selfishness pure and simple, and selfishness always clog up the channels of blessings that God desires to keep open for us.

To-day heart-hungry men in dark countries are holding out their hands waiting for the Christians in Europe and America to give them the opportunity to know Jesus. They want His saving, cleansing, uplifting life and power; they want the spiritual and material, the temporal and eternal blessings which His Gospel alone can give. The National Missionary Campaign is seeking to arouse the men of America to the wonders of their missionary opportunity, and to induce them to take a practical and active part in missionary work. The responsibility is all the greater at the present time, as the men of the United States are practically the only ones who are in a position to discharge it with any degree of adequacy. The responsibilities respecting the Kingdom which this awful war has laid upon the men of the American churches are such that all the best qualities of all our best men are required to take care of them. It is not a responsibility which a few selected spirits can handle. Every man in every church must be made to realize his share in the world-wide work of our Lord Jesus Christ, and must be ready to give himself and all he has to getting it done in the Lord's own way. It has been the experience of all who have earnestly and prayerfully sought to do the will of the Father in heaven that those who undertake their share of this responsibility in obedience to their Master's Great Commission will experience a richness of heavenly joy and blessing which has seemed unattainable before. There is no better way of bringing these things into every family of every church than the "Every-member Canvass."

We have already called attention to the blessed spiritual and financial results that have followed the introduction of the Every-member Canvass. Some of the essential features of an Every-member Canvass are:

1. *An adequate program of education and preparation.* Nothing short of a month is adequate as to time, and nothing short of the responsibility of the whole Church for the whole world is adequate as to scope. Conferences, prayer meetings, public discourses, letters, and definite missionary information and inspiration are absolutely essential to create the right atmosphere for a successful canvass.

2. *A definite time for the canvass.* Announcement should be made as to the exact time the canvass is to be undertaken and letters sent to each member or family of the church and congregation, requesting the members to be at home when the canvassers call. Under these conditions a proper psychological and spiritual atmosphere will prevail for a successful work.

3. *A trained committee to make the canvass.* Many details must be mastered before the committee undertakes its work. "Suggestions to Leaders in the Every-Member Canvass" (get this at your convention, or from the Laymen's Missionary Movement, 1 Madison Ave., New York City.) and other denominational literature is available for this purpose.

The primary qualification for a successful canvasser, however, is that after having considered all the needs, he himself shall make a subscription worthy of his own ability. No man can ask another to do a

thing with any assurance that he will secure a favorable reply unless he himself has a clear conscience that he is doing his own duty.

4. *Canvassers must take individual interest in those whom they are to see.* There is far more at stake than getting a few dollars subscribed to church budgets. It is a fatal mistake to say, "There is no use going to see Mr. So-and-So. He has not given a cent for years and never comes to church." A trained committee will look upon Mr. So-and-So as one worthy of their earnest prayer and the use of their greatest skill that they may win him back to the church and its work.

5. *Weekly giving.* One of the greatest drawbacks to the work of the church to-day is that we have so far overlooked the fact that *giving is an act of worship.* The Old Testament law was, "None shall appear before the Lord empty." The New Testament teaches, "Upon the first day of the week let each one of you lay by him in store."

Too many churches and individuals have reduced giving to an act of convenience. Not only from the point of view of the spiritual teachings of the Word and the practical business efficiency of the church, but also of the best interests and development of the individual contributor, weekly giving is the most effective plan. As has been clearly demonstrated, it is not impossible, even in the rural districts.

A THOUGHT FOR THE WEEK

Keep your face always toward the sunshine, and the shadows will fall behind you.

—M. B. Whitman.

The President and Congress

It is perhaps too early to state definitely the impression President Wilson's tour has made upon the people of the sections he visited, and it may be that the actual impression—if there was one—will never be fully known. So much may be said, however, that if the country had been really alarmed by the statements made in the President's speeches, such a condition would no doubt have been reflected by the press to a far greater extent than has been the case. While the President was enthusiastically received along the entire route, and especially at the places where he was scheduled to speak, it was notable at nearly all the places that the people who thronged to hear him were not the rank and file of the voters, but good-natured American crowds welcoming the chief executive of the Nation, and giving expression to their patriotism by turning out in the holiday spirit. Altho the President evidently took himself very seriously, there is no indication as yet that the people are following suit. His coming and his utterances created a stir for the time being, but if the American people had been convinced of the need of making a special and immediate effort to follow his advice, that conviction does not yet seem to have found popular expression. A canvass of the House of Representatives taken a few days after the President's return from his tour shows only twenty-four representatives in favor of the President's program for land defense. A majority of the 385 members of the House, practically equally divided between the Republican and the Democratic parties, seemed to favor a federalized National Guard, while 146 (eighty-two of them Democrats) were non-committal. Under the circumstances a favorable report on the continental army scheme by the House committee on military affairs seems out of the question. There seems little doubt that Congress will

vote for substantial increases in the regular army and for the establishment of additional coast defenses, unless Congressmen hear a decided protest from their constituencies against increasing expenditures for military or naval purposes. Republicans, of course, will not want to be found backward in declaring their support of a greater National defense, and will no doubt seek to "save the country" by opposing enormous expenditures to be covered by increased taxation. The administration will seek to impress the people with its wisdom by alarming utterances from time to time on some "grave crisis" with Germany or Austria, in order to be able to make much of its skill and firmness in avoiding a break with these powers. For it must not be forgotten that this is a campaign year, in which the supreme effort of both parties will be directed, not to establishing the highest National ideals, but toward winning the next election. It should be the hope and prayer of all Christian Americans that some man may be given to the people who will clearly define the great moral issues raised by the war and its strain on international relationship, and point the way to higher and better things.

In the meantime some members of Congress seem to be discovering where the real danger for America lies. On Jan 27, while President Wilson was opening his defense of the administration, Congressman Gallivan of Massachusetts bitterly rebuked the administration for its pro-British attitude. After calling attention to the deep-seated, but mischievous and unpatriotic prejudice which makes our newspapers act "as tho it was the one mission of America to save England," by allowing "its columns to be fed by misinformation and news perversions supplied from British 'news' agencies, written by interests antagonistic to American peace and well-being," he flayed the "Lodge-Roosevelt-Choate-Root interpretation of American history that would have us believe that all the fundamental rights we possess are a heritage bequeathed to us by England." "For forty years," he continued, "we enjoyed the blessings of a pure democracy before the effect of this universal application of the rule of the people reached England and brought about the reform of 1832, the first advance of centuries on the part of England toward our democratic ideal. These people who seek to give us any different explanation of the facts of history are not genuine Americans; they are Tories. We have always had them in our history. I do not believe for a moment that America, as we know it to-day, is an offspring of British institutions. I believe she has a character and a genius of her own. Discovered after centuries of life had been granted to the nations of the European Continent, she had the providential promises of a new future. That providence will be secured if we are all truly Americans first—not in any spurious sense, but in the real meaning of the term—conscious of the high vocation to which we have been called as the crusaders of a new era in which the rights of man occupy the foremost place and the peace of the people is put before the pecuniary advantage of a moment."

Congressman Henry of Texas spoke very fervently in support of an embargo on the exportation of arms and ammunition, and the great petition of a million names for such an embargo, presented by the Organization of American Women for Strict Neutrality, has made a tremendous impression. Senator Hitchcock will probably move his embargo as an amendment to an appropriation bill and thus force action. It is said that thirty-eight votes in the Senate are safe for an embargo, while ten others are regarded as favorable. If no efforts are spared to impress enough Senators with the necessity of supporting Mr. Hitchcock a favorable result is almost certain.

The Bread of Life

"Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst," John 6: 35.

It was not easy for the Jews to understand that Jesus was the "bread out of heaven." It had seemed entirely clear that the manna which their fathers ate in the wilderness had come out of heaven. They had never seen or heard of anything like it in Egypt, and still less in barren stretches of the wilderness. Tho the twelve spies told wonderful stories of the fertility of Canaan, they brought no word of manna growing or being found there. It came to them as the result of a divine promise, in a miraculous manner, and they themselves could neither raise it nor improve upon it. Nevertheless, Jesus tells them, altho the manna came from heaven, i. e., as a result of heavenly intervention, it was not *out of heaven*, i. e., of heavenly character. It was of the earth in every essential particular, and was intended to serve only an earthly purpose. Those who ate of it died in the course of time, just as did those who lived on other food. It was merely a symbol of the true bread of God that cometh down out of heaven and giveth life to the world.

This is what Jesus claimed to be, even tho, in contrast to the manna, He had come into the world in the natural way of birth, and not in the spectacular manner in which many Jews expected that their promised Messiah would come. To the superficial and the earthly-minded He was merely Jesus the son of Joseph, whose father and mother they knew, verse 42, and tho He was no doubt very different from all the other men they knew, yet there was nothing supernatural about His coming into the world—as far as they knew—nor about His way of living. The claim that He should have or represent something heavenly or divine seemed untenable. And yet it is just this that Jesus insists on in His argument with those who came to Him because they saw signs, and because they ate of the loaves and were filled. As He develops His idea He goes a step farther and seeks to make His hearers understand that He is not only the true bread out of heaven, but also *the bread of life*. He is not only heavenly and divine in His character—it was conceivable that this alone might not mean much to the world—but that it was true and actual life, strength and growth that He brought, yea, the only true and real life, because He was in actual touch with the One Source of all life, God, the Father in heaven. Everything on earth was either already dead or doomed to death, even down to the food that nourished physical life. Since all the plants and animals that serve as food for us do so only after their death.

Truth in Terms of Life

Jesus Christ, however, is life and being. He did not merely come into the world to teach abstract truths, like Confucius, or Buddha, or Mohammed; He came to bring *life*, so that those who came to him and believed on Him might have life, and have it abundantly. That is why the Word became flesh and dwelt among men. The truth, the righteousness, the love and the mercy of God needed to be put into the human form of life before it could become a power among men. Not even the great sages and prophets of the Old Testament could or did claim to be or even to bring the bread of life, tho they represented the same God and the same truth that Christ came to reveal. They did not come "out of heaven," and all they had to give was example and precept. They were human vessels for God's thoughts, they were instruments and agencies without life and power of their own. Jesus Christ, however, is the bread of life. In Him the Word of God, i. e., the expression of His life and power, which was in the beginning with God, and thru whom all things were made, has become flesh, taken on the likeness of man, in order to live and work among men that they might see His glory and catch the contagion of His life His truth, His righteousness, His love and His mercy.

We know full well how one may read the great dramas of Shakespeare and of Schiller again and again, admire their beauty and even grasp the truths they teach, and yet find no real life in them. But how different all this immediately becomes when we see some great actor express the beauty and the truths the author sought to convey in terms of life, in living words and action! The virtues of the characters stand out more boldly and make a far deeper and more lasting impression, because we see them take

on a living shape, and their vices seem more detestable as they step out upon the earth in human form. It is the contact of life with life which an idea receives by being translated into real life and being that gives it power and makes it an active and effective influence.

That is what Jesus Christ has done. He has made the truth, the righteousness, the love and the mercy of God *live among men* as they had never lived before. What He gave was not merely a mass of precepts or a system of teachings, but a life that gave *human reality and human expression* to the great truths and realities of God. Jesus was not merely an actor reciting a studied part, He was the Author of the divine drama of human salvation living His divinely pure life before men, giving them an insight into His character, His motives, His ideals and His purposes. He attracted men by means of His sincerity, His simplicity and His unswerving devotion to truth and righteousness, a devotion so earnest and so complete that He willingly laid down His life that mankind might be forever ransomed and redeemed from the bondage of falsehood and unrighteousness. By going all the way in His devotion to the Father who sent Him and to His truth and His righteousness He brought into the world a new kind of life, a spirit and a way of living that satisfies the deepest longings and the highest aspirations of man. Those who come to Him will not hunger, even tho outwardly poverty and even starvation may be their lot. Those who believe in Him shall never thirst, even tho their most cherished ambitions may be thwarted or their dearest plans and purposes may be defeated. Having Him, i. e., the inspiration of His life among men, His work for men and His death as the victory over sin and the grave, they can afford to give up and forget whatever else may seem valuable, because the things of earth perish and pass away, but God and truth and righteousness shall live forever.

The Old Hampton Place

BY HILDA RICHMOND

II

SYNOPSIS OF PREVIOUS CHAPTERS. Thomas and Cordelia Hampton, brother and sister, victims of a city boarding-house, receive news of the death of an eccentric old bachelor uncle, supposed to have burned to death in his barn. They attend the funeral and while enjoying the hospitality of a neighbor, become enamored of country life.

"It is nice to be on a farm," said Mr. Gross. "Emily, here, wanted to get up a real stylish supper—dinner she calls it—for you folks because you live in town, but I told her we are only plain country people and not very much on style."

"Why, papa!" said Emily vexed that her father would speak out like this before these strangers. "There are many country people who serve dinner in the evening and don't have anything higgledy-piggledy on the table."

"Well, I'm glad to see a supper—a real supper—like this, said Thomas. "To my thinking it's the most delicious I ever ate. If you had to live in a boarding-house, Miss Gross, you'd be thankful for a higgledy-piggledy supper, if this is one. I'm so tired of the little round of little dishes three times a day I hardly know what to do."

"That's exactly what I tell John and Emily," said Mrs. Gross; "They're both crazy to go to town to work, and I tell them that they're better off on the farm."

It would bankrupt us to buy this much food in a restaurant," laughed Thomas. "Our dream is to find a tiny flat where we can keep house and once in a while enjoy some home cooking."

"But look at the advantages of city life!" said John Gross, a manly looking young fellow of about twenty. "Eating isn't the only thing in the world. Out here everything is deadly dull, while in town something is going on all the time. A fellow can put up with a little unpleasantness in the way of food if things are lively."

"Why don't you start something?" asked Thomas. "It seems to me that there could be things going on in the country as well as in the city. You have pianos, automobiles, plenty of food supplies and everything necessary for good times."

"That's exactly what I've always said!" said Mr. Gross beaming on Thomas. "I've said hundreds of times that the country would be as lively as town if they'd only get at it. Now when I was a boy we had

a baseball nine and spelling matches and husking bees and good times of every sort. I'm sorry to see the good old times fall into decay."

"It's plain to be seen, Mr. Hampton, that you never lived in the country or you'd know it is impossible to start anything," said John Gross quickly. "We've tried it and it has always failed. It is all very well for writers in agricultural papers to call upon the young folks to stay on the farms; the young folks won't do it. They want excitement and good times just as well as city people."

"And even if we did get up little entertainments and parties as the agricultural papers advocate," said Emily, "they wouldn't be like the city good times. Now in the city you can go out any time to hear a good concert or a lecture, can't you?" she appealed to Cordelia.

"Yes, if you have the time and the money," said Cordelia honestly. "I never go out in the evenings—except to church services on Sunday night. In the first place I cannot afford to pay one or two dollars for a ticket to a good concert, and I do not care to go to cheap ones, and then I cannot afford the time. The last great singer who gave a concert in our city charged from one dollar up for seats, and the concert began at nine in the evening. For a girl who must do her mending and studying and pressing and part of her washing out of hours there is no time to start out at bedtime to a concert and get home about midnight."

"If you had to live here in winter and have nothing going on I imagine you'd welcome some cheap concerts and even the moving picture shows," said John Gross. "I'll tell you what to do. Take possession of your uncle's place and live here this winter. Then you can see for yourselves how dull things are. I'll venture to say that before December was ended you'd both be back in town and you'd think that boarding-house was the nicest place you ever saw because it was in the midst of good times and excitement."

"I've been thinking that perhaps we will stay here this winter," said Thomas slowly. "If we can possibly manage to make our living expenses I think it would be well to try the experiment."

"O, Thomas!" cried Cordelia with real dismay in her voice. "Have you been thinking about that? I couldn't possibly exist in that gloomy, lonely old house. Please! Please don't set your heart on keeping me in that horrible place."

"And I don't blame you!" said John and Emily sympathetically.

"She's tired and overwrought by all that has happened to-day," said Mrs. Gross soothingly. "Come with me, Cordelia, and help feed the chickens. You must go to bed early tonight and to-morrow everything will look quite different."

Cordelia, quite worn out by the exciting events of the day before, slept late next morning, but Thomas was out almost at daybreak. He had worked out a little scheme before going to bed and he wanted to try how it would do. Mrs. Gross made him wait for breakfast as he was slipping quietly out of the house, but in less than half an hour he was on his way to the Hampton place.

"Nine o'clock!" cried Cordelia as she entered the cheery kitchen. "Why didn't you call me? I'm sorry to have overslept. Please, please, don't go to a bit of trouble for me. I can wait until dinner time," she added hastily as she saw Mrs. Gross draw the kettle forward and punch up the fire. "Thomas wanted me to go over to the house with him to look around, as we must get back to the city. The people we work for only gave us two or three days off."

"Well, eat your breakfast and then we'll walk over to the house," said Mrs. Gross, who thought she knew what Thomas' secret was. "You'll need something hot before dinner time."

Cordelia was sure she had never eaten such a delicious breakfast as the one spread on a newspaper on a corner of the kitchen table. She begged to stay with them, so they allowed her to put down a clean paper and help with the little meal. The soft-boiled egg, the good bread and butter, the cereal and cream and the dish of pink plums stewed that morning for canning and hastily dipped from the kettle seemed a breakfast fit for a king. One pretext and another delayed them and finally Mrs. Gross slipped the roast into the oven and said they would walk over to the Hampton house.

"Why! What on earth has happened? Are there

fairies?" cried Cordelia as she entered the yard. "This isn't the same place."

But it was, and she was forced to admit it as she looked the house over carefully. Thomas had made good use of his time, and the unsightly lilac and snowball bushes were trimmed and the brush piled up in a huge heap back of the barn. The masses of weeds and briars had been cut down and the two evergreen trees that scraped back and forth on the house with a weird noise were cut down and chopped to pieces. It was hard work for arms unused to such tasks, but Thomas was working for a purpose and he left no stone unturned to accomplish it.

"I haven't been in the house, Sis," he panted. "Been waiting for you. It will do me good to rest a little."

The morning sunshine was streaming on the old house in a way that was entirely foreign to it, and it really did not look so forlorn as the night before. Thomas hurried on ahead to open the windows and shutters as Mrs. Gross detained Cordelia to see the view of the river thru the open space just made by the new proprietor, so that a flood of sunshine and fresh air was there ahead of her as she entered the old house.

"What quaint old furniture!" she exclaimed as she entered the musty parlor. "Isn't that table a dear?"

The parlor furniture would have delighted an antiquarian, for it dated back at least a hundred years, and possibly many more. The slippery hair cloth, the ponderous high boy, the old time pictures and the ancient chairs must have been inherited by Richard Hampton, tho the young people had no knowledge that such a thing was true. The old-fashioned bookcase was filled with medical works of generations back, so they imagined that their great uncle must have come into possession of the family effects.

"Mrs. Gross, what was it that made Uncle Richard—different?" asked Cordelia as they stood looking at the old-time furniture.

"I don't know," said the lady. "I've heard all sorts of things, but nothing that I am sure of. Some say a girl refused to marry him and others that the young lady he expected to marry died, but those are only samples of the tales told about him. Some say he never was just right, and others that he felt he was cheated when the property was divided. I don't think anybody knows at all. It always was a mystery. He would not neighbor with any of us and liked to be alone, so year after year he shut himself in more and went out less. Once in a while he would go to Cleveland or Cincinnati on business, we've heard, but people tell all sorts of stories."

It was evident that the parlor and parlor bedroom were little disturbed when Richard Hampton occupied the house, for they were in fairly good order, tho snowed under with dust. The living room, if such it could be called, was strewn with clothes, books, papers, cooking utensils, old shoes and a thousand and one things that progressive house-keepers would have cast on the ash heap years before. It was evidently a workshop as well as a living-room, for a cobbler's outfit reposed on the table beside the coffee pot, and a kit of tools for mending harness was partly shoved under the disorderly bed. The kitchen was in still worse confusion, and the pantry hopeless from the standpoint of a thrifty housewife. There were supplies in paper bags, little quantities of each as tho bought by a miserly person, a few tins of baked beans bought in a grocery at some time, crackers nibbled by mice and a few sunburned potatoes covered with dirt, as tho they had been dug a day at a time instead of stored there for winter. Everything was cluttered and dirty and musty and to the three ladies looking at the supplies and utensils, everything seemed worthless.

"Let's begin carting things to the junk pile," said Thomas briskly. "I've found some old baskets and in a jiffy we'll have these things where they belong."

"Do you suppose—it doesn't seem right to touch things that are not ours—that is—" began Cordelia hesitatingly.

"That's all right, Sis. After you went to bed last night Mr. Gross took me to town to consult a lawyer. He says take possession at once. We are the only heirs, you know."

"But it doesn't seem quite fair," went on Cordelia timidly. "Maybe Uncle Richard wouldn't want us to have it."

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Bread

BY HERALD ALEXANDER LAVELY

Thru barren waste my soul had traveled far,
And fed on husks, the best the world could give,
When in her Father's house were boundless stores
Of bread, to cheer the yearning hearts of earth.
But still to satisfy my soul, the world
Held out a thousand lures, and called them bread,
And showed the kingdoms vast I should possess
If at her feet I blindly down should fall
And fealty swear unto the lusts of life.

Then came a voice: "I am the Bread of Life!
All other bread shall perish in its use
And leave the soul unequal in the wage
Of warfare with the hosts of sin and death."

And yet the multitude rush wildly on,
Unfed—a lean and hungry, starving throng,
Intent on gaining that which is not bread,
When from the Father's hand they might receive
A royal, ample, joyful, endless feast!

Humble Ministries of Life

Life cannot be maintained without ministry, and the ministry in general divides up practically into any number of smaller ministries. Nothing can be done all at once—many things have to be done all the time. It is given to few people to pose as the great leaders or potentates of history—most good souls have to be faithful in a few things, and serve as philanthropists in what are often called petty ways.

It is a mistake, however, to regard a small thing as a petty thing. A tiny bit of effort or sacrifice is not insignificant. There are no trifles when it comes to work in the Kingdom of God. The world may waste its values by the wholesale, but Christianity gathers up the fragments that remain that nothing may be lost. The law of parsimony governs the religious life as well as philosophy, leading believers to do things in the simplest way for the grandest motives.

In the kingdom of God, whatever some theorists may think on the subject, there exist differences of position, rank and duty. The apostles, for example, occupied and do occupy a position in that Kingdom which is unique, and to which not even the noblest modern missionaries can aspire. One star differeth from another star in magnitude as well as in glory. The recognition of this fact of differences of rank and station in the kingdom of heaven—a truth which the sons of Zebedee dimly perceived and which they sought to misapply—need cause no heart-burnings nor jealousies, when it is remembered that God setteth up one and putteth down another, and that such differences do not depend on accidental or arbitrary differences, as in earthly societies, but are essentially moral distinctions, so that any one man is not defrauded of honor by reason of the praise that goes to any other soul, but, according to his own type, is at liberty to develop, by help of the grace of God, the noblest sort of destiny for himself.

When, therefore, we speak of humble ministries in life, we recognize the fact that not all men can do the great and conspicuous work of apostles or leaders of world-wide fame, while all may, according to their station in life, improve a vast number of smaller opportunities to the glory of God, and their own upbuilding in righteousness and gaining ultimately of spiritual fame. God has His eye all the while on the humbler worker in His Kingdom, and is not slow to mark and bless his faithful activities. The humbleness of the work is, after all, generally, but the world's estimate in the case, for such adjectives as "small" and "humble" have little relevancy as the angels look at and appraise men's tasks. The biggest thing that any man can do at any particular time is to fulfill the duty just then set him by the Lord, even if it be stitching on tent-cloth, and he could do no more glorious thing then and there if he were to stand forth and preach before imperial Caesar. It is the duty that gives the distinction.

While, then, it is well for young people to be ambitious, so long as they covet earnestly the best things, an inordinate desire to do some wonderful thing and to achieve a world-wide fame is not in itself commendable. If the aims are really high, and if the heart is set on doing God's will, the fame will

come quickly enough, provided it is deserved, or, if it is denied in this world to the anonymous worker, will be given in large measure in the world to come. Some of Paul's helpers were of this unknown class—unknown, that is, to their contemporaries, but all the while commended by the Lord who kept careful watch on all their daily sacrifices and humble ministries in His name. To achieve fame for one's self is ignoble—to live worthy of fame is the proper end to be kept in view. It is after all, of comparatively little importance whether men mark what we do or not, for if the Master praised, what are men?

Many of the judgments of this world are sure to be reversed or largely corrected in the next. Men look with perverted feelings, envious eyes, and disordered perspective on the work of their fellows, esteeming their own handiwork to be most excellent, and their own rank very exalted, whereas it is often the other man who is doing the best service for the cause of Jesus Christ, and building most solidly on the foundation of His Word. We really cannot judge one another very well, anyhow, and would best leave such appraisements to the Judge of all the earth, who will certainly do right, careful to serve the Master ourselves with loving zeal and entire forgetfulness of our own interest, and ready to give our brother all praise when, tho the world regards him not, he is found doing his little task in a great spirit, with a high and heavenly aim.—*The Observer*.

True Americanism

For what is true Americanism, and where does it reside? Not on the tongue, nor in the clothes, nor in racial inheritance, or transient forms. True Americanism is this:

To believe that the inalienable rights of man to life, liberty and the pursuit of happiness are given by God. To believe that any form of power that tramples on these rights is unjust. To believe that taxation without representation is tyranny; that government must rest upon the consent of the governed, and that the people should choose their own rulers. To believe that freedom must be safeguarded by law and order, and that the end of freedom is fair play for all. To believe not in a forced equality of conditions and estates, but in a true equalization of burdens, privileges and opportunities. To believe that the selfish interests of persons, classes and sections must be subordinated to the welfare of the commonwealth. To believe that union is as much a human necessity as liberty is a divine gift. To believe, not that all people are good, but that the way to make them better is to trust the whole people. To believe that a free state should offer an asylum to the oppressed, and an example of virtue, sobriety and fair dealing to all nations. To believe that for the existence and perpetuity of such a state a man should be willing to give his whole service, in property, in labor and in life.—*Henry van Dyke*.

Aiming High

Former Congressman "Private John" Allen enjoys telling of a unique character near his home known as "Jasp" White.

"Jasp" had lived in single blessedness a good many years, but finally in the evening of his life he married, and in due time an heir was born to him. The day after this momentous event Mr. Allen met "Jasp" in the street.

"I understand, 'Jasp'" said the Congressman, "that you've a fine baby boy up at your place. Have you decided on his name?"

"Yes, suh," chuckled "Jasp"; "we've already decided on a name."

"What's it to be?"

"Jasp" traced one toe reflectively in a semicircle before him. "You know, suh," he said finally, "I's allus been a pow'ful han' fer dem Scripture folks, an' so I's decided t' name de kid after some o' dem big officers what de Bible talks 'bout. I's settled on de name Beelzebub."

"Beelzebub!"

"Yes, suh, dat's de name!" announced "Jasp" in a tone betokening finality. "Beelzebub's a mighty fine name, suh. It shore looks like I's aspirin' pow'ful high, but I figgers dat boy'll shorely do credit to his namesake!"

Denominational

To the Brotherhoods of the Indiana District Federation

Now that the work-season is with us again, may we remind you of a number of things that require our attention.

In the first place, let us remember the constitutional amendment adopted by the 1915 convention, calling for an annual per capita tax of fifteen cents, to be paid our treasurer, for each year of membership in the Federation.

Then, by means of a thoro-going discussion, let us endeavor to gain a clear understanding whether it be the desire of the various Brotherhoods to hold our Brotherhood Convention separate from the District Conference. This matter must be decided at the 1916 meeting.

In reference to the 1916 meeting, let us consider that the District Convention can be no greater than our preparations for it.

Send good live men as delegates. Talk Convention during the months ahead. Let us make our Brotherhood movement a telling factor in our modern life by putting the Brotherhood spirit into universal practice.

Very fraternally yours,

J. N. Pfeiffer, Pres.

A. V. Ireland, Sec'y.

St. Louis Brotherhoods Observe First Anniversary

If the Brotherhood cause is going forward in all parts of the Synod in the way in which progress has been made in St. Louis during the past year, the movement will soon have won a strong and permanent influence in the affairs of the Church. It is not quite a year ago that we chronicled the first union Brotherhood service held in St. Louis on Feb. 14th, 1915, at Bethel Church, attended by upwards of 300 men representing the Brotherhoods of eight churches. On the evening of January 16th, 1916, the organization observed the first anniversary at St. Paul's Church, with Brotherhoods of fourteen churches on their roster, the number of constituent Brotherhoods thus having nearly doubled. The bitterly cold night, perhaps the coldest of the entire season, cut down the attendance considerably, but the enthusiasm of those who did attend made up the deficiency in numbers. Pastor Th. Oberhellmann of Friedens Church preached the annual sermon, and Dr. W. F. Simon of Jesus Church installed the officers for the ensuing year, all of the former officers being re-elected.

Parts of the report of the president, Mr. E. W. Meyer, being more of the nature of a message than a report, as the word is usually understood, are of more than local importance and deserve wider circulation.

"In reviewing the labors of our local Federation during the fiscal year just passed, which have been so forcibly brought to our attention again by the reports of your Secretary and Treasurer, let us tarry long enough at the very first milestone in the existence of our federated activities to 'give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.'

"It can hardly be successfully disputed that recent years have seen a great increase of religious interest on the part of men. Statistics of all churches indicate this. Census reports and numerical tests of various kinds are added evidence. Even ordinary observation confirms the fact. We have all reasons to be thankful that in our own beloved Evangelical Church we have made forward strides in re-claiming our men, and that—locally—we have attained much that was beyond our expectations a year ago. There is good reason to rejoice in the new and more definite and effective relations of men to the Church and to the cause and work of Christ as represented in His Church, thru which He is working out His will and purpose in the world. Men are coming to have a profound realization of this truth, and with it a sense of the personal responsibility which rests upon them as members of the Lord's body. They begin to see that they have a personal obligation to co-operate in the divine work for their own salvation. Men are coming more fully to realize also that they actually and effectually are in great part their brother's keepers, but that in many instances they are keeping their brothers out of the Kingdom of God, instead of keeping them out of the power and doom of the devil.

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"Other Sheep I Have"

The Need of more Workers is the Burden of Missionaries' Letters. The Indian Press largely hostile to German Work. The Effect of the War on Christian Work

This and That from the Field

No doubt our regular readers of the articles on India in the Herald have often had our brethren Jost in mind, and the mail we receive from the other side deals considerably with them. Miss Kettler, who spent several days with them speaks with the greatest respect and appreciation of Brother Jost and his wife. Now, that they have been compelled to leave she marks: "I am doubly grateful for the opportunity I had and am convinced that their departure will cause a great void in our immediate circle. The time I could spend with them will always prove a blessing to me, as they are people of a childlike faith and unbounded trust in the Lord."



A School and Church Building in one of the smaller villages

Pastor Koenig who was intimately connected with their work in Chandkuri speaks in high terms of them. "When we had to say good-bye to them it was with a heavy heart, as we do not know when we will ever see each other again. The officials treated the travelers in a very accommodating manner. Yesterday we received a letter from Pastor Jost in which he stated that they were all quite well. They had met many friends on the steamer 'Golconda'. According to the papers there are about 350 foreigners who are now on their way back home. We understand that the trip will be made around Cape Horn, so it will take some time for them to arrive safely in their home port. May they get there safely."

Considering the present situation it will be of double interest to know that another missionary has expressed himself regarding the requirements in the mission field. Pastor Stoll makes reference to the inquiry regarding additional workers as follows: I am in favor of a greater number of stations. Instead of placing two people at a station which has not sufficient work for them, I would favor more stations closely together. For instance, instead of placing two men at Sakti, the second man should be stationed at Chandkuri. Instead of having two men at Mahasamudra it would serve a better purpose, according to my opinion, to create another station, say beyond Rajim, not too far from Mahasamudra. And instead of having another man at Bismampur, it might prove advantageous to place him at Singa, ten miles away. Owing to the asylum, Chandkuri should have two men, and Raipur three, on account of the school, for catechists and the high school. One man should suffice for Parsabhadar. But under this arrangement we would need five additional men within the next five years, besides two more men as substitutes, in case of a furlough to be granted one of the others. But the main thing is: We need, not only more men, but also more stations. Naturally the founding of out-stations would be included in this arrangement, and the catechist school would have to arrange for the workers for these. Our field can only be worked properly by a corresponding increase in the number of stations and out-stations.

P. A. M. GES. Tr.

Apparently our brethren would not permit the transfer of Pastor Seybold from Raipur, as his splendid work at the high school required his further presence. Unfortunately Pastor Koenig must now do did work at the high school required his further presence. Unfortunately Pastor Koenig must now dostitute for Pastor Jost and his wife could be spared. In a letter to a friend he says: "I am now all alone here in Chandkuri. You may imagine what that means. All I can do is hold what we have, as far as it is possible for me to do this. As a rule I spend my forenoons at the asylum for lepers and work at the station in the afternoon. Other work, such as correspondence, I must try to sandwich in somewhere and somehow. Our only hope is that our distant brethren may soon be permitted to return and that this terrible war will soon come to an end. Will we never obtain any reinforcement? I am daily becoming more and more convinced that we should have a larger force of foreign laborers to take care of the existing positions and to formulate plans as to further detail work and its execution. Our native force needs a much more thoro preparation and education. Until we obtain this we must stand still. Use all your influence to obtain for us additional workers. In the asylum we now have 425 lepers and sixty untainted children. Fortunately I can begin to erect the two

new wards for women, and one for boys, similar to the one erected for the girls. In Lurkia I was able to erect a school from monies saved on other things. Other places ought to be looked after oftener. Oh, if I could only get someone to bring order and efficiency into our work."

PAM. GES. Tr.

German Missionaries in India

No change of opinion has been noted among the Anglo-Indians, and new discoveries for the enlightenment of the natives are of daily occurrence, reports the *Basel Missions Magazin*. The *Christian Patriot* relates the following progress in the line of their research work "According to Sergi, who is a noted authority, the German people are originally of African origin. Bopp and others have erroneously consigned the Germans to the Aryan race. The Germans came to Europe as a race of barbarous conquerors and destroyed a higher civilization than their own. This invasion can be compared to that of the Huns who invaded the Roman empire, coming from German plains." This becomes quite confusing when viewed from a biblical standpoint. This same organ is delighted over the prospects of the formation of a European parliament, excluding Germany, as a result of the present war. Such an institution would be the fulfillment of the "ten-king-federation" of which Baxter (1615-1691) dreamt, altho he did not exclude Germany. The number of kingdoms has long been determined upon, but now the realization is at hand and the group of states comes into actual view. Such an explanation of the Gospel is not entirely new. This selected people already possesses the "gates of the enemy" and has in mind Gibraltar, Port Said, Aden, etc. Otherwise the expression of this Anglo-Indian press appears to be somewhat modified, the same as that of the home country, especially as it merely reflects the opinion of their home papers. The *Christian Patriot* even refers quite sympathetically to the expulsion of the German missionaries, but is under the impression that they do not sympathize with, but rather deplore the ambitious aspirations of their country's military party. They even praise our missionary activities. This progressive organ of the native Christians in Madras

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St. Louis Brotherhoods' first Anniversary

Continued from Page 4
Men anxious for the Fray

"Why is the Brotherhood movement gripping the hearts of our men as never before? Because they are discovering, and the fact is attractive to them, that Christianity means a fight, that its object is war. Jesus Christ will never be made King by waving banners, by rallying cries, or by singing Coronation. Battles must be waged against the devil: there must be mighty conflicts with sin, and magnificent and costly victories must be won over the powers which enthrall men and keep them from serving Christ. The warfare of Christianity is one of love, and not of slaughter; no less on that account does it require courage, ability and devotion. Many will yet lay down their lives for it, and many more will pledge their lives at the very altars of our Evangelical Church. It is the King's cause, and will triumph.

"The problem of Christian Brotherhood is a problem of recruiting for Christ. Therefore the first business of the Church is to bring Christ and men together. To this end causes of indifference to religion are being studied with a view to a better understanding of condition and forces which keep men out of the Church and out of the reach of the Gospel. The remark of male conceit that men are more intellectual than women, and so are slower to yield to the mysteries of faith, does not explain it; for college records do not warrant the claim of man's superiority. The charge of lack of masculinity in the pulpit, which is so often heard in Anglo-American circles, is absolutely out of place in any Church of German stock—Evangelical or otherwise—for the sturdy array of our clergy proves it thus. Many thoughtful persons find the answer to their quest concerning the absence of large numbers of men from the Church in the greater temptations than those of woman to which they are subjected from boyhood, in the absorptions of business in an age of closest competition, in the aggressiveness of substitutes for Christian Brotherhood such as clubs, lodges and secular societies, in the inconsistencies of men in the Church whose lives, as they daily witness them, are patterned after the philosophy that a good tree may have crooked roots, in the alleged necessity for the practice of anti-Christian principles in trade and in the professions. Probably some or more of these ideas may furnish illumination to those who think upon this subject, but experience teaches that despite all criticism and restraints the Church gets men when the men of the Church combine and go after them. 'Go ye,' is the divinely appointed method of evangelism, and church Brotherhoods will always find that obedience to the divine calling of personal evangelism is the effective means of adding to their own membership and to the number of the servants of Christ. . . .

Co-operation an Essential

"After all, the Evangelical Brotherhood in the local congregation, in the local or District federation, or nationally, will succeed or fail in proportion as the spirit of loyal co-operation prevails. There must be a co-operative spirit existing between the officers and committees; between the officers and pastor; between the members and pastor, and between the local societies and the different Federations. Without it is failure, with it success. Could you imagine anything more devoid of good judgment than an army of men that did not obey the orders of the commanders—that did not co-operate and were not in sympathy one with the other? The outcome would be ruin and a lost cause. Just so in Brotherhood work. We must feel that governing spirit of the greatest Brotherhood Man that ever lived—Jesus; we must have but one ideal and purpose and that to have His Kingdom come on earth as in heaven.

"Most important of all is the co-operation with God thru prayer. Don't think that you can carry on His work without the help and guidance He is so willing to give. It is, indeed, an inspiring sight to find a man, to find an officer, to find a committee, to find a Brotherhood that really and truly co-operates with God and with each other.

"Men, let's grasp the meaning of Brotherhood co-operation more and more. Let's get into that fuller life of the greater Brotherhood that means every man his brother's keeper; every man in every congregation working with and for every other man; and all the men workers together with God for His kingdom. This is real Brotherhood. To attain this we must, first of all, go back to the good book, the Bible, must

settle down to a diligent and systematic study of the Word of God. Every Brotherhood man a worker in the Sunday-school or a member of a Brotherhood Bible Class, must be our slogan. In no other way will we be able to demonstrate to the coming generation what Christianity in earnest means. Thus only the ranks of our Brotherhoods will be filled anew and anew by our boys, as they grow up into manhood, and the problem of the man outside the Church will be solved. . . .

"If we, individually, will do our part in the subordinate Brotherhoods, the Federations, locally, in the Districts and nationally, will work out their own destiny. By the grace of God and with wise council prevailing the vision of uniform, concerted action will dawn upon these federated bodies, so that as a mighty host and powerful unit the best energies of all Evangelical Brotherhoods will be enlisted and concentrated for the common good of our Evangelical Synod of North America."

The secretary's report outlines some of the notable achievements of the year: the banner union service during the District conference on April 30th, which served as an object lesson of Brotherhood possibilities to the pastors and laymen of the District; the union service at St. Peter's Church, preparatory to the Evan-

gelical Jubilee on Sept. 26, and the great Brotherhood banquet on Oct. 20 at Frieden's Hall, and the union Reformation service (the usual Reformation service at the Odeon having been omitted by the "Evangelischer Verein" because of the proximity of the Jubilee), at St. John's Church on Nov. 7, with the offering of \$100 for Eden Seminary.

The work of the Federation is in the hands of an executive committee, comprising the pastor and two delegates from each affiliated Brotherhood. Business is transacted by means of various committees, a labor bureau, a speaker's bureau, and a committee on social service. A monthly publication, *The Pilot*, appears in the interest of Brotherhood work. The first reports of the fourteen brotherhoods showed a membership of 553, the December 1915 report shows a total of 649, or a gain of nearly 100 during the year. All Brotherhoods hold monthly meetings; eleven have monthly dues, three only voluntary contributions. According to the reports the receipts of all the Brotherhoods totaled \$989.43, which with two not reporting brings the receipts well over the \$1,000 mark.

The receipts of the St. Louis Federation during the first year of its existence amounted to \$553.44, and the disbursements to \$484.69, leaving a cash balance of \$68.75.

CONCERTED ACTION IN THE BROTHERHOOD

Our Responsibility toward God for the Use of earthly Possessions. Christian Stewardship alone can solve the financial Problems of the Church

II

Something is bound to happen in the life of any man with a strong and active spiritual life fed and energized thru regular and intelligent Bible study. Wherever the life of Jesus Christ takes root it inevitably regenerates and transforms the entire life and with it the whole view-point. To the same extent as Jesus Christ becomes the center of one's life and being, everything else retires into the background and we begin to place a different view and estimate on the things of earth. The standard of value for the things of earth is money, and the words of St. Paul, "The love of money is a root of all kinds of evil," 1 Tim. 6: 10, possess a deep and far-reaching truth. It is the *wrong* attitude toward money, the love of it that seeks it for its own sake, that becomes the root of all kinds of evil; the *right* attitude, the use of money *according to the will of God*, produces only the best and most blessed results. And just as the natural man, accustomed to seek money for what *it will get for him*, is led into a temptation and a snare, and many foolish and hurtful lusts, only to pierce himself thru with many sorrows, so the spiritual man, using money for what *he can do with it for God and His kingdom*, becomes a blessing to others and reaps blessings for himself.

Stewards, not Owners

The natural attitude of the true Christian toward money and toward all the other things of earth is that of stewardship. The things of earth are not to be considered absolutely our own, since it is God who created the materials that make them valuable, who has given us skill and strength to make them usable for our purposes, and the opportunities to make use of them for the best advantage, both to ourselves and those about us. In view of the fact that no man can create values, and that all values that may come into our possession must in course of time be relinquished and passed on to others, no man has a right to claim any earthly possessions as absolutely his own. With all the labor and perseverance any one may bring to bear upon his earthly task, he can merely *increase* values by means of faculties that have come to him without any effort or merit of his own. Christians should know better than others that it is God to whom the earth and the fulness thereof belongs, and who giveth us richly all things to enjoy, and that therefore that which has come into our possession, whether faculties of mind or strength of body, or earthly possessions of any kind, is something that has been turned over to us for a certain time only that we may use it for the benefit of the Owner, who has the unquestioned right to *require an accounting at any time*. It is in the light of this fact that Jesus calls the Christian a *steward* in the parable of the unrighteous steward, Luke 16: 1-13, where it is especially the diligence and wisdom with which the un-

righteous steward manages to make friends with the "mammon of unrighteousness" that is commended; and in the parable of the talents, Matt. 25: 14-30, the servants are rewarded *according to the use* they have made of their talents. What condemned the servant who had received only one talent was not the smallness of the amount entrusted to him, but the *selfish* and *unfaithful use* he had made of it.

This idea of Christian stewardship will appeal to the man whose heart is filled with a personal devotion and loyalty toward Jesus Christ as the most natural thing in the world. The men in Evangelical Brotherhoods who have come to realize and accept the full lordship of Jesus Christ can hardly help acquiring such a deep and powerful enthusiasm for Him and their Church that it must reach down into their pocket-books, and we feel quite safe in saying that the use a man makes of his pocket-book in connection with his religion is a very good test of his spiritual life. When God takes hold of a man, *and the man lets God have His way*—He takes hold of the whole man, head, heart, hands and feet, and the man who tries to keep his pocket-book away from God has about as much consecration to God as Ananias had, who tried to fool God with a part of himself, instead of giving all. And the only thing he was fit for was to be carried out and buried. The Evangelical Brotherhood wants men who are ready to devote *all of themselves* to their Lord and His kingdom; men who think enough of their God and their Church to consecrate not only their hearts but also their pocket-books to Him; men who realize that they are dishonoring God by giving Him just as little of their earthly possessions as possible. The men who have caught the spirit of the Evangelical Brotherhood are those who have come to understand that *all they have belongs to God*, and that they are unfaithful stewards as long as they try to keep as much as they can for themselves, and who are therefore ready to do their full duty by loyally and liberally supporting their local church and the whole work of the kingdom of Jesus Christ on earth.

Putting Stewardship into Practice

Such a type of men will see to it that the congregation with which they are affiliated has all the money it needs to carry on its work effectively: that the pastor receives a salary befitting the position he holds in the church and the services that are expected of him; that ample and well appointed quarters are provided for the use of the Sunday-school and the various societies; that the church building is kept in good condition and repair; that all obligations are met promptly, and that there is no need of resorting to bazars, fairs, suppers, entertainments or any questionable means of raising the needed funds for the church. There is no getting around the fact that it is a shame

for any church if the pastor receives a salary that is barely sufficient to keep himself and his family out of want. Pastors cannot do their best work for the spiritual welfare of their church if they are continually harrassed by anxiety as to where the money to feed and clothe their family is to come from, a cause of anxiety which is all the greater as they are expected to be rather above the average member of the church in their standard of living. In these days of high and constantly rising prices no self-respecting church in the city or in the country that expects its pastor to do effective spiritual work should think of paying him less than \$1,000 in addition to the free use of a residence. Pastors are only human, and want to do all they can to provide for the present and future needs of their family, and the pastor who receives an insufficient salary is tempted to seek other ways of earning money and thus neglecting his regular work, or he will seek some other church that pays him a better living. There is plenty of occasion for self-denial and self-sacrificing effort in the work of the ministry without imposing additional and unwarranted burdens upon those who have given their lives to the service of Christ and His kingdom.

The church that would win the respect of the community and do its work in the manner called for by the conditions and needs of to-day, must provide ample and well-appointed quarters suitable for the various purposes of the organization which the church needs. There must be well-equipped and well lighted Sunday-school rooms to accommodate all the various grades and classes, together with everything in the way of a library or other apparatus that the school needs. The rooms for the meetings of the societies should be of such a character as to make them attractive and pleasant for those who are expected to meet there, and in providing these rooms the interests of all the members of the church, boys and girls,

young men and women, and the adult members should be considered. Buildings kept in good condition and repair not only last longer and are therefore more economical in the long run, but their appearance also is a most valuable asset to the church and the community. People will be more ready to visit a well-built and a well-kept church than one that is allowed to run down, or is temporarily patched up here and there because the money to do the work well is not available. The community will also take pride in a church building that is neat and well cared for, and will be ready to support it in its work. The church that always meets its obligations promptly and raises the money for this purpose in a direct and a business-like manner, without any entertainment or side-show features, will stand a far greater chance of serving the neighborhood and the Kingdom, increasing its prestige and commanding the respect of the community than that which is constantly obliged to go begging from outsiders in order to eke out a precarious existence.

Naturally the members of the Brotherhood are already bearing the lion's share of all these burdens, but all these things are so many opportunities for Christian men to show their devotion and loyalty to Jesus Christ that the Brotherhood should make it its business to educate its members to still greater efforts in this direction by stimulating a greater participation in these things from year to year. No matter how much our men are already doing in this direction, there are few members of any Brotherhood, we believe, who could not do a little more this year than they did last year. And the fact of their Christian stewardship makes a larger participation in the financial efforts of their church not only a profitable investment for their own spiritual welfare and that of their children, and the community in which they live, but true and abiding evidence of their personal devotion to Jesus Christ and His work on earth.

RELIGIOUS NEEDS OF SOUTH AMERICA

Altho the Students are practically the only Hope of better Things for South America they are sadly neglected. Latin American Students in the United States should see only the best Characteristics of American Christianity

III

A Remarkable Conversion

But some others, conducted by men and women of deep piety and unquestioned consecration, are of a very doubtful value because of their lack of backing. One had a very remarkable beginning. Antonio Chiriotti, an Italian, lived in California and owned a flour mill. He was a widower and childless, a prosperous man and, of course, held to the Roman Catholic faith. One day a Danish Bible colporteur offered him a copy of the Scriptures. He did not want to buy. But the colporteur pressed his wares and, really so as to get rid of the man, Chiriotti bought a copy. "So, now you can go on," said he to the colporteur, when, to his surprise, that man said: "No, sir, now my real work begins. You have no idea how to handle the Bible, nor how to get the best out of her." So he took a copy and made Chiriotti open with him at the same passage. He turned to a prophecy and then to its fulfillment. Chiriotti told me that the colporteur remained three hours at this first visit. A dive of three hours into "The Book Charming" will set any man to know more about it, and so our Italian friend began to study for himself and, finally, was soundly and scripturally converted. Naturally, he wanted to do something evangelical for others and finally decided to go to the Argentine Republic and start a mission among the unevangelized Indians in the Gran Chaco. When he reached Buenos Aires he was already advanced in age and rather a sick man. He deposited some \$40,000 in two of the banks and then wanted to make his will, giving all this money to the work he had planned. How great was his surprise when he learned that under Argentine law he could not make such disposition of his money. Then his attention was called by a godly physician who had practised some years in Bolivia to that country, and in 1911 old Chiriotti actually arrived in La-Paz where I was one of the witnesses to his will, giving all his money for the evangelization of the Aimara Indians. Then he died. The four executors of his will bought a large tract of land on the border of Lake Titicaca, and with the land were taken over some thirty families of Indians. The interest of the residue of the

capital is just large enough to pay for the salary of one married missionary. The work is excellent, but I doubt the wisdom and the permanency of such isolated efforts. Past history has shown that somehow they come to grief. How much better had Chiriotti left his money to some constituted board of missions who would continue the work and enlarge it even if something had happened to the original gift.

In Puno, Peru, an excellent Christian couple, Mr. and Mrs. A. Stahl, independently work for the evangelization of the Indians. They often live in abject poverty, and while they are most Christlike, healing the sick and helping the needy, no constitution can stand the strain they put on theirs, and with their disappearance from the field the work is likely to come to an end. The same may be true of some workers who have come to establish themselves among the Indians of San-Pedro, Bolivia. They are connected with some "Faith Mission" in Australia. It seems to me very apparent that the heavy drain upon the finances in Australia caused by the present war, will greatly diminish, if not stop altogether, for some years, these special gifts for independent mission work.

The world is paying attention to the great continent to the South as never before. The war in Europe, the completion of the Panama Canal and, to the Christian worker, the notices of the great Latin America Christian Workers' Congress now being held in Panama, are some of the factors which produce this interest.

We hope that the movement southward will not only result in commercial profits to all concerned, and not simply strike an international and an inter-collegiate note, but we hope that definite plans will be discussed and adopted, whose sole and persistent aim will be to bring the truth as it is in Christ Jesus to these millions of unevangelized Indians of South America.

Who is to undertake the enormous work of bringing the Gospel of Jesus Christ in any adequate manner to these neglected people of a neglected continent? Much has already been done by missionary boards and organizations of North America, and they will con-

tinue to do much more than has already been accomplished. But it would be a mistake to depend only on outside agencies, and their work, no matter how able and effective, would be a failure unless there were leaders in South America itself ready and able to co-operate and undertake work of their own. In this connection it will be interesting to note what Mr. Chas. D. Hurrey, General Secretary of the Committee on Friendly Relations Among Foreign Students, has to say in regard to the opportunities among the

Students of Latin America

Why are the students of Latin America a supremely important factor in causing the will of Jesus Christ to be respected and obeyed in their nations? Certainly not because they are numerically strong: it is doubtful whether one in a thousand of the total population is a student of university grade; surely not on account of financial power: many will inherit and acquire vast wealth, but as undergraduates they are not taxpayers; their impetuous radical speeches and writings do not vitally influence political life. Not what they are, but who they are, and what they are becoming, require that they be reckoned with in any enterprise affecting the future of their people.

Within ten years Latin students who are now pursuing their studies in Mexico, South and Central America, and abroad, will be making the laws, directing the industries, editing the journals, and determining in large measure the policies of a score of republics. Will the laws be framed and executed for the welfare of the people? Will industry recognize and respect the rights of the toiler? Can the press be reckoned as a powerful ally of righteousness, and will national policies be such as will advance the cause of international good-will?

An affirmative answer to these inquiries will depend on the extent to which the teachings of the Author of the Sermon on the Mount are disseminated and obeyed among the educated leaders of Latin America. The spreading of knowledge of the sublime truths of the New Testament, and obedience thereto, constitutes a solemn obligation and inspiring opportunity facing the Christian people of North America. The same fundamental factors essential in building and fortifying character among college men of the United States and Canada are indispensable in the construction of South American manhood.

Large Opportunities for Character-building

During the past year forty thousand North American college men were enrolled in devotional Bible-study groups, and other thousands read and studied the Scriptures privately. Nearly as many followed regular courses in an investigation of the needs of the nations for the Christian religion. Ten thousand enlisted voluntarily in definite altruistic service to fellow students and others. The study and practice of prayer are widespread in college circles; three thousand selected student leaders devoted ten days to study and training in summer conferences. Every Sunday finds over one-half of North America's student population assembled in the churches for worship and communion.

Scarcely a Bible-study group can be found in all of the student centers of Latin America. Mission and social-study courses are practically unknown; here and there one discovers examples of social service, but the majority of university students are allowed to live in selfishness. Not five per cent of the students attend church, and the practice of prayer is practically abandoned. One student conference enrolled one hundred students representing a half-dozen institutions of higher learning.

These facts are not stated with a view to making odious comparisons, but rather in order to reveal to Christian people in North America the wonderful opportunity they have for sharing and co-operating with Latin America in applying approved methods of character-building to the needs of student life in the Latin American republics. Successful co-operation will depend largely upon the attitude of North Americans. One who would awaken interest in the Bible as a guide to true living, and inspire confidence in the Church as God's organized plan for extending righteousness, must not move among Latin students with an air of superiority and racial pride; let him rather recognize his own personal shortcomings and the mistakes of his nation; let him appreciate the achievements of Latin American civilization and the noble qualities of her citizens, and let him fully identify himself with their interests and aspirations. He will

Concluded on Page 8

"Examining the Scriptures daily, whether these things were so"

February 27, 1916.

Sexagesima Sunday

Helps for a Good Meeting

Rev. Henry Katterjohn

CONSECRATED STRENGTH

M. Feb. 28. Dedicated. Num. 6: 1-5.
 T. Feb. 29. Strength of Youth. 1 Sam. 17: 32-40.
 W. Mar. 1. Strength for Battle. 1 John 2: 12-17.
 T. Mar. 2. Full Consecration. Rom. 12: 1-3.
 F. Mar. 3. Consecration of Mind. Phil. 4: 6-9.
 S. Mar. 4. Strength to Love. Mark 12: 30.
Sun., Mar. 5. Topic—The Consecration of Strength.
Ps. 29: 1-11. (Consecration meeting.)

Suggestions to the Leader

This is a topic that ought to appeal to boys and young men. To be physically strong is every boy's ambition. To be permitted to participate in the games of his school is his hope. Young men read first the so-called "sporting page" of the daily papers, and are posted on the latest decisions and results in boxing, wrestling, foot-ball and base-ball. We may deplore this as a perversion of taste, and a lowering of youth's ideals, but it nevertheless remains a fact. Our aim must be to utilize this natural taste as a channel thru which we can instill higher ideals into the life of our young people. Some day they will, in the process of natural development of youth, learn to appreciate other kinds of strength besides the mere physical. There are three stages in every normal youth's life. The first stage is the stage in which physical strength is admired. Then comes the intellectual age, and then comes the age in which spiritual values are understood and duly appreciated. Let us prepare for the coming stages in the life of our boys.

Invite your boys to be present. If there is a Boys' Scout troop in the church, secure their presence. Look up the boy's and young men's classes of the Sunday-school. Secure their attendance by giving them something to do at this meeting. Have them sing a song, or distribute the books, or share some responsibility for the success of the meeting.

The Topic Presented

The word strength is derived from the same root from which come the German word *streng* (strict), *Straenge* (cord or rope) and our word stretch, strain, strong. The word *strength* involves all these different meanings, of being rigorous, enduring, capable of withstanding intense exertions and hardships. The word strength reflects the entire vitality of the human being, his power to do, and the power to resist.

1. In his work man is primarily offensive. The normal man longs to be of some positive influence in directing the affairs of mankind. Only few are content to be followers, we all long to become leaders. To be leaders requires a concentration of all our faculties to the purpose in view. Divided attention never accomplished anything. Consecrated strength is strength that is aggressive in overcoming evil. It is the devotion of all our faculties to the overthrow of evil. God gave strength, the physical, the intellectual, the spiritual, as revealed in the character that is fixed.

2. Strength is also required to overcome aggressive evil. Evil is aggressive, seeking to destroy righteousness. Eve lacked this inner strength, and evil overcame her. Lot, Esau, Saul, Ahab, David in some instances, Judas, Demas, these men were overcome by evil. They were not on their guard, they did not possess the power of resistance. Jesus' word, addressed to Peter, "Watch and pray, lest ye fall into temptation," ought to be ever in our mind. A wise man will have measured His capacity to resist evil, and will not submit to temptation. Only the foolhardy man will tempt danger, and invite attack of evil.

3. How can we grow strong? We grow physically strong by carefully observing the rules of health. Temperate living, abstinence from all that injures and destroys the tissues, such as smoking, drinking, over-eating, unnecessary exposure, etc. God gave us our body and it is our duty to keep it healthy and strong.

Our intellect should be taught to conceive the truth only. False reasoning, misconceptions of any kind, evasion of duty, indifference to the truth, failure to develop our reasoning faculties, these undermine and destroy our intellectual faculties. God gave us a mind, and He has a right to expect us to make the best possible use of this precious instrument.

Our soul's faculties must be developed. We must learn to love righteousness and truth, to do right in-

tuively, to love mercy unconsciously. The soul is our real personality. A distorted sense of spiritual conception leads to a dwarfed soul, a dwarfed soul is an undeveloped God-likeness. Our real strength reveals itself in our similitude to God.

A concentration of our thoughts of God and His will, as related to our work and every day duties, will develop strength within us. That includes a careful study of the Word of God, and a constant communion with God in prayer. If it is true that the pure in heart shall see God, then the pure in heart are the strongest, for they reflect most faithfully the God-likeness.

Some Questions on the Topic

Why is it our duty to develop and guard our physical strength?

How can we increase our physical strength?

Why must we increase and guard our intellectual strength? How can we develop our intellectual faculties?

Why is spiritual strength most important? How can this strength be developed?

How can we use our strength for others?

A Quotation

We are not here to play, to dream, to drift,
 We have hard work to do, and loads to lift.

Malthie D. Babcock.

Some Scripture on the Topic

Deut. 8: 17; 8: 18; Judg. 8: 21; 2 Sam. 22: 33; Job 24: 22; Psalm 21: 14; 31: 11; Prov. 24: 5; Isa. 9: 5; 40: 31; Luke 1: 17; 24: 49; Mark 12: 30; 1 Cor. 1: 24; 2 Cor. 12: 9.

A Prayer

Thou, heavenly Father, didst endow us with strength of body, mind and spirit. These are Thy gifts, that thru them we might accomplish the great task given to men, to establish in their midst God's kingdom. Continue, we pray, Thy strength in us, that thereby our own strength may be increased. Sustain us with Thy wisdom that we may realize the greatness of the task and the need of these gifts. May we not be wasteful in our energies, but careful, lest we lose the precious gift and miss the great opportunity. Forgive us our sins, we pray, this waste of energy and strength. May we learn the great lesson, that he who loses his life, for the sake of others, will find it. Thou Christ didst give Thyself for us, help us to give ourself and strength to Thee and Thy divine purposes. Amen.

The Advanced Bible Lessons

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the First Quarter, 1916

- Lesson 1. Jan. 2. Between the Testaments; Dan. 2: 31-45.
 Lesson 2. Jan. 9. The Origin and purpose of the Gospels; John 1: 1-14; Luke 1: 1-4.
 Lesson 3. Jan. 16. The Growing Jesus; Luke 2: 40-52.
 Lesson 4. Jan. 23. The Voice Crying in the Wilderness; Matt. 3: 1-12.
 Lesson 5. Jan. 30. At the Gateway of Service; Matt. 3: 13-17; 4: 1-11; Mark: 9-13.
 Lesson 6. Feb. 6. Beginnings in Judea; John 2: 13-25.
 Lesson 7. Feb. 13. A Woman Lost in Sin; John 4: 27-30; 39-42.
 Lesson 8. Feb. 20. Beginnings in Galilee; Luke 4: 14-31.
 Lesson 9. Feb. 27. Teaching with Authority; Matt. 5: 1-16; 7: 28, 29; Luke 6: 20-26.
 Lesson 10. Mar. 5. Miracles of Jesus, I; Luke 8: 22-56.
 Lesson 11. Mar. 12. Miracles of Jesus, II; John 5: 17-31; 20: 30-31.
 Lesson 12. Mar. 19. Parables of Jesus; Matt. 13: 10-17.
 Lesson 13. Mar. 26. The Arising Opposition; John 6: 60-71.

Lesson 9. Teaching With Authority

DAILY BIBLE READINGS

- M. Feb. 21. Matt. 4: 23-25; 12: 15-21. The Fame of Jesus.
 T. Feb. 22. Luke 6: 12-19. Choosing the Twelve Disciples.
 W. Feb. 23. Matt. 5: 1-16. Teaching with Authority.
 T. Feb. 24. Matt. 5: 13-43. Demands of the Kingdom.

- F. Feb. 25. Matt. 6: 1-18. The Spirit of the Kingdom.
 S. Feb. 26. Matt. 6: 33, 34; 7: 13, 14. Supreme Values.
 S. Feb. 27. Matt. 7: 24-27. The Challenge.

Lesson Key: "Think not that I came to destroy the law or the prophets; I came not to destroy but to fulfill," Matt. 5: 17.

The early Judean and Galilean ministries of Christ were of an informal character, without any definite announcement or program, altho the spirit in which He sought to labor among His people was clearly evident. It is quite probable that he desired to learn something of the feeling with which different classes of the people expected the coming of the promised Messiah, and also to work himself into His real ministry gradually before beginning His work in earnest. It is likely that He moved about alone, as the disciples He had gathered seem to have returned to their homes for a while to follow their usual occupations.

"Immediately after the call of Matthew Jesus and His five disciples went to the feast at Jerusalem, probably the feast known as the Feast of the Trumpets, the beginning of the civil year in Israel. The healing of the man at Bethesda brought Jesus into conflict with the rulers of the Jews, and besides forecasting the final passion, emphasized the need of active, earnest work, if His mission was to be fulfilled. On His return to Galilee the disciples were called to a permanent fellowship, and He began His extended Galilean ministry by a proclamation of the principles of the Kingdom of God in the Sermon on the Mount.

"The twelve disciples were from Capernaum (John, James, Peter, Andrew, Matthew, James the Less and Jude), Bethsaida (Philip), Cana (Nathanael), an unknown city, (Thomas), Kerioth in Judea (Judas Iscariot.) They were chosen that they might be witnesses of His message and His power, and that He might send them forth as His messengers. At least five were fisherman, one was a public official. All were obscure and most of them poor. Yet these poor unlearned, even uncouth men formed the raw material out of which Jesus could develop His helpers. They were conscious of their weakness and willing to be taught. Jesus chose them not because of what they were, but because of what He could make of them." He can use any human material in His work for men, the only condition is that they yield themselves entirely to Him and follow His leadership. Without this condition the most intelligent and wealthy disciple becomes worthless, and with it even the poorest and most unpromising becomes capable of the greatest and most lasting service.

The central thought of the Sermon on the Mount is the Kingdom of Heaven and its Righteousness. It is not a new idea that Jesus brings to His people, but the fulfillment of something already there, and contained in the law and the prophets of the Old Testament, as the blade, the stalk of grain and the ear are contained in the seed-grain. What He says is simply the outgrowth and the completion of what Moses and the prophets gave their people. The righteousness He preaches is such that it permeates the entire life and character. Conceit and hypocrisy have no place whatever in any one who would have a part in His kingdom, and it will place others first rather than self, and it is the doing of the words of Christ alone that has value.

It is impossible to give an idea of the fullness and the beauty of the Sermon on the Mount in so short a compass. That will require earnest and prayerful study. In undertaking such a study the following analysis (quoted from the Advanced Quarterly) will be found of great value.

1. The citizens of the Kingdom and their mission in the world. Matt. 5: 3-16.
2. The high standard of righteousness in the Kingdom. 17-20.
3. The righteousness of the Kingdom contrasted with the teaching of the synagog, 21-48.
4. The righteousness of the Kingdom contrasted with the prevailing practices of the day, 6: 1-18.
5. The kind of service God demands, 19-34.
6. Judgment of others forbidden, 7: 1-6.
7. Trust in God enjoined, 7-11.
8. The Golden Rule of Conduct toward others, 7: 12-27.
9. The practice of righteousness rather than a mere profession only enjoined, 13-27.

German Missionaries in India

Continued from Page 4

is of the opinion that our old congregations ought to be made dependent upon themselves and predicts great progress if they would venture to continue on their own responsibility. They suggest that a union with the National Hindoo Church would be possible. This good man evidently does not even know his own people, and is certainly an optimist. To date the National Church of India has not materialized and an affiliation with that body is therefore out of the question.

Then again they occasionally publish remarks worthy of notice. For instance: "The entire secret of German wealth and ability may be expressed by one word: *Disciplin*." We are ready to accept this statement. Particularly noteworthy is a remark made by the bishop of Trapani, who traveled thru his diocese and gave voice to the statement that it was not so much a question of having God on our side, but instead we should be sure that we are on God's side. No doubt this will prove the real issue for all people engaged in this war.

The *Harvest Field*, which endeavors to take the correct view of the situation of German missionaries without denouncing the English point of view, publishes an article written by the interned president of the Basel Mission, A. Schosser, regarding the history of their work, and accompanies it with warm words of endorsement. It propounds the question as to which mission has closed its activity of the past century under more tragic conditions than the Basel mission. The editor sympathizes heartily with the interned brethren. "We know with what heartache they had to relinquish that which is dearer to them than their own life. Tho the clouds are dark, they have a silver lining, and in God's own time these clouds will part and pour upon the churches His blessing, and God's sun will again shine down upon the mission fields which now are deserted. We earnestly pray that the day may not be far off when God himself will establish that peace and enable His servants to return to their beloved work." The *Church Missionary Review*, which is the mouthpiece of the missionary society of the Anglican Church, and usually treats matters in a strictly political light; referring to Dr. Axenfeld's paper in the daily *Rundschau*, expresses the hope that the German missionaries may return to their field of activity after the war. Such is the view of many people of high standing in English missionary circles.

The *Harvest Field* also relates that the English government has undertaken to do for the German missionary societies all that the "representative committee" of the Indian missionaries could accomplish for them. As the idea prevailed at that time that the departure of the Germans would be only a question of days, this commission sent each missionary who was supposed to return to Germany or was destined to remain in Ahmednagar a letter of sincere sympathy. It is also interesting to read a letter reproduced by the same journal, written by a German missionary in reply to an English missionary who demands the deportation of all Germans. This letter was written in opposition to the demand that a decisive stand be taken against German "militarism." The editor finally remarks relative to this letter: "We believe that the above letter expresses the spirit of the German missionaries, and do not believe that their removal from their mission field in India will prove beneficial to the advancement of God's kingdom. Native Christians as well as heathens are unable to understand the motive of the government, and we are still in hopes that it may be found possible to retain some of their workers in this field, and confidently look forward to the time when these faithful workers may be returned to us."

GES. Tr.

Religious Needs of South America

Concluded from Page 6

not go far afield if, in this spirit, he emphasizes the supreme importance of high moral character among the youth of a nation, and the indispensable contribution of the religion of Jesus Christ in achieving such character. He will be wise in refraining from references to the glory and greatness of his own nation, and in abstaining absolutely from attacks upon any form of religion.

Those Anglo-Saxon people who have been most successful in winning the confidence of Latin American

students have quickly established points of contact in the study of English, athletics, social life and love of country; participation jointly in these exercises and in discussion of the claim of patriotism has opened the way naturally for reading the Bible, the abandonment of practices that cripple physical efficiency, and for heart to heart talks about the life and mission of our Lord.

A Call to the Best we have to give

That there are obstacles in the way of making Latin American universities truly Christian no one can deny. That the obstacles are insuperable no one dare affirm. The response of students and professors to a sympathetic approach is most encouraging; the generous backing offered by individuals and governments to efforts for the moral and religious welfare of students challenges our admiration. Thousands of thoughtful students and professors are waiting for friends who will show them that belief in God and immortality is rational, that religion is to be incorporated in daily life, and to manifest its power in transformed lives and communities.

The people of North America should not overlook the opportunity to interpret the best in their civilization to the two thousand students in the United States from all parts of Latin America. They are studying here for a few years, and will soon return to positions of influence among their people. They should have no occasion for feeling that the "Yankee" is selfish and provincial. Every facility should be placed at their disposal which will acquaint them with the best homes, with agencies and organizations seeking the welfare and uplift of the people, and above all, they should come into personal touch with the ablest students and professors who are earnest Christian men, disposed to share their religious convictions.

Over one hundred Latin American students enjoyed the hospitality of the North American Christian Student Movement as guests at the summer conferences last June. The possibilities of such fellowship are thus stated by one of the wisest leaders in Christian work in Latin America:

"I am just finishing twenty days of work in the Latin American section of the student conferences. In the eleven years of my residence in Latin America I have never experienced anything that has brought me such certainty as to the ultimate success of the task we have in hand in these Latin republics. I have always been confident; now I am sure. I have seen in the last three weeks young men from the best classes, the leaders of their peoples, yielding themselves not only to the influences of friendship, but to the highest work of the Holy Spirit. I have seen men transformed from agnostics to fervent disciples, from relentless partisans to apostles of a New Brotherhood, from careless seekers of selfish pleasure to resolute warriors for honesty, purity, and kindness. I attended the conferences for the full time at Eagles Mere and at Northfield. At these two conferences a total of thirty-four men, exclusive of the leaders, attended. They represented the Philippine Islands, Porto Rico, Cuba, Mexico, San Salvador, Costa Rica, Colombia, Brazil, Paraguay, Argentina and Spain. Many came for the good time they would have, resolved to skip all they could of Bible study, etc. Several rebelled at the start, and I believe were only held to the system of the Conference by their sense of the duty of a guest. One started a theosophist and a distorter of the Bible and ended a Christian, eager to learn all that the Bible contains. One man, caught in the grip of the habit that meant the destruction of his mind and eventually of his life, found most joyous release.

"At Northfield, church difference, international jealousy, and personal aversion to piety, threatened to disrupt the Conference. Within two days of the end of the Conference, in a discussion class, a dispute arose which threatened to lead to international complications at every point and delayed the session an hour. This seemed to be the final explosion of the pent-up feelings of men who had been fighting for self-control for a week. The very next evening was marked by a deeply spiritual discussion on "What Does It Mean to be a Christian?" The decision meeting held on Sunday was the most moving I have ever attended. Every man present voluntarily signed a contract to follow and serve Jesus Christ as Master and Lord, and to read the Bible and pray. Those who had been open and flagrant in opposition frankly confessed their sin and begged forgiveness.

"The results are far-reaching. One representative

of a splendid family said he was going home to be a Christian engineer and a promoter of Christian work for young men. Another, a brilliant graduate in engineering, offered a month's salary whenever Christian work can be opened in his city, one of the unopened student centers of South America. One, a brother of the president of a republic where the Christian Association has never had a welcome, declares it as his intention to use his influence to introduce the Association there."

In the past, selfish motives and the desire for gain have too largely determined the attitude of North American people toward Latin America. Commercial congresses and trade commissions are desirable and necessary, but Christian people of all nations should accompany with their most earnest prayers the congress on Christian work in Latin America now being held in Panama. May it mark the beginning of genuine co-operation of the Americans in great moral and religious enterprises! It will certainly recognize the important relation of the universities to the spread of Christianity, and will adopt plans which will result in the centers of learning becoming sources of moral and spiritual enrichment for all the people.

A most instructive volume dealing with the people of South America and their needs in detail is "*South American Problems*," by Robert E. Speer, 75 cents. It was published last year for the Student Volunteer Movement for Foreign Missions and may be ordered of *Eden Publishing House, St. Louis, Mo.*

Robert J. Thompson

American Consul, Aix-la-Chapelle, Germany.
(Resigned)

England and Germany in the war

Letters to the Department of State

127 pages with the Author's portrait

Net Postpaid \$1.00

This book comprises a series of letters addressed to the Secretary of State by Mr. Robert J. Thompson, recently American Consul at Aix-la-Chapelle, Germany, who resigned from his post, as the letters explain, purposely to be free from official restrictions in reporting facts of the European war situation as he has found them.

Thompson's letters were first printed serially in the *Chicago Tribune*, from February 14 to February 21, 1915. This great newspaper claimed for that period the largest circulation it had had since the beginning of the war, attributing this gain to Mr. Thompson's letters. They created a sensation and much comment.

The letters set forth that their author is not pro-German by predilection or inclination; rather that ties of blood, friendship, sentiment and intimate personal relation bind him to England and France; in view of which he submits that his conclusions in favor of Germany were forced upon him directly against his personal inclinations.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also we were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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Segregation of Negroes

On February 29th the voters of St. Louis will vote on an ordinance providing residential segregation for Negroes, i. e., that Negroes shall not live in a block, the majority of whose residents are white people, and vice versa. The matter is being widely discussed, but the discussion, in many quarters, seems to be generating more heat than light, and a very large proportion of the intelligent voting population is apparently undecided as to what to do. We believe that this uncertainty is largely due to the fact that the fundamental principles which ought to govern a proper decision in questions of this kind are not sufficiently clear.

So far as we have been able to observe the discussion has largely centered around the question of the *desirability* of having Negroes live in the same block with white residents, and those who favor the policy of segregation do so because of the injurious effect of the presence of colored people in any section of the city upon real estate and other business interests, and also because of the inherent race prejudice that is so strong an element in human conduct. It is no doubt disagreeable to have Negroes in too close proximity to the homes of white residents, altho it should be remembered that there are certain classes of white people whom most of us regard as just as disagreeable neighbors. Nor can it be denied that even a small number of Negro residents in any section of the city works immediate and usually considerable injury to the business interests of the neighborhood. Both these considerations are natural and legitimate and cannot be excluded from any proper discussion of the subject.

It seems, however, that Christian people, who are at least supposed to be familiar with the highest ideals of righteousness and justice, should not, in their discussion of the question confine themselves to such considerations as those we have mentioned. If there is anything that distinguishes the Christian from others it should be the broad and kindly sympathy toward the needy, the unfortunate and the neglected which made the Master ready to minister to the Samaritan and the Canaanite as well as toward the Jew. While the presence of the Negro residents in blocks, the majority of whose residents are white, undoubtedly work an injury to legitimate business interests, it may also be expected that the restriction of Negroes to the neighborhoods now occupied by them will work a hardship upon them as a class and injure their legitimate interests. It is urged by those who oppose the segregation ordinance, and we think justly, that should the ordinance become a law, the neighborhoods in which Negroes reside in any appreciable numbers would be speedily given over to them, with the very probable result that, under such conditions, the streets would be permitted to get out of repair, lighting would be poor, sanitation bad, police protection would lessen and general conditions would become intolerable because of the neglect. It would be difficult to arouse public sentiment sufficiently to change conditions because "only Negroes (would) live there." Insurance rates would probably be higher than in other sections of the city, which would very naturally add to the rent Negroes would have to pay. Landlords would be slow to repair or decorate property because Negroes could live nowhere else. The districts would speedily become congested and because of the inability to seek residence elsewhere, the health and morality of the whole neighborhood would be endangered. It is also to be expected that the neighborhoods immediately adjoining would attract the most questionable class of white residents, and the Negro ghetto, with this "fringe" of low-class white residents, would soon become the resort of crime and vice with all their evil

consequences not only for the neighborhood but also the entire city. Being able to live only in the ghetto Negroes would in all probability be charged exorbitant prices when buying or renting property, and be at the mercy of the corrupt and vicious of every kind, to say nothing of the fact that the deserving and progressive members of the race, who desire to rise to better conditions, would be disgraced and stigmatized with the basest of their number.

In view of all this the question naturally arises whether the policy of segregation is justifiable from the Christian point of view. It was the greed of the white man that brought the Negro to this country, and the lowest passions of the white man, just as much as his own weaknesses, have kept him in a degraded condition. The reconstruction policy forced upon the Nation by the post-bellum politicians stimulated the worst qualities of the race, instead of giving him the opportunity to prepare himself for intelligent citizenship by education and industrial training. As a result of such a history the Negro in the United States is what he is to-day. And the way to improve his condition is not to segregate him to where he will be out of the white man's way, and then leave him to himself, but to educate him so that he may become a fit neighbor for the white man, and to give to the most intelligent and progressive the opportunity of possessing the same civic and economic advantages that the

A THOUGHT FOR THE WEEK

The law of worthy life is fundamentally the law of strife. It is only thru labor and painful effort, by grim energy and resolute courage, that we move on to better things.—Theodore Roosevelt.

white man enjoys. There are those who think that segregation will work toward this end. We do not think it will, because it will shut him out from the opportunities to which he is entitled as a human being, and while we are far from condemning a vote for segregation as un-Christian, we hold that Christian sympathy and justice should endeavor to give the deserving Negro all the opportunity for civic advancement and moral development that the white man possesses. The outstanding social wrong of the day is the prevalent idea that the rights of property enjoy precedence and determine legislation and the conditions under which men must live. This is a pagan notion, a remnant of Roman jurisprudence and feudal conditions. The Christian ideal is that human life and human rights are pre-eminent, and should therefore determine the relations of men to each other. If Christians generally would apply this criterion to public questions, they would experience little difficulty in discovering where to take their stand.

Mr. Brandeis and the Supreme Court

In nominating Mr. Louis D. Brandeis to the United States Supreme Court Mr. Wilson has surprised the country. We shall not waste any time in wondering why he did it, tho the character of this nomination is, in our opinion, far above that of most other nominations he has made. We shall rather endeavor to give an idea of Mr. Brandeis' character and achievements and state the reason why we think the Senate should confirm the nomination.

Mr. Brandeis is a Jew, a native of Kentucky and is in his sixtieth year. His father was an abolitionist and the boy experienced some of the trying experiences which usually accompanied such convictions. He studied in Germany, but German paternalism "got

on his nerves," as he says. He graduated from the Harvard Law School in 1877, and at the age of thirty had a large law practice in Boston, giving himself largely to public work. His appearance before a committee of Congress in a tariff hearing as a representative of the consumer elicited laughter and jeers. He created enmity in Boston by his fight for the city's control of its transportation lines. He provided the so-called sliding scale for the regulation of gas rates in Boston, by which for every five-cent reduction in the rate to the consumer below the standard gas company was entitled to an increase of one cent in the dividend. This ingenious plan resulted in lowering the price of gas and increasing the income of the gas company's stockholders—a proof that public service may be made consistent with success. He did much to bring into being the Massachusetts saving bank insurance system. In the Pinchot-Ballinger controversy Mr. Brandeis acted as the counsel for Mr. Glavis, whom Mr. Ballinger had dismissed; and it was due to Mr. Brandeis as much as any one that the continuance of the Ballinger regime was made practically impossible. What most contributed to his National reputation was his conduct of the examination of the railway officials and eminent engineers and managers before the Inter-State Commerce Commission, in which he opposed the increase of rates on the ground that by scientific management the railways could save enough to give adequate compensation. What many will regard as his greatest legal service was rendered when he proved to the satisfaction of the Supreme Court, in the famous Oregon laundry case, that it is Constitutional to have a State law to protect women from overwork. He proved this not by legal deduction but by presentation of the facts of life.

Mr. Brandeis has thus been for many years what might be called "an attorney for the people," and we believe that it is just this which makes the President's appointment especially commendable. This statement does not reflect upon any members of the Supreme Court, but merely expresses the desirability of strengthening just this state of mind, which is not commonly regarded as judicial, in the highest tribunal of the country, which finally passes upon the constructive legislation of the states and the Nation. Naturally those whose financial interests have been opposed by Mr. Brandeis are not friendly to his appointment, and it is expected that a strong and persistent opposition to his confirmation will develop.

Neither the fact that Mr. Brandeis is a Jew nor that he has quasi-Socialistic sympathies should be urged against his appointment. We see no objection to having the three most prominent religious faiths of the country represented on the Supreme Court bench. Mr. Brandeis' familiarity with the conditions of the wage-earner, and his sympathy with their point of view, should add greatly to the constructive value of future Supreme Court decisions.

The fact that Mr. Brandeis has had no judicial experience upon the bench need not militate against him; Mr. Justice Hughes was never on the bench until his appointment as Associate Justice, and John Marshall, the ablest judge this country has ever known, had never occupied a place as judge in any court until he was appointed Chief Justice of the Supreme Court. In the great Garment Workers' strike in New York, it should be remembered, Mr. Brandeis' ardent temperament and intense convictions did not prevent him from acting as arbitrator with signal efficiency and success, so that it would be doing him an injustice to regard him merely as an advocate or a reformer. We regard the appointment of Mr. Brandeis as one of the few really good ones President Wilson has made and earnestly hope that the Senate will confirm it.

Eating the Bread of Life

"I am the living bread that came down out of heaven: if any man eat of this bread, he shall live forever; yea, and the bread which I will give is my flesh, for the life of the world," John 6: 51.

In using the term "bread of life" to describe His mission in the world Jesus is saying nothing less than that He desires to nourish the spiritual life of men, just as in our every-day language the word "bread" stands for the food we need for the nourishment of our physical life. And when we speak of bread we mean that which is absolutely *necessary* to sustain life. When we pray for "our daily bread" we do not mean the luxuries that we could do without, but the things that we must have in order to keep body and soul together. Just so Jesus Christ, in calling himself the "bread of life" represents himself as the one necessary nourishment of the spiritual life. A great many things, such as education, culture, science, art, music, etc., can minister to the spiritual life, and are valuable for that reason; but they are luxuries that one can do without if need be, and that most of us must do without. Jesus Christ, however, is the essential spiritual nourishment, the staff of life for the soul, without which there must inevitably be spiritual famine, suffering and starvation.

Whether or not the bread we eat actually nourishes the physical life depends upon the process of assimilation. If our food is not assimilated, or is poorly assimilated, it brings on disease rather than strength and health. In assimilating food the body not only receives but absorbs nutriment, and converts it into blood and tissue, so that it becomes a part of its life, its being and its activity. In the passage quoted above Jesus makes the eating of the living bread which came down out of heaven a condition of receiving eternal life. In order to get all the benefit of the bread of life which His personality, His life and His work represents, there must take place some process of assimilation like that which accompanies the eating of our regular daily food. This can only mean that Jesus Christ and that which He stands for must become a part of our very life and enter into our very being and every activity, just as the food we eat becomes a part of all our life, being and activity. Just as bread that is not eaten is useless as nourishment, the bread of life that is offered in Christ Jesus cannot afford spiritual life and strength and growth unless it is assimilated.

How Jesus Christ becomes a Part of our Life

Jesus has been leading up to this point since the beginning of His discourse. When He was asked, What must we do, that we may work the works of God? His answer was, This is the work of God, that ye *believe* on Him whom He hath sent. Belief was the first step necessary in obtaining the blessings He was to bring, the one condition on which He was able to help. The centurion at Capernaum believed that Jesus could and would save His servant, even tho he was not worthy that Jesus should come under his roof. The things he had heard and seen had convinced him that Jesus possessed supernatural power. Because of this belief Jesus could say to him, Go thy way, as thou hast believed, so be it done unto thee. The people of Nazareth, on the other hand, would not believe until they saw a sign. The words of grace which proceeded out of Jesus' mouth, and the things they had heard done at Capernaum, only aroused their unbelief; they were not open to conviction and Jesus could not reveal His glory among them. What we know of Jesus Christ and His life and His work is such that it will incline anyone whose mind is open for the truth to heed His word as he would heed those of no other person. As soon as they hear who Jesus Christ was and what He did, those who are unprejudiced against Him will be ready to believe that He could do and give what no one else can do and give. And this is the first step in receiving Jesus Christ as the bread of life.

Those who believe in Him will naturally be ready for the second step, that of *coming* to Him. This is what the nobleman and the centurion did, and when Jesus was asked, Lord, evermore give us this bread, He answered straightway, He that *cometh* unto Me shall not hunger. The people He was addressing had followed Him for miles, and had found Him, and were speaking to Him, but they had not yet *come* to Him. To come to Him meant more than than merely being near Him; it meant approaching Him with a trusting and submissive spirit; to acknowledge Him as

Lord, and to accept Him as *their* Lord; to commune with Him as one friend does with another, and to say to Him, "I am Thine, Thine most gladly, Thine forevermore." That is how John, Andrew, Simon, Philip and Nathanael and all the other disciples came—except Judas; the woman who was a sinner came to Him in that way, and so did Mary and Martha, and many others who ministered unto Him of their substance. In no other way can there come about that intimate personal relationship that brings into our life the tender, heavenly purifying influence that can make men and women turn away from the wide gate and the broad way that leadeth to destruction and enter the narrow gate and the straightened way that leadeth unto life. Those who believe on Him shall never thirst, and they who come to Him thus shall never hunger, because the deepest desires of their lives have been satisfied.

A Personal Matter

And then comes the third step, "If any man *eat* of this bread, he shall live forever." It is not by talking about our food, nor by looking at it, and admitting its appearance and its nutritive value, but only by eating it. And eating is something which *each one must do for himself*. No other person can eat for us. Each one of us must take Jesus Christ for himself, believe and trust in Him and learn to love Him with all his heart and with all his soul and with all his might. Each one of us must receive Him into his own life, must let Him become a part of our nature and our being, so that, just as the food we eat is distributed, without our own will or effort, to every part of the body, giving light to the eye, strength to the arm, making bone and sinew, nerve or blood vessel, so Jesus Christ becomes our very own, and the life He brings suffices for all the needs of human nature and human duty.

And back of this matter of eating is that of *appetite*. The man who has no appetite for food is ill. There is something wrong with him that needs to be set right before even the simplest and most necessary food can help him gain strength and health.

Have you an "appetite" for Jesus Christ?

The Old Hampton Place

BY HILDA RICHMOND

III

SYNOPSIS OF PREVIOUS CHAPTERS. Thomas and Cordelia Hampton, brother and sister, victims of a city boarding-house, receive news of the death of an eccentric old bachelor uncle, supposed to have burned to death in his barn. They attend the funeral and while enjoying the hospitality of a neighbor, become enamored of country life. After consulting a lawyer Thomas decides to take possession of his deceased uncle's farm and undertakes to make the neglected house habitable.

"Then he should have left a will, Sis. We'll go over his things very carefully and if we find a will anywhere that says it is to go elsewhere we'll vacate. But for the present we're the legal owners."

By night a roaring bonfire had devoured the brush, the old clothes, the doubtful food supplies, the shoes, the hats and several of the moth-eaten old carpets. Mrs. Gross and Grace came over again after dinner to lend a hand, and it was really wonderful how much of the worthless trash had gone up in smoke when it was time to stop working. Every scrap of paper had been carefully laid aside but the trash had been torn out with ruthless hands. Thomas left the work of hacking down shrubbery to help the ladies, and when they all went home tired and dirty they felt that great things had been accomplished.

"If this house had a few more windows I really feel that I could live here and be happy," said Cordelia taking a survey of the clean and almost bare living room, kitchen and pantry. "I declare it looks very clean and inviting if there is little to do with."

She was surprised by a vigorous hand clapping behind her. "That's what I've been working for all day, Sis," said Thomas wiping his heated face with a dirty handkerchief. "I want to stay right here. Mr. Gross thinks there are possibilities in this neglected farm and I'd like to try what we can do."

"But we haven't anything to farm with, Thomas?" "Not yet, but all that will come in due time. We'll get a cow and some chickens this fall and next spring pitch in in good earnest."

"Well, we can try it," said Cordelia doubtfully.

"If we don't like it we can sell out and go back to town, I suppose."

"And that's what you'll be doing before three months," said Grace positively. "Living in the country in winter is no joke, I can tell you."

So vigorously did Cordelia and Thomas work that before the end of the week they were settled in the cleaned farm-house fairly comfortable and perfectly happy in spite of many drawbacks. In fear and trembling they had gone to the city to settle up their affairs and withdraw their scanty savings from the bank to buy the cow and the chickens, as well as to have a little surplus on which to live during the winter. As Cordelia received the one hundred and nineteen dollars that represented so much painful effort to save on her part she felt that it was almost criminal to spend it for anything short of sickness, and Thomas felt almost as depressed at taking out his three hundred and five hard earned dollars. They felt certain that by spring every penny would be gone, and they knew they were undertaking new and unknown tasks, but in spite of all the drawbacks they had the dogged Hampton determination to at least try. It was easy to pick up their few personal effects and say goodbye to their friends, so that by night they had burned every bridge behind them and were farmers in deed and in truth.

"For mercy's sake! Thomas! Look!" cried Cordelia lifting the shade as she entered the kitchen one exquisite fall morning to get the breakfast. "What does it mean?" She pointed to the teams assembled in their barn-yard and the men silently conversing in little groups. "What has happened?"

"Hello! Ready for work? Want to hire a gang of helpers? Don't you know it's high time to get to work?" The merry chorus that greeted their ears assured them that there was no need for alarm. "We've come to lend you a hand," said Mr. Gross as the two Hamptons hurried out. "What shall we begin on, the fields or the barn yard?"

To their amazement and great relief it turned out that the neighboring farmers had come to help them. Cordelia and Thomas did not know that it was the country custom when anyone fell ill or was in trouble of any kind that the neighbors came in and did what work they could in a day or several days. It was all new and strange to them. Mr. Gross explained that they were all so glad to get a chance at the Hampton weeds which had seeded their farms year in and year out that they wanted to put in a full day at work. He suggested that the fields be made ready for wheat and then in the spring they could sow clover on them and put them down to grass so that, having little in the way of machinery or live stock, they could realize the most for their work and get the quickest returns. The grateful "farmers" on the forlorn sixty acres were glad to take his advice, and before the end of an hour six fine teams were turning under weeds, briars and small undergrowth in the neglected fields. A gang of men trimmed out and cleared away the larger bushes, and the stout teams made short work of the roots and stubble.

"And you don't need to worry about feeding us!" called back Mr. Gross to Cordelia. "The women folks will be here presently with plenty to eat."

"Let's spread the tables out of doors," suggested Grace when the ladies had filled the kitchen almost to overflowing. "There's more room out there."

"Do you have these lovely times often?" said Cordelia fingering the velvety dahlias in the broken pitcher. "I never had such a good time in my life."

"Yes, but the young folks never go," said Grace carelessly. "I came to-day on your account, and you'll not see another girl here."

"Why not?"

"What's the use?" said Grace. "I don't see anything to cooking and eating a big dinner and washing the dishes afterwards."

"You don't? Why, I think it's perfectly splendid. I wish some of the young people would come. Would they if you'd ask them?"

"Why, yes, I suppose they would. I'll run home and telephone to six or seven of them. Please tell mama where I am if she misses me."

When the people were all seated except the young ladies who were to wait upon the table Cordelia whispered to Grace: "I feel just exactly as if I were having a party. I never went to a party in my life but I can easily play that it is my first one."

"And the men in their shirt sleeves!" said Grace.

"I don't care for that," said Cordelia stoutly.

"Couldn't you ladies get up a dinner like this for my sale?" asked a man who had dropped in to see Mr. Gross on business and had been invited to stay for dinner. "I'll guarantee you a hundred dinners if you'll undertake it. Usually a man comes out from town with his little lunch wagon and sells wooden sandwiches and ancient pie, but a dinner like this would draw a crowd."

"I don't believe we could," said Mrs. Gross doubtfully, "with pickling and canning coming on."

"Couldn't we do it?" suggested Cordelia. "It seems to me it would be a fine way to make money."

After some whispering among the young girls they made known their plan and the man said he would be delighted to have them try it. "You are welcome to the use of my tenant house," he said. "Don't get up anything elaborate. Just give the men plenty of baked beans, coffee, doughnuts and such things, but have them fresh and good like these. I haven't had such a dinner as this for years and years."

The older people lingered so long over their pie, doughnuts and coffee that the girls felt almost starved, but Cordelia hastily cleared her kitchen table and set out warm food on that. Presently the young men came strolling in two and two, and such fun and frolic rang out in that old kitchen as had not been known for years and years. Instead of being stiff and formal with the new-comers the country young folks were as cordial and friendly as heart could wish and presently they were deep in plans for the sale dinner and wondering what to do with the money it would bring.

"Let's organize a singing school if we make anything on the dinner," said Frances White above the merry din. "Why didn't we think of that long ago?"

"Don't count your chickens before they're hatched," warned her brother Fred. "It may rain on the day of that sale and you won't make a cent."

"The sale will be held rain or shine. Mr. Hunt said so!" retorted Frances. "Don't pour cold water."

"Why can't you all meet here to-morrow evening to make plans for the dinner?" said Cordelia hospitably. "We'll be glad to have you."

"Better meet at our house," said Emily Fisher. "We're more centrally located."

"Shall it be a chicken dinner or—"

"Boys! Boys! We don't like to disturb you but it's three o'clock," said several ladies behind them. "We'll have to get into the kitchen so we can wash the dishes and go home. It's too bad to break into your dinner, girls, but it's getting late."

"Three o'clock!" gasped the young men. "Are the rest in the field? Why didn't you call us?"

By five in the evening the mothers had all gone home but the young folks remained. A various and varied collection of eatables was stored in the pantry and the kitchen was once more in good order. Forty acres of tough weedy soil had been turned over and seeded to wheat out where the evening sun was slanting its tender rays, and hundreds of rods of decaying rail fence had gone up in flames. The farm was now one big field with a dilapidated fence shutting it off from neighboring farms, but not one division fence on it all. The only good sod had been saved for pasture until cold weather and for corn land next spring, so that everything was much improved. The worthless trees had been turned into firewood and several of the best sheds and outbuildings straightened up and patched. Altogether the farm had received an overhauling such as it had not known for years, and the results of the day's work were good to look at.

"Let's set out a lunch for the men so the tired ladies will not have to get supper when they get home," said Cordelia. "There is plenty of food and it will be an easy task."

But some of the middle aged farmers declined the invitation and drove homeward about five thirty while the young men gladly stayed. With Mrs. Gross to chaperone the crowd they lingered over the remains of the noon-day meal until the moon rose high over the trees.

"Martha, this has been a good day for our neighborhood," said Mr. Gross to his wife as they sat under the old apple tree listening to the fun and frolic. "I believe it was a lucky day when these young people came to live in this old house. I'm sorry Richard Hampton had to go as he did, but I feel sure his heirs are nothing like him."

"Maybe if they get to having good times together Grace and John won't want to run off to town to work," said Mrs. Gross. "I hope so, tho it's almost too good to ever come true."

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

The Only Flower

The Violet's had its season,
The Rose has had its day;
The flowers of autumn stayed awhile,
Then softly sped away.
Now 'twould be weary waiting
With wintry skies above,
Had God not known and sent us
A little flower called "Love."

The world is gay with blossoms
In summer, autumn, spring;
But had the heart no garden,
Ah! what would winter bring?
But Love blooms on forever,
Tho' seasons flutter past,
The only flower in all the world
God wills shall always last.

Leonard Cooke.

Just Their Ways

She came in to see me a while this afternoon, my small neighbor who nurses grievances, and as usual, she had one that was full-grown.

"I can't understand why all you people in this neighborhood feel called upon to kill a duck and make a fuss generally over that Mrs. Neely every time she appears on the scene. I am living in the same house she used to occupy before she moved out to Edgewood, and Mrs. Dart, for one, never sets foot in it, except with her bonnet on and armed with kid gloves and a cardcase. Yet I am told that she used to run in and out in the most neighborly fashion when Mrs. Neely lived in it. It isn't that I care at all about Mrs. Dart's not visiting me—I never have approved of these women who have a dozen outside interests and neglect their homes so outrageously—but I can't help noticing the difference. And people say Mrs. Dart is so awfully clever, too, and I know Mrs. Neely isn't intellectual at all."

There were a dozen things I was bursting to say, but by dint of much self-repression I managed to remark affably that I knew Mrs. Neely wasn't brilliant—her best friend couldn't claim that for her, tho she did have a rare gift of being interested and seeing the best in people, so that after one had been with her, one always felt a little better and happier—it just was a peculiar little way she had with her that made her popular.

My lady of grievances sniffed a bit, and murmured something about "these easy kind of folks," and then when she went away she managed to leave the usual discomfort behind her—my attention had been called to the heinous fact that the covers of two new magazines hung by a single thread—my Tommy's doings—and she let me see that she noticed the imprint of a sticky little hand on the front door. And I could not get away from the feeling that she would have delighted to point out other things equally dreadful, if she could have discovered them without making the search too evident.

If it had been Mrs. Neely, now, she would have had eyes only for the vase of scarlet dahlias on the library table just beside those mutilated magazines; and she would have been more impressed by the view of a wreath of climbing rose over the front steps than by those finger-marks—that unintellectual Mrs. Neely, who isn't clever at all, but whose occasional visits to her old neighborhood are cause for a friendly ovation! This other visitor, poor soul, is just a lonely, sad little individual, who is persistently misunderstood by all of us forsooth, and left cruelly out of the heart and inner circle of things.—*Susie Bouchelle Wight.*

Snow-Flakes

BY MARY RICHARDS BERRY

A snow-storm is raging; "a young blizzard," we call it. The snow-flakes come whirling down, crying out to the pedestrians in a blustering voice, "Out of our way! Out of our way! We are going to be a great snow-storm!" Coat-collars are turned up and shelter is eagerly sought, when lo! the sun suddenly breaks forth and there is nothing left of this young blizzard but a wet pavement!

Have you not seen people exactly like such snow-

flakes: people blustering about the great projects they intend to launch; people who cry to the meek onlookers, "Out of our way! We are the important people; we are going to astonish the world!" Then as the onlookers patiently watch for the result of all these noble plans, lo, they suddenly melt away like the snow-flakes, and only the memory of the boastings remains.

Take those fairy snow-flakes which we all delight so much to watch as they dance thru the air and sunlight, like winter butterflies. Have you ever tried to follow one such snow-flake in its progress? It is most teasing, for it dances here and there; just when you think it is about to alight on a shrub, whisk! the wind takes it floating up again to sparkle in the kisses of the sunbeams.

Are not that kind of people just as fascinating; those who come dancing and skipping thru our lives? It may be just as impossible for us to follow them in their progress thru life as it was to follow the dancing snow-flakes, for they are here, there, and everywhere, dipping into one fad, then off to touch ever so lightly another interest or pleasure elsewhere. These worldly butterflies, what becomes of them? We do not know, except that they are probably carried up to sparkle in the social sunshine once more while we turn our eyes to watch the more practical snow-flakes.

The large, feathery snow-flakes which fall leisurely down and pile up in such nice, soft heaps, are they not like the comfortable people, those who are never in too great a hurry but what they can stop and listen to another's troubles, or soothe another's perplexities by their kind advice and encouragement, those who heap up soft words to ally the angry ones, or who snow down rare sympathy to cover up the unsightly spots and make the world warmer, purer and brighter with such a covering?

"It is not snowing very hard, but it looks as if it meant to keep it up all night!" we exclaim as we gaze out of the window at the falling snow. There is no wind, the snow-flakes are not large, nor do they fall with great rapidity. But quietly, gently, steadily, they come down, until by morning the ground is not only covered, but we wake up to find the snow many inches deep, the walks are impassable, traffic is tied up, and communication with the outside world is cut off because the overlaid wires have snapped under their burden of snow.

"What a surprise!" every one exclaims. "Who thought that such a gentle snow-storm would work such a havoc!"

Yes, and who ever thinks that these gentle, quiet, unostentatious people will ever amount to anything worth while?

We feel sorry for this one or that one, because they are so shy and retiring and will never push themselves forward upon the world's notice. Nevertheless, they do not annoy us with their blustering boasts, which come to naught, nor do they allow themselves to be turned aside and blown into drifts by the winds of public opinion, nor to be melted by the scorching fires of tribulation. These are not tossed about by the frivolities or latest fads and fancies until they go floating off into space. But instead, do we not always find them gently and steadily pursuing the "even tenor of their way," fitting into the assigned duties, and the snow-flakes fall to their assigned places on the ground? They create no furor, it is true, but, on the other hand, they cause no uncomfortable disturbance by the performance of their work.

And when the storm of life is over, do we not always find the same unexpected results—not havoc as in the case of the quiet, steady snow-flakes, but countless good deeds heaped evenly thruout their lives; other's paths filled in with the little kindnesses "which most leave undone or despise"; our daily business checked because we miss the helpful encouragement we so eagerly sought, and our interest in the outside world cut off because of the grief which has temporarily stopped the wires of our energy.

Ah, but is not the world more beautiful when we gaze out upon it in the morning with its pure covering of fresh snow? And is not a life made much sweeter that has been covered with such gentle snow-flakes?

Denominational

Church Extension Board Offering

In 1 Cor. 12 St. Paul compares the Church with a body, of which Christ is the Head. It is shown there how all the members are dependent on one another. The Evangelical Synod is also such a body connected by various branches of activity. One of these branches, which has proven itself vigorous and fruitful is the Church Extension Fund. This Fund is a medium whereby small and needy congregations are enabled to erect or procure a church home. By this means very many of our congregations have become self-sustaining, and at present there are over 100 congregations which enjoy the aid of loans from the Fund at the most favorable rates. But still too many must be put off or denied aid entirely, because there is not money enough to meet all requests for assistance. Therefore the congregations of the Synod are called upon to contribute an offering towards the Fund on *Reminiscere Sunday*, (Ps. 25: 6), *March 19th next*, which is heartily recommended to the benevolence of all our people, for "if one member be honored, all the members rejoice with it."

By order of Board for the Church Extension Fund.
F. J. Buschmann.

New York District Buffalo

Sunday, January 23rd, 1916, Pilgrim Evangelical Church dedicated its new and beautiful solid stone church building to the service of the Most High. Altho a large building, with a seating capacity of eight hundred, there was not nearly enough room for all the Evangelical Christians who had come from near and far to rejoice with the rejoicing.

In the morning service the Rev. W. Schild of St. Stephen's Evangelical Church preached the sermon, and in the evening service, to which all Evangelical congregations of the city had been invited, the undersigned delivered an address. Other pastors who took part in the services were,—the Revs. J. R. Graf, C. Loos, T. F. Bode, P. R. Zwilling, H. L. Streich and M. P. Davis. Forty-eight new members had expressed their desire to affiliate with the church and were received into membership at the close of the morning service by the pastor, Dr. G. P. Michel.

With so imposing a house of worship, located in a very desirable section of the city, surrounded by large German Protestant churches, and with so wide-awake and able a leader, it is not surprising that Pilgrim Church has doubled its membership within the past year, and that the prospects for the future are very bright indeed. —O. E. Wittlinger.

West Missouri District Boonville

The 6th of February will long be remembered by the members and friends of the Evangelical church at Boonville, because of the reopening of their church, which had been renovated, the dedication of a new addition which was erected for Sunday-school work, and the dedication of a new and beautiful pipe organ.

The three services held on that day were interesting and inspiring. In spite of the heavy snow, which had fallen during the previous night, there was hardly room for the large number of people who came to hear of the great things which God had done for the congregation. The morning service was conducted in German. The pastor, Rev. R. Hinze, in the dedicatory prayer, dedicated the new Sunday-school Hall, the baptismal font, a present of Mrs. J. P. Neff, the altar, a gift of Mrs. Muehlshuster and Mrs. Dengolesky, and the organ, a memorial by Mrs. Gmelich to her late husband, to the service of the triune God. Rev. J. Sauer of Kansas City, Mo., preached the sermon which was followed with rapt attention, and Rev. F. C. Klick of St. Joseph, Mo., and Rev. D. Baltzer of Florence served at the altar.

Lunch was served by the ladies of the church, and in the afternoon a special service in the interest of Sunday-school work was held during which Revs. D. Baltzer and E. Berlekamp of Billingsville, Mo., preached able sermons.

After again partaking of the good things which the ladies had prepared, a third service was held during which Rev. Baltzer read the Scripture and Rev. Klick preached the sermon. The choir and several soloists added very greatly to the attractiveness of

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CONCERTED ACTION IN THE BROTHERHOOD

The Claim of the larger Work of the Kingdom. The five Cardinal Points of Evangelical Benevolence. Keep all Departments moving steadily forward. Advertise the Brotherhood Idea by Brotherhood Work and a Brotherhood Life

III

No Christian man, however, who has caught the vision of Christian stewardship will be content with even the most liberal support of his local church alone, just as Jesus Christ himself was not content with ministering only to the lost sheep of the house of Israel, but sent His disciples out to preach the Gospel to all the world. The Church of Christ has taken up the world-work into which Jesus sent His disciples, and both loyalty toward Him and the Church demands vigorous and continuous support of its many branches. Men who are animated by an earnest personal loyalty toward Jesus Christ as their Lord and Saviour cannot, in fact, they will not want to do anything short of their best in helping to promote everything connected with the advancement of God's kingdom, and as faithful stewards of Christ they will distribute their offerings between their local church and the larger things of the Kingdom in such a manner that each one receives a fair proportion of the whole amount they are able to give for these purposes from year to year.

What are "Obligatory Offerings"?

In order that Evangelical people may have no difficulty in determining what branches of church work are most important, and which ones therefore deserve their first and most earnest support, the offerings for the benefit of these branches have been made obligatory upon all Evangelical churches as the most urgent needs of all the enterprises for the Kingdom. The purposes for which these offerings are to be devoted ought to be so well known among all our members, that a special announcement by the pastors would hardly be needed. The fact is, however, that perhaps only a few church members are able to even name the obligatory offerings to which they are expected to contribute. A guessing contest in the Brotherhood meetings in order to make all the members familiar with the offerings and their purposes might be a very interesting and instructive exercise! No matter to what causes the prevailing ignorance in so many of our churches in this direction may be due, it is high time that the rank and file of our church members learn to know all these offerings and the reasons for them, so that they may be able to take an intelligent interest in the work they represent. We do not doubt that the better these different branches of our Church's work become known, the more loyally and faithfully our people will learn to contribute to them.

A well-trained Ministry a primary Essential

No work of the kingdom of Jesus Christ can be carried on without the preaching of the Gospel. "Who soever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Even as it is written, How beautiful are the feet of them that bring glad tidings of good things!" Rom. 10. 13-15. The Evangelical Church has always insisted on an educated ministry, and altho education alone will never make a true preacher of Jesus Christ, the wide-spread indifference, unbelief and even hostility to the truth of the Gospel of Jesus Christ, make an educated ministry more of a necessity to-day than ever before. This fact makes the *Educational Institutions* in which the ministers are trained who are to bring the Gospel of Christ and His salvation to the sick and the well, the old and the young in our churches of the utmost importance. No other work is more fundamental to the whole work of the Church and to the life of every congregation, because all the members of every church depend upon the service of the pastor in preaching the Word of God. We need more ministers, and we need more teachers to instruct them and more buildings to accommodate those who want to enter the ministry. We need help for those who would enter the ministry but cannot do so because they are not able to pay for it. Our educational institutions are therefore always in need of our most generous and hearty support, so that all their needs may be met.

And since it requires all the free will offerings to cover only the running expenses of Eden Seminary and Elmhurst College, thus making a special offering necessary whenever new buildings are to be erected, a sufficient and permanent *endowment* should be provided, the income from which is to take care of the cost of new buildings or new institutions in other parts of the country. The obligatory offering specified is that for Eden Seminary on Reformation Day (every anniversary of the date on which the German Reformation was inaugurated serves as a special reminder of the blessings we enjoy in possessing the Word of God in all its purity), but the need includes Elmhurst College and the Evangelical Academy at Ft. Collins as well, since all of these minister directly to the work of educating Evangelical pastors for Evangelical churches. The Evangelical Brotherhood could undertake work of no greater importance to the Church, nor more worthy of Evangelical manhood than that of establishing a permanent endowment that would take care of the cost of extending the educational system of the Church to meet the needs of the day. The voluntary offerings could then be kept intact to provide for the running expenses of the institutions.

The Missionary Obligation

The missionary work of the Church is another branch of work that is of fundamental importance, since it is being done in obedience to the direct command of Christ himself, "Go ye into all the world, and preach the Gospel to the whole creation." The offerings for *Home and Foreign Missions* are therefore classed as obligatory. Home mission work, as is well known, seeks to bring the Gospel to the unchurched, the indifferent and the neglected in North America, notably to those of German blood, while foreign missions is the work of evangelizing the heathen world, more particularly the Chattisghar district of the Central Provinces of India, where our own mission field is situated. Both these branches of our work are constantly in need of the earnest and active support of all members, the foreign work especially so at this time, because of the abnormally difficult conditions created by the war. The Church Extension Fund is really a part of the home mission work, as it aims to help the smaller and needy churches to secure the necessary buildings by advancing them money at the most favorable rates.

The Denominational Running Expenses

The District offering has been placed among the obligatory offering because the affairs of the denominational organization must be well provided for if the work and the business of the Church is not to suffer. The District is the denominational unit of organization, and the money secured thru the *District offerings* pays the expenses which the District officers must incur in performing their duties, as well as for other miscellaneous items coming under the jurisdiction of the District, for which no other funds are provided. One third of the District offering goes to the General treasury to help defray the expenses of the General officers.

"Remember them that spake unto you the Word of God"

Ministerial Pensions and Relief aims to keep the aged and infirm ministers and their families out of want by providing for them an annual income, graduated according to their term of service. The pastors themselves are required to furnish the larger part of the funds for this purpose by fixed annual dues (\$20 during the first thirty years of service; \$15 during the next ten years and \$10 for the remaining years of service), but the duty of the churches to assist seemed so clear that the General Conference made an annual offering for this purpose obligatory upon all the churches.

A definite annual Increase

It is the aim of the different boards entrusted with the supervision of these various branches of work to extend and strengthen them from year to year. This can only be done if the means for doing

so are available. Owing to the failure of the churches to provide the money needed for going constantly forward along definite and necessary lines of effort, the boards have been unduly limited and hindered in their work, and the Church has lost wofully both in prestige and in membership, because it could do little more than hold its own. An effort is being made to establish a budget, with specific annual appropriations for each branch of work, setting forth in advance what is required for maintaining and extending the work in hand. It would be quite an easy matter to carry out this plan, if the Brotherhoods, who represent the manhood and therefore the financial strength of the Church, were to take it upon themselves to raise *just a little more* money for these several purposes every year. The amounts necessary from year to year are being made known to every church, so that it is not easy to learn the apportionment allotted to each in proportion to its membership and ability. If each member of the Brotherhood will increase his own contribution to these purposes every year as much as he may be able there will be no trouble in raising revenue to keep every department of Evangelical church work spreading out and getting new results for the Master and new blessings for the contributors.

Detailed information as to the present special needs of all these kinds of work will be found regularly in the columns of this paper, and in an annual resume in the Evangelical Year Book (eighteen cents a copy, postpaid, from Eden Publishing House, or fifteen cents at your pastors). Evangelical Brotherhoods who want to know their share of their work to which their devotion to Jesus Christ and His great world-work calls them, should be fully informed as to all these matters of vital importance to them and their church.

Regular Church Attendance

Some years ago everybody concerned with church work was confronted with the puzzle, Why Don't Men go to Church? and dozens of reasons were given in explanation. The Brotherhood movement has awakened a new interest in religion on the part of the men of the churches, because it has shown *the splendid possibilities of Christian manhood when it has found its place in the work of the Church*. And wherever Brotherhoods have been well organized and properly conducted the answer to the puzzle has been discovered as if by magic. The Brotherhood has brought men into church as few things has ever done before. Wherever the Brotherhood idea has been properly understood and applied men have found their way into church who had not been inside its walls for years, and their coming has brought a transformation in their lives and in their homes. The inspiration received, the associations formed and the blessings experienced thereby have shown many thousands of Evangelical men that it is *worth while* to go to church.

And if it is worth while to go to church often, it is still certainly more worth while to go to church *regularly*. If there is inspiration and blessing in going to church once a month or so, there will certainly be more inspiration and more blessing in going every Sunday, and it ought to be the goal of every Brotherhood to exert such an influence on its members that they will want to go to church just as surely and regularly as Sunday follows week-day. If there is to be anything in personal loyalty and devotion to Jesus Christ it must be constant and continually on the increase; if Bible study means anything to the spiritual life it must be diligent and regular, and if church-going is to mean anything for the strengthening and development of the inner man, it must not be intermittent and irregular but must become a steady and inviolable custom. If the Brotherhood aims to lead men to Jesus Christ it will tie them up to Him and His Gospel of life and salvation in such a way that by and by it will be unthinkable for them to pass a Sunday without having joined in a service of worship to their Saviour and Lord. The Brotherhood that would do most for its members will cultivate such an atmosphere that none of them will feel right on Sunday without having attended church, unless some unavoidable and real cause makes it necessary to stay away. It will not do to establish an iron-bound law that members of the Brotherhood must be in church every Lord's Day morning, but if the Brotherhood is conducted in the proper spirit the members will all want to be there regularly, even if the pastor is not a born orator. And the pastor who appreciates the

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THE KINGDOM OF GOD WITHIN

By JOHN S. NOLLEN

In the hidden Chambers of the Inner Life are the Sources of Spiritual Power,
the Motive for Unselfish Service

A hundred years ago when it was still possible for Humboldt to cover the whole field of human knowledge, it was not unthinkable for the heroes of fiction to live thru the sum of all human experience. Goethe created two such microcosmic heroes in his drama "Faust" and his novel "Wilhelm Meister." The latter especially inspired many an attempt of like nature, none more interesting than Novalis' "Heinrich von Ofterdingen."

This unfinished novel, by the most gifted of German romantic poets, was intended to be a complete imaginative expression of all human life. The hero, after compassing all the world of past and present activity, should return as a home-coming wanderer "into his own spirit," and there find the eternal realities. "The world becomes a dream, the dream a world." For us prosaic children of the age of steam and steel the vision of such a poetic idealist seems somewhat fantastic. Nevertheless even we, external and accidental tho our lives may be, become aware now and then that we cannot get away from ourselves; and possibly in certain moods, we may even yearn to devote the powers we now use externally to the exploration and cultivation of our own neglected souls.

An Age of Outwardness Challenged by Christ

Yet during the last half-century the final quest of Novalis's hero has not had much interest for men. Outwardness rather than inwardness has been the rule. The gospel of James, with its emphasis upon efficiency, has suited this practical age far better than the gospel of John, which seeks out the hidden things of the spirit. And yet even the experimental learning that has brought forth the material marvels of our time might have taught us as in a figure the lesson of inwardness; for has not physical science been busy tracing motion, or energy, to its ultimate abode. It has traced it all the way from the revolving suns of our planetary systems to the shooting ions of an infinitesimal atom. To every soul, sublime atom in a universe of life, this symbol of universal nature says: "The kingdom of God is within you."

The age into which Jesus came was in many ways not unlike our own. It was an age of enterprise and organization (for when was there a more extensive or more effective organization than the Roman empire?), an age of comparative peace, of commerce and great material wealth, of world-intercourse, of high tide in political and practical life; an age when even religion was externalized, and this nowhere than among the Jews, the "peculiar people" who boasted sole access to the true oracles of God. Into this practical, complacent, commercial, conformist age Jesus came, like a romantic poet, calling men to return home into their own spirits, to find there the saving truth that should make them free. "The kingdom of God," He taught them, "cometh not with observation—for lo! the kingdom of God is within you."

Jesus told the "successful men" of the age that it was impossible for any who trusted in riches—or in power or in organization, He might have added—to enter into the kingdom of God; and so startling was this doctrine that even His own disciples were astonished and terrified by it. Jesus took up and amplified the wise saying of the ancient sage, that out of the heart are the issues of life, and thru it He passed keen and destructive criticism on the conventional, emasculated morality and religion of His countrymen. With inexorable logic He traced all evil to the secret lair of sin in the inmost recesses of the heart. And when it came to choosing between the never so faithful and loving service of hospitable hands, and the intentness of a soul forgetting all in eagerness to learn the lesson of heart-obedience, He could not but say that Mary had chosen the better part, which should endure forever.

The Human Spirit the Place of all Worth

People like Martha, of a practical and energetic disposition, have always been not a little puzzled and offended by the apparently quietistic tendency of the Gospel of Jesus. They expend themselves in hazardous exegesis of the patient and almost negative vir-

tues of the beatitudes; they shy away from the behest of non-resistance; they catch eagerly at the denunciation of the Pharisees and the whip of small cords that drove the traffickers from the temple. And they are surely right in deprecating any attempt to make out that Jesus' character was nothing more than meek—right in insisting upon the heroic quality of His nature. But they forget too easily the pregnant symbolism of Elijah's experience—when the voice of Jehovah was not in the great and strong wind that rent the mountains, not in the earth-quake, not in the fire, but in a "sound of gentle stillness." In the splendid prologue to Goethe's "Faust," the arch-angels read the glory of God in His creation, its vast power, its wondrous energy, its irresistible natural forces; but the climax of their praise is this: "Thy angels, Lord, revere the quiet progress of Thy day."

We see that Jesus, true poet and great teacher that He was, spoke His truth oftenest in figures. And how persistently His metaphor repeats this great truth: "The kingdom of God is within you." How the call to inwardness sounds to the manifold symbolism of the parables—the kingdom is like unto seed, sown in rocky places, or among thorns, or in good ground; the kingdom is like unto leaven hidden in meal till all was leavened; the kingdom is like unto a precious treasure or a pearl of great price—there is surely emphasis upon intrinsic value! When Jesus speaks of himself as the "bread of life," and calls both himself and His disciples "the light of the world," these figures again lay stress upon the intimate quality of the heart out of which are the "issues of life."

And so it is with the highest and richest words of the Christian vocabulary: "Righteousness," the great keyword of Jewish doctrine, restored by Jesus to its pristine value and raised to a higher potency ("except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven"); "peace" and "joy" (the peace that "passeth all understanding"—"not as the world giveth, give I unto you," said Jesus); "faith," the inward power that recreates the life and the world, whose full mystery Jesus could not explain even to the pious Nicodemus; "truth" "truth in the inward parts," as the psalmist said; "love," the greatest of all, the best to express the inmost being of God himself. Truly did the Master say that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"; and these great words, uttered by God's prophets and apostles, the very message of His Son, are instinct with the fullest, the noblest, the most beautiful life; they are the essence of eternal life, the divine law of the "kingdom that is within you."

The Liberty of a Soul free with Jesus

The law of the kingdom is a law of liberty, of inner liberation. That was the hardest lesson, perhaps, for the early disciples to learn and to enforce. How Paul, for example, wrestles with this conception and triumphantly vindicates its truth and its blessedness! Nothing in his own experience, evidently, gave him such exaltation, such a sense of freedom and power, as the revelation of this truth: "Christ is the end of the law unto righteousness unto every one that believeth"; "Love is the fulfillment of the law."

And here lay the secret of the wondrous illumination of Jesus' own preaching. Even the untrained multitude, much as they might balk at the parables and the direct statement of profound spiritual truth, felt that this Teacher spoke "as one having authority, and not as the scribes." It was only the scribes themselves, Janizaries of traditional regularity, who demanded any other than this evident inner authority. It was the "sweet reasonableness" of Jesus' preaching, as Matthew Arnold says, that made such a direct appeal to the hearts of His hearers. "He put things in such a way that His hearer was led to take each rule or fact of conduct by its inward side, its effect on the heart and character; then the reason of the thing, the meaning of what had been mere matter of blind rule, flashed upon him."

Continued on Page 8

Religious News

Baptist Fund for Ministerial Relief

Within the last eight months Baptists have given \$500,000 for permanent relief of aged Baptist ministers and their families. This is a start on a fund of \$2,000,000 which Baptists are asked for toward relief of this kind. The time given for the raising of the entire fund is five years. It is explained that this is not a movement in the direction of Baptist pensions. The question of pensions is to be taken up by Baptists later on. There are 13,000 ministers and missionaries in the Northern Baptist Convention, and among them some 600 cases need relief and support. The present fund is for such emergency.

It seems that Baptist ministers, outside of the large cities, receive salaries on the average of \$1.87 cents per day, and it is known that salaries of Southern Baptist and Colored Baptist ministers are even less. The missionaries who are to benefit by the new relief fund are both those working abroad and at home.

Salvation Army Expects more Help from U. S. and Canada

The chief secretary of the Salvation Army in the United States, Col. William Peart, returning from England and conferences with General Bramwell Booth there, reports that the Army and its friends in the United States will hereafter be expected to provide workers and money for the Army's foreign work in greater measure than in previous years. The work has heretofore been supported almost entirely from England, but owing to the war England is unable at this time to supply the foreign fields with workers and only with a limited amount of money. Officers of the English Salvation Army are themselves in thirty training camps in England, and with troops throughout Belgium, France and even Egypt.

General Booth has assigned to the care of Americans the China Salvation Army work, which is just opening, that in Korea, which is well established, and Japan where work has been carried on for ten years. In Java a hospital for the treatment of eye diseases has just been opened and Salvation Army nurses and doctors are working among the lepers of Java. Americans will be expected to maintain in part this work. General Booth says he hopes the United States will furnish this year at least one hundred foreign workers and will contribute \$250,000 to help maintain the foreign work.

In England Col. Peart reports the Army never more prosperous. Everybody in England is working, who is able to work, and in consequence the number of dependents and men and women in need is reduced fifty per cent. Many working people are contributing small sums to the Army's general fund, which is larger than ever. The Army in Australia, New Zealand and Canada have, thru the English headquarters, sent seven auto ambulances, fully equipped with nurses and doctors into Belgium, France and Egypt. The Army in England is getting funds steadily for its work among the troops in the trenches.

In this country the Salvation Army and the Y. M. C. A. join in working forces in the raising of \$500,000 for the General William Booth Memorial Training Schools, two in number, one to be located in Chicago for the preparation of Army workers in the West, the other in New York, for workers in the East. Two years ago, when the Y. M. C. A. put on their \$4,000,000 campaign in New York, the Salvation Army had preparation under way for a campaign. The Army stepped aside and the Association took the field. Owing to financial conditions the Army put off its campaign, but now takes it up in April, C. S. Ward of the Association directing it. Most of the money is to be raised in New York and Chicago, where the schools are to be located.

These memorials were decided upon almost immediately that General William Booth, the founder of the Army, died. The reasons were the known wish of the late General that there might be provided more trained workers, and that in America in particular workers are sadly needed. The war has much delayed similar memorials in Europe, where the Army has had to turn its attention to field relief. The Army in England is even drawing upon America for help in both funds and workers. The two schools, costing \$250,000 each, will be expected to graduate 500 workers each year, or nearly twice the number at present provided.

Roman Catholic Foreign Missions

The Roman Catholic Society for the Propagation of the Faith, the Board for Foreign Missions of the Catholic Church, for the first time since it appealed to Catholics of America for funds, has just issued a report in which only American gifts are mentioned. This is due to the fact that large supporters heretofore have been Catholics of Germany, Austria and France. All of them at war, American Catholics have come to the rescue, a fact that the report just out acknowledges. Conditions now and one hundred years ago, at the close of the Napoleonic wars, are paralleled in many ways, and now as then, owing to war, missionary conditions are desperate.

Reports from European givers are wanting, but American Catholics gave last year some \$40,000 more than in the previous year, making America's contributions more than a quarter of a million dollars. The Arch-diocese of New York alone gave \$191,600, making it next to France in normal times in its support of Catholic foreign missions. The fear is expressed that lack of European support because of the war will seriously cripple the entire work. The effect will be little felt this year, since alone of all missionary societies, Catholics collect money one year and spend it the next. During 1916 and 1917 the situation is said to be grave indeed. The work involved is in Asia, Africa, and the South Sea Islands.

For the first time also the Catholic report makes mention of Protestant foreign mission support from America, and its tremendous growth within the last century. It also mentions the Laymen's Missionary Movement, and the fact that twice as many men as six years ago attend these conventions at their own cost. During the year, so the report says, American Catholics helped, thru the Society, the distressed Catholics of Mexico to the extent of \$6,500.

The Catholic Society of St. Paul the Apostle has just dedicated at Brookland, Washington, a College of St. Paul, the first building of its kind to be owned by the Society. It is located on grounds adjacent to the Catholic University, and the college is affiliated with the university. In such affiliation it is one of many houses of studies and colleges, together going to make of the University a great centre of Catholic education. One of the earliest houses there was that of the Franciscans, at which American young men were gathered in and trained for services in the Holy Land, where Franciscans serve at the Catholic shrines.

The Society in question, usually called Paulists, was made up at first of converts from Protestant bodies, but of late years it has had priests not converts as well. Its chief parish is that of St. Paul, New York, but its work is missionary, especially in the holding of preaching missions. It was instrumental in founding the Catholic Missionary Society, of which Cardinal Farley is the president, and the Apostolic Mission House, also at Brookland, for many years trained missionaries to work in dioceses, in largest numbers throughout the South. The House in question was in charge of, and was largely provided thru the efforts of, the late Rev. Alexander P. Doyle, a leading Paulist. The Paulists were the first to affiliate with the Catholic University, and thus to help carry out the ambitions of the Pope and of Cardinal Gibbons to create the Catholic educational centre at the National capital.

Statistics of American Jewry

The American Jewish year book, just out, shows the following American cities to be the largest centres of Jewish population, viz. New York, 990,000; Chicago, 215,000; Philadelphia, 160,000; Boston, 65,000; and so on down to San Francisco with 28,000. The cities between these are, in order, Cleveland, Baltimore, St. Louis, Pittsburg, Newark, Detroit and Cincinnati. The estimate of Jews in the United States is 2,500,000, and throughout the world 13,500,000. No other single centre in the world contains so many as the 990,000 in New York.

There are three general organizations of Jews in respect to religion, viz. Reform, Orthodox and Conservative, and the number of rabbis of organized congregations are in order named, Reform forty-six, Orthodox 120 and Conservative 207, the Conservative having as many as both the others together. It is estimated that there are 121 other rabbis who do not belong to any of these three conferences. Therefore, there are no fewer than 500 rabbis for the whole 2,500,000 Jews in America. An explanation of this showing is, however, that there are many provisional congregations, holding services on holidays only,

which are served by educated Jews who are not ordained, and who, during the rest of the year, are business and professional laymen, many of them also are teachers in colleges and universities.

The year book shows a tremendous increase in the growth of the Zionist movement. In the last six months there have been formed thirty new general organizations, and because of the war the whole number has doubled. Less than two years ago there were 14,000 shekel payers. Last June there were 36,000, and the estimate is made that by next June there will be 120,000. There were formed in 1915 twenty-six new Jewish congregations in the whole country.

In the history of Judaism in all the world, probably never were Jews in such large numbers so thoroughly organized as they are in the United States at this moment. The motive is the solution of the Jewish problem, which long antedates the great war, but the cementing of Jews together in this remarkable fashion has been possible only because of the war. There is soon to be held a preliminary Jewish Conference. It will be in charge of the Congress Organization Committee, and before it the American Jewish Committee will lay its plan, perfected last year, to hold a restricted conference in Washington. The Congress Committee will adopt such part of the program as it desires, it is said, and probably provide for the Jewish Congress to be held either in New York or Washington this coming fall.

In seventy-two cities in this country every Jewish organization is now joined in the Congress Organization Committee. These organizations include the Zionist societies, a movement which has made rapid progress in membership among young Jews since the war began. The aims of the Congress will be to speak the mind of the greatest Jewish population in the world, and say to the nations that once for all Jewish political and commercial discrimination must cease. Meanwhile, efforts are making to instill into the minds of American Jews the two facts that democracy alone will furnish a solution of Jewish difficulties, and that upon American Jews must fall the burden of initiative and of expense, since the Jews of Europe are in no shape to help. The foremost leader in all of this work is Louis D. Brandeis of Boston.

World Conference on Faith and Order

The plans for a world conference on faith and order worked out by the commission of the Protestant Episcopal Church which had received a severe setback by the breaking out of the European war, were moved forward somewhat by a conference held at Garden City, L. I., the first week in January. While we doubt somewhat whether the cause of Christian unity can be greatly advanced just now by any scheme that includes the Roman Catholic and Greek Churches, the discussion as to Christian fundamentals which the proposition of a world conference on faith and order will cause in all the denominations can only have a wholesome effect.

No one was admitted to the Garden City conference who had not been officially designated by some denomination. There were no Roman or Greek Catholics in attendance—Cardinal Gibbons having declined a personal invitation to attend. A letter from the papal secretary of State, however, expressed the Roman pontiff's thanks for the fact that the projectors of the conference "had thought well to request his aid and support, who, as the one to whom all men have been given over to be fed, is the source and cause of the unity of the Church."

The judgment of the conference was unanimous in favor of going forward with preparations for holding the proposed world conference as soon after the close of the present European war as possible. The place favored for this great gathering is New York. Hitherto the Episcopalians, with whom the plan originated, have borne the brunt of promoting the idea, but the Garden City meeting made provision for a joint interdenominational council which shall carry executive responsibility hereafter.

Stripped of its ecclesiastical terms, the four cardinal doctrines set forth at Garden City as basis for future work toward union were: 1. The Divinity of Christ; 2. the Atonement; 3. the accuracy of Revelation; and 4. a visible Church, established by Christ to be the material organization for the propagation of an invisible faith. No statement is made as to the character of the visible Church, but simply that it exists. A plan of work has been agreed upon, but nobody pretends to say when the world conference will be held.

"Examining the Scriptures daily, whether these things were so"

Mar. 5, 1916. Quinquagesima Sunday

Installation of Officers and Teachers

St. John's Sunday-school at Sharpsburg, Pa., held its annual installation services of officers and teachers Sunday, January 23. It was an earnest impressive service. The necessity and importance of the work of the Sunday-school was presented to the congregation and the twenty-two co-workers of the pastor received public recognition of their splendid work and pledged themselves to a faithful discharge of their duties in the new year. The pastor spoke on "The Qualifications of a Sunday-school worker," and based his sermon on 2 Tim. 2:15; "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Sunday School Institute

Sunday, February 6, two meetings were held at Cape Girardeau and Jackson, Missouri, in the interest of the Sunday-school and young people's work in the Cape Girardeau-Jackson district. The meetings were held under the auspices of the Missouri District Boards for Sunday-school and Evangelical League work, and were conducted by the Revs. J. H. Horstmann, H. Katterjohn and Th. Mayer.

A great benefit was derived, especially by Sunday-school teachers, both, in being able to hear the talks and suggestions offered by these leaders of the Sunday-school work, and thru exchanging ideas and experiences with one another. The majority were not only willing, but anxious to have Teacher-Training classes started. Thirty-six teachers and League workers took part in the meetings.

A permanent organization was formed with the following officers: president, Fred A. Schneider, Jackson; vice-president, William Meier, Tilsit; secretary, Clara Drusch, Cape Girardeau; treasurer, A. W. Roloff, Jackson. *Clara Drusch, Sec'y.*

Sixth Annual Session of the Sunday School Council of Evangelical Denominations

The Sunday School Council of Evangelical Denominations held its Sixth Annual Meeting in Richmond, Virginia, January 25, 26, 27, 1916, and the meeting was one of the most successful ever held by the Council.

The attendance was the largest since the organization of the Council, and there was a definiteness, force, and vigor in the program that held the interest of every member of the Council from the first to the last.

There were three special themes treated in the Council. The Rev. B. S. Winchester, D. D., Assistant Professor of the School of Religious Education, Yale University, New Haven, Connecticut, read, an interesting and illuminating paper on the topic of "The Teacher of religion—His Task and His Training," which was discussed by Rev. John W. Shackford, Nashville, Tenn., and Dr. William E. Chalmers, Philadelphia, Pa.

Rev. Edward S. Lewis, D. D., Cincinnati, O., read a strong paper on "Religious Education in the Public Schools." Dr. Lewis expressed his views fearlessly and vigorously, which views were not always in harmony with the common thought of the Council, but Dr. Lewis took the position that there should be an absolute separation between the work that belongs to the State and the work of religious education that belongs primarily to the family, and secondarily to the Church. The discussion that followed this paper was participated in by Miss Margaret Slattery, of Boston, Mass.; Dr. A. J. Rowland, Philadelphia, Pa.; Dr. D. V. Thompson, Gary, Ind.; Dr. E. Morris Ferguson, Philadelphia, Pa.; Dr. Rufus W. Miller, Philadelphia, Pa., and others.

The question of the "Religious Life of the Rural Community," was discussed in an able paper by Mr. Jackson Davis, Assistant Superintendent of Education of the State of Virginia, and "Experiments in the Rural Sunday School," were presented by Rev. Matthew B. McNutt, D. D., Wooster, O.; Rev. Charles A. McConnell, Lakeville, O.; and Rev. J. T. Watts, Richmond, Va.

Dr. Edgar Blake, of Chicago, the President of the Council, in opening the first session delivered a strong address setting forth some of the things that should immediately engage the attention and effort of the Council. Two propositions were made by him.

First, that the denominations in their co-operative effort should devise some plan by which the existing agencies in undenominational Sunday-school work should be more fully utilized for the prosecution of the plans of the denominations represented in the Council.

His second proposition was, that the Council should, in the near future, devise some method by which co-operative institutes might be held in the various centers of the country, in order to educate the great army of Sunday-school workers in the best methods of prosecuting their work.

The report of the secretary was interesting because of the statement of denominational progress in Sunday-school work. The statistics presented by him showed that in the twenty-eight denominations associated with the Council, the total enrollment in the Sunday-schools amounts to 18,129,968, with four denominations yet to be heard from. The present net increase for the year is 965,305. There is no doubt that when the four denominations that have not yet reported send in their figures the increase will exceed the million mark during the year. This is regarded as a most gratifying showing, and all of the denominations report progressive methods and increasing interest.

The Council elected as its officers for the ensuing year: president, Rev. I. J. Van Ness (Southern Baptist); vice-president, Rev. Sidney A. Weston (Congregational); secretary, Rev. George T. Webb (Northern Baptist); treasurer, Mr. D. M. Smith (Southern Presbyterian.)

Our own Evangelical Sunday-schools were represented at this sixth annual session of the Sunday School Council of Evangelical Denominations by the General Secretary, the Rev. Theodore Mayer, and by the Sunday-school Editor, the Rev. H. Katterjohn.

In order to make the presence of these two representatives of Evangelical Sunday-school work profitable to the local school, a rally of the Sunday-school workers of St. John's church had been planned for Thursday evening, January 29. Rev. Theodore Mayer presented the workers and teachers the vision of an ideal Sunday-school, in organization, aim and equipment. Rev. Henry Katterjohn presented the need of an Evangelical consciousness and pressed home the importance of Evangelical literature in developing this consciousness in the children and youth of our Sunday-schools.

During the days of the Council sessions the representatives of our Evangelical Synod were the guests of the hospitable pastor of the St. John's Church, Rev. O. Guthe, and his sister. Their hospitality was of the true southern variety, which considers only the comfort of the guests, and deems no sacrifice too great.

The Advanced Bible Lessons

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the First Quarter, 1916

- Lesson 1. Jan. 2. Between the Testaments; Dan. 2:31—45.
Lesson 2. Jan. 9. The Origin and purpose of the Gospels; John 1:1—14; Luke 1:1—4.
Lesson 3. Jan. 16. The Growing Jesus; Luke 2:40—52.
Lesson 4. Jan. 23. The Voice Crying in the Wilderness; Matt. 3:1—12.
Lesson 5. Jan. 30. At the Gateway of Service; Matt. 3:13—17; 4:1—11; Mark:9—13.
Lesson 6. Feb. 6. Beginnings in Judea; John 2:13—25.
Lesson 7. Feb. 13. A Woman Lost in Sin; John 4:27—30; 39—42.
Lesson 8. Feb. 20. Beginnings in Gallilee; Luke 4:14—31.
Lesson 9. Feb. 27. Teaching with Authority; Matt. 5:1—16; 7:28, 29; Luke 6:20—26.
Lesson 10. Mar. 5. Miracles of Jesus, I; Luke 8:22—56.
Lesson 11. Mar. 12. Miracles of Jesus, II; John 5:17—31; 20:30—31.
Lesson 12. Mar. 19. Parables of Jesus; Matt. 13:10—17.
Lesson 13. Mar. 26. The Arising Opposition; John 6:60—71.

Lesson 10. The Miracles of Jesus

- M. Feb. 28. Mark 1:21—45. A Day of Miracles.
T. Feb. 29. Luke 8:22—56; John 21:30, 31. The Marvel of Jesus' Miracles.
W. Mar. 1. John 4:48—53. That thou Mayest Believe.

- T. Mar. 2. 2:9—12. The Greater Miracle.
F. Mar. 3. Luke 18:35—43. A Reward of Faith.
S. Mar. 4. John 5:25—36. A Witness of the Father.
S. Mar. 5. Luke 10:17—24; Mark 16:17—20.

Lesson Key:—"How God anointed Him (Jesus of Nazareth) with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil," Acts 10:38.

The miracles of Jesus played a most important part in His ministry and as such deserve the most thoughtful and prayerful study. With many they have become a real stumbling-block to their faith, because with the development of science and the growth of knowledge of the laws that govern the phenomena of nature, miracles have come to appear unreasonable. Many antagonists of Christianity base their opposition to it chiefly upon the so-called—"fairy tales" of the Bible, alleging that "reason" can never countenance such an interference with the ordinary course of nature, and that either the miracles recorded in the Bible are mere legends that have crystalized about the great character of Jewish history in an age of ignorance and superstition, and have no real basis in fact, or that they represent preposterous claims on the part of these men, which the light of present-day knowledge makes entirely untenable. An approach to the study of miracles in an unprejudiced state of mind, however, and an intelligent view of the place they occupy in the whole scheme of God's revelation, will lead to a very different result.

To fairly appreciate the character of miracles it is necessary to understand the nature and the significance of the laws by means of which God governs His world and human life. Any intelligent view of nature and human life, and especially the Christian view, requires some uniform government of the universe. Any conception of the world that leaves human events and human action to mere chance or accident is unworthy of serious consideration. As far as men have been able to discover there are three sets of laws governing as many distinct departments of life and action. The *laws of nature*—by nature we mean the "sum total of the mechanical and chemical forces of the universe"—govern the behavior of inanimate things. The *laws of psychology*, the soul or mind, life in its widest sense, govern the development and the conduct of living things, while the *laws of the spirit* operate in the supernatural realm, the sphere to which man is related thru his highest and purest desires and ambitions. It should be remembered in this connection that, altho man has made great strides forward in the discovery and understanding of these different sets of laws, those who have searched most deeply, openmindedly and earnestly for the truth are not at all ready to say that they have even approached the point where they can comprehend the whole scheme of any one of them. "The work of the true man of science," says Sir Joseph Norman Lockyer, the eminent English astronomer and physicist, "is a perpetual striving after a better and clearer knowledge of the planet on which his lot is cast, and the universe in the vastness of which that planet is lost." It is a perpetual striving because those who have gone farthest see most clearly that the end is not yet—if it is ever attainable to the human understanding. Any claim therefore on the part of any one to speak with finality in regard to any of the laws referred to above is superficial and arrogant on its very face. This being the case it is clearly evident that the mere incomprehensibility of any phenomena by no means justifies the declaration of its unreasonableness, but is rather an incentive to further, deeper and more unprejudiced study.

The miracles of the Bible are *extraordinary events with a definite Kingdom purpose at the time of their occurrence*. They are miracles to us only because we are not able to grasp all the laws that have been in operation. To the untutored savage of the tropics the story of frost and ice is entirely unbelievable, and to vast numbers of civilized and intelligent people the things accomplished by means of the electrical current seem as the tales of the Arabian Nights. A wider knowledge and a more complete experience than we are now able to attain might very easily explain all that seems miraculous. Many miracles of the Bible are entirely natural occurrences, the miraculous element being the fact that they occurred just at a time when they best fitted into the things God was accomplishing.

If we believe in a Supreme Being who has laid down the laws of the universe and of life, such a Being

must also have the power to suspend the laws He has laid down in the event that this should be necessary for carrying out any of His plans. A Supreme Being who would be mastered by His own laws would be unthinkable. How often, for instance, does a father or mother set aside the usual and customary order of their home for the sake of introducing something that will be of especial benefit to their children. How often does the teacher make some surprising and apparently unbelievable statement in order to stimulate the thought of his pupils, or to show them a new side of an old truth. No teacher has ever had better occasion, or knew better how to use these occasions to the best advantage, than Jesus Christ, and the miracles He performed were but special methods employed, not for the sake of glorifying himself, or like those of an ordinary magician, for merely impressing an ignorant and superstitious people, but with the purpose of arousing His people to an appreciation of the importance and the meaning of His teachings. He performed no miracle of any kind that did not have a clear and definite relation to the character or the promotion of the kingdom of God.

It is from this point of view that the miracles of Jesus should be studied, each one for itself, and then all of them together in their relationship to the ministry of Christ. The chronological arrangement of the thirty-five recorded miracles of Christ as found in the Advanced Quarterly will be found very helpful for this purpose, and we reprint it herewith.

Miracles of Jesus in Chronological Order

1. Water made wine. John 2: 1—11.
2. Heals the nobleman's son. John 4: 46—54.
3. Draught of fishes. Luke 5: 1—11.
4. Heals the demoniac. Mark 1: 23—26; Luke 4: 33—36.
5. Heal's Peter's wife's mother. Matt. 8: 14—17; Mark 1: 29—31; Luke 4: 38, 39.
6. Cleanses the leper. Matt. 8: 1—4; Mark 1: 40—45; Luke 5: 16—16.
7. Heals the paralytic. Matt. 9: 1—8; Mark 2: 1—12; Luke 5: 17—26.
8. Healing the impotent man. John 5: 1—6.
9. Restoring the withered hand. Matt. 12: 9—13; Mark 3: 1—5; Luke 6: 6—11.
10. Restores the centurion's servant. Matt. 8: 5—13; Luke 7: 1—10.
11. Raising of the widow's son. Luke 7: 11—16.
12. Heals a demoniac. Matt. 12: 22—37; Mark 3: 11; Luke 11: 14, 15.
13. Stills the tempest. Matt. 8: 23—27; 14: 32; Mark 4: 35—41; Luke 8: 22—25.
14. Casts devils out of two men of Gadara. Matt. 8: 28—34; Mark 5: 1—20; Luke 8: 26—39.
15. Raising of the daughter of Jairus. Matt. 9: 18, 19, 23—26; Mark 5: 22—24, 35—43; Luke 8: 41, 42, 49—56.
16. Cures woman with issue of blood. Matt. 9: 20—22; Mark 5: 25—34; Luke 8: 43—48.
17. Restores two blind men to sight. Matt. 9: 27—31.
18. Heals a demoniac. Matt. 9: 32, 33.
19. Feeds five thousand. Matt. 14: 15—21; Mark 6: 35—44; Luke 9: 12—17; John 6: 5—14.
20. Walks on sea. Matt. 14: 22—33; Mark 6: 45—52; John 6: 16—21.
21. Heals daughter of Syrophenician woman. Matt. 15: 21—28; Mark 7: 24—30.
22. Feeds four thousand people. Matt. 15: 32—39; Mark 8: 1—9.
23. Restores one deaf and dumb. Mark 7: 31—37.
24. Restores a blind man. Mark 8: 22—26.
25. Restores a lunatic child. Matt. 17: 14—21; Mark 9: 14—29; Luke 9: 37—43.
26. Tribute money obtained from a fish's mouth. Matt. 17: 24—27.
27. Restores ten lepers. Luke 17: 11—19.
28. Opens the eyes of a man born blind. John 9.
29. Raises Lazarus from the dead. John 11: 1—46.
30. Heals the woman with the spirit of infirmity. Luke 13: 10—17.
31. Cures a man afflicted with dropsy. Luke 14: 1—6.
32. Restores two blind men near Jericho. Matt. 20: 29—34; Mark 10: 46—52; Luke 18: 35—43.
33. Curses a fig tree. Matt. 21: 17—22; Mark 11: 12—14, 20—24.
34. Heals the ear of Malchus. Luke 22: 49—51.
35. Second draught of fishes. John 21: 6.

West Missouri District Continued from Page 4

all these services and the playing of Prof. A. H. Santer upon the new organ brought out the beautiful qualities of the instrument.

The Sunday-school Hall contains ten class rooms, the pastor's study and choir room. The organ, with an electric motor, was built by Kilgen of St. Louis and cost about \$2,500.

The pastor and congregation are to be congratulated upon the success of their work, for they now have a beautiful and modern church home, which should inspire them to work even more earnestly for the coming of the Kingdom in their midst. F. C. K.

The Kingdom Within Continued from Page 5

Such was the manner of the presentation, "full of grace and truth." And its substance was just such spiritual truth as could only be expressed in this gracious form—the "law of liberty," freeing men from the obsession of all that is imposed from without—whether ceremony, or formal obedience, or traditional conformity, or superstitious fear—establishing the regnancy of the vital principles enthroned in a heart transformed by the grace of God, the loyal citadel of the kingdom within.

This is indeed a necessity involved in this law of liberty; but it is not "laid upon us," in Paul's phrase; rather does it grow out of our very being. The true gentleman, after all, is one in whom gentleness, courtesy and cultivation have become essential qualities—not mechanical or conventional, but natural. So no one can be a true Christian by virtue of mere conformity. The best conformists of Jesus' day were His fiercest enemies, and the name "Pharisee" has borne a stigma ever since. "The kingdom of God is within you," and unless it be within you, it cannot exist for you at all. The cry "lo here" and "lo, there" shall lead only deluded souls to the pursuit of a phantom.

The Spur of Unselfish Service

Now it shall not be denied that there are dangers involved in the inwardness of the Christian religion. There is such a thing as abnormal and perilous introspection—as witness the anguish of the timid soul convinced that it has committed the "unpardonable sin." But there is not much need in this age and this place for a warning against such an aberration of contrition. It may be pertinent, however, to insist that it is not an idle or a selfish inwardness to which Jesus calls His disciples. Mere contemplation, no matter how saintly, can never meet the tests that Jesus applies. The words of Christ are active as well as spiritual, with an activity that is constant because it is vital. "My Father worketh even until now and I work," He said to the Pharisees who charged Him with Sabbath-breaking. The light must shine; the seed must grow and multiply; the leaven must work; the truth must be proclaimed in all the earth; the bread of life must feed the hungry; faith must do more than move mountains; love must win the world to the God of love. The gospels are full of the energy of ceaseless beneficent activity, and Paul, the greatest of Christians, was also the greatest adventurer, the most untiring laborer, the most inexhaustive moral force of his day. Verily the kingdom cannot find lodgment in the heart of a sluggard.

Again, it is as plain as emphatic words can make it, that there is no place for self-seeking in the kingdom. Even James and John must not ask for heavenly preferment; if they do, they shall draw a sharp rebuke instead of a promise of reward. The rich young man goes away unaccepted and sorrowful because he cannot surrender the power and pleasure of his great possessions. And the whole bitter tragedy of the loneliness and defeat of the selfish, as well as the blessedness and high reward of sacrifice, is condensed in the marvelous words of the Master, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The kingdom of God is indeed within you; but being of God it is sure to have the highest and largest efficiency, thru heart and mind and hands establishing righteousness in all the earth.

The citizen of the kingdom, then, does not seek for preferment; he does not work for wages. His service grows out of an inner loyalty and energy that must express themselves as naturally and inevitably as the seed germinates and the plant grows and the fruit matures.

Concerted Action in the Brotherhood Continued from Page 4

opportunities—and the responsibility—of his great calling will make it his greatest concern and his most important business to have a vital message for the men of his church, and to make the services attractive and helpful for all of them. Men want life and reality in the preacher's message, and they will come to church with increasing regularity wherever the minister seeks to give the best he has.

Boost the Brotherhood

In view of what the Brotherhood can do for men and the Church, as outlined above, it will be the most natural thing in the world for men who want to do something for other men and for their Church to promote Brotherhood ideas and principles in every way possible. The movement is but in its infancy, and comparatively few Evangelical churches have grasped its value and its significance. There is need of continuous, earnest, enthusiastic agitation of the Brotherhood idea to the end that the principles and ideals for which it stands, as well as the results it can accomplish, may become better known and more generally applied. There will be another National Evangelical Brotherhood convention sometime, somewhere, during the coming year, and the preparations for that gathering afford a unique opportunity for advertising the Brotherhood wherever it is unknown or untried. Let all those who have discovered something of the Brotherhood blessings, *make it their business* to tell somebody about it who has not yet had such an experience. Talk and write Brotherhood whenever opportunity offers. Help to make a Brotherhood grow where none could grow before. Gather together the Brotherhoods that are scattered abroad, that their united influence may reach farther and deeper and higher than that of one or two. Above all, *live the Brotherhood life* in whole-hearted devotion to your Lord, in cheerful and earnest service to your congregation and your Church, so that men may see the good works of the Brotherhood and glorify your Father who is in heaven. And, by the way, a fine way to advertise the best and biggest thing for which the Brotherhood stands is to send copies of this and the two preceding issues of this paper to as many men of your acquaintance as you can think of, who are, or ought to be, in the Brotherhood somewhere. It will be sure to help the men themselves, the Brotherhood movement and the Evangelical Church.

It is said that Napoleon once had need of a soldier for a military feat so hazardous that in all probability it would cost the man his life. Standing before his army he explained the situation fully. Then turning his back and folding his arms in characteristic attitude, he cried: "If there is any man in my army willing to lay down his life for France, let him step out of the ranks." Facing about, his countenance fell, for the ranks were unbroken as before. But his marshal, saluting, said, "Sire, the whole army stepped forward."

When once all the men of the Evangelical churches have caught something of what the Brotherhood may mean to themselves, their Church and the kingdom of God on earth, will not the whole great army of Evangelical manhood step forward?

CHRISTIAN SCIENCE

By RAY CLARKSON HARKER

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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The Message of Lent

Lent stands for the most momentous fact in human history, the atoning and redeeming death of Jesus Christ. There are other momentous facts in human history, events and achievements that have been of far-reaching significance to the whole race. The confusion of tongues, the giving of the Law from Mount Sinai, the destruction of Jerusalem, the invention of movable type and of gunpowder, the discovery of America, of steam and electric power, and other things that might be mentioned, have all meant so much to the development and the enrichment of human life that even the countless volumes that have been written about them have not exhausted their ultimate and final meaning to the world. But none of them, nor even all of them together could for a moment be compared with the profound and infinite significance of the death of Jesus Christ. Great men and good have died before He did, and many more since then, and their passing away has left the world poorer, as men have missed the force of their personality, the influence of their character or the good deeds they accomplished or inspired. But the death of Jesus Christ has not left the world poorer but richer, because it gave to mankind something which it could not otherwise have gained, something which not even His matchless life, sublime and perfect as it was, could have given. With the death of Jesus Christ as the climax of His life there has been set to work in the world and in the lives of men a force that could not have been set free in any other way, a power for righteousness and truth, for joy and beauty, for peace and uplift, such as no human mind could have conceived.

For two millenniums the greatest human minds have sought to express in the deepest, most brilliant and most convincing language something like a fitting appreciation of the fundamental, eternal importance of this momentous fact in human history, and yet, if we had no other means of ascertaining the length and the breadth, the height and the depth of what this fact has meant to individual human beings, to whole nations and races and to all mankind, we should be forever groping in the dark. It is only when we look at the results that have been accomplished thru the influence of this remarkable fact thruout the centuries in every land under the whole heavens, that we are able to understand something of its divine and eternal meaning. The death of Jesus Christ has done what no power on earth could have accomplished. It has brought life out of death, given beauty for ashes, made barren lives fruitful, regenerated what seemed beyond hope of recovery and transfigured and glorified what was despised and rejected of men. The influence of the cross of Christ on the lives of men has been the standing wonder of the world from the day when it transformed a Saul, breathing threatenings and slaughter against the disciples of the Lord, into the most powerful Christian teacher and missionary, down to the last convert of the rescue mission from a degraded outcast of society into a humble, penitent and fruitful Christian. No wizard of science or invention has ever brought forth anything that is at all comparable to what the Word of the Cross does for the world every day.

And the death of Jesus Christ has become the most momentous fact in human history because it met in the only possible way the greatest human need. Ever since "man's first disobedience" there has been active in the life of men a force that perverted human aspirations, poisoned human ambition, defiled the imagination, obscured man's vision of better and higher things, weakened his character and strengthened his baser impulses and passions. The force set

free then has kept on working thru countless ages and generations with increasing momentum, except as those whose hearts were open to God's revelation have steadfastly and courageously worked together with Him in the conquest of this evil tendency. It was man's free will that set this force in motion, but man's free will has been unable to stop it tho he has tried again and again in every conceivable way. The evil that was done when Adam and Eve disobeyed the divine commandment passed out beyond their control into the whole race and all the world with an influence, the extent of which they had never suspected, which no one can ever measure and which none can arrest. Just as, pulsing out from the sun goes the light which is reaching the nearest fixed star, in the Centaur, after three and a half year's travelling, and then will go on and on, reaching different systems years and centuries after, so the sin they committed was as a little ray of lurid light: it passed out into an infinite universe of life, travelled and is still travelling thru countless individual lives. No one can ever arrest it and none can undo it. It is done, and it attaches to humanity for ever. And every

THOUGHT FOR THE WEEK

Be noble, that is more than wealth;
Do right, that is more than place;
Then in the spirit there is health,
And gladness in the face. —Selected.

individual human being has become as it were, a distinct and separate center for radiating this perverting, debasing, poisoning and weakening influence, each one adding his larger or smaller share to the sum total of human wrong-doing. The things in our own lives which ought to have been and might have been better, the things we knew were wrong, the things which we cannot forget and cannot undo, are a picture in miniature of the vast mass of iniquity and corruption that has been piling up thru the ages and oppressing humanity with a terrible burden of guilt, tears and heart-ache, misery, wretchedness, suffering, disease and death. Mankind knows no greater and no more imperative need than that of conquering and abolishing this ceaseless and relentless evil influence which we call sin.

It is this need which the death of Jesus Christ meets fully and perfectly. God was in Christ, reconciling the world unto himself, not reckoning unto them their trespasses—for all have sinned and fall short of the glory of God; being justified freely by His grace thru the redemption that is in Christ Jesus: whom God set forth to be a propitiation thru faith, in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God."

Such is the message of Lent to men, a message with a meaning so deep and far-reaching and so sublimely important to every side of human life that it cannot be preached, taught and published too insistently. And so the Evangelical Church, in its aim to be actually evangelical and really evangelistic, continues to emphasize the observance of the Lenten season, not as an outward form but as a means of spiritual growth; not in fasts, rituals or ceremonies, but as a period of quiet meditation for the sake of a fuller, a deeper and a larger personal Christian experience.

The South and Child Labor

Generally speaking the people of the South have not been enjoying an enviable reputation as to their attitude toward social progress in general and child labor laws in particular. The recent conference held by the National Child Labor Committee at Asheville,

N. C. has made it quite plain, however, that the people of the South, if they are given an opportunity to express their sentiments, are just as anxious to advance their social conditions as are those of the rest of the country. The report of the conference in *The Survey* makes it quite clear that child labor is not an issue between the North and the South, but between forward-looking people everywhere and the mill-men and the people who are supposed to represent the South in the state legislatures and in Congress.

Naturally the Southern cotton manufacturers were not silent: the greater part of the discussion related to them. But it was from this very discussion that the delegates learned who is boss in the South. For, if the lady from Alabama who said so feelingly, "In all our fight for a better law in Alabama our single opponent has been the cotton men," and the representative of Asheville's trade unions who said, "This State has been bossed by the cotton lobby long enough," and the doctor from Asheville who said, "If there was ever a time when it was necessary for little children to work in North Carolina, that time is past," knew what they were talking about, there is a large body of people in the South who resent the attempts of an industry to represent itself as the sole hope and stay of the poor people of that section.

A spirited exchange of telegrams between representatives of the Southern Textile Association and the chairman of the conference showed a deplorable and almost unintelligible lack of information as to the purpose, meaning and results of child labor and mothers' pension legislation on the part of the Association. Congressman J. J. Britt, representative of the Asheville district, has long been regarded as a friend of child labor legislation, but he voted against the Federal child labor bill on February 2. So he addressed a packed house at the conference to explain his opposition to the bill. Congressman Keating of Colorado, sponsor of the bill, was present to give his side.

Mr. Britt talked for an hour and the audience did not miss a single word of his unconscious support of the exploiters of children while saying he was a friend of child labor reform. He said he opposed the bill on two grounds, first, that it was unconstitutional, and second, that it would be harmful to the children. It was unconstitutional, he said, because it dealt with manufacture which cannot be regulated by Congress, and it would harm the children because it would take them out of industry and turn them into idlers on the streets.

The subsequent replies to Mr. Britt by Southern men and women indicated that they felt he had taken the wrong ground, and that the South really favors the Keating-Owen bill.

The Rev. R. F. Campbell, of Asheville, said: "It is not so much Mr. Britt's fault as yours and mine, my friends, that he voted against the bill when we wanted him to vote for it. We didn't tell him what we wanted, but the cotton mill men did. Let us tell our senators what we want before it is too late."

The next day, in the Auditorium, the largest hall in Asheville, Mr. Keating made his reply. He cited Supreme Court decisions that tended to prove the bill constitutional and showed that if Mr. Britt opposed the Keating bill on the ground that it would throw children out on the streets, he ought to have opposed the more stringent Weaver child labor bill which was defeated in the state legislature last year, but which Mr. Britt emphatically declared he had supported. "The Charlotte Observer says this morning, that Mr. Britt flayed me last night," said Mr. Keating. "I will not flay Mr. Britt. I leave that to his constituents."

THE LORD'S SUPPER

Prophecy and Fulfillment

"He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him," John 6: 54-56.

As the bread of life come down out of heaven Jesus claims to be the one indispensable spiritual nourishment, without which the inner life of the soul must inevitably suffer. Just as the food nourishes the body only by being absorbed and assimilated, so the bread of life offered to men can nourish the spiritual life only by becoming a part of our very life and being and of every activity. This process of assimilation is something which every one must do for himself, a *very personal matter* and one of the greatest importance, because upon it depends the life and the growth of the spiritual man, the development and the fruitfulness of the new life that is from above.

Jesus Christ is the *living* bread that came down out of heaven, because in His life there was that which brought true and actual life, strength and growth, yea, even the only true and real life, because it alone was in direct touch with the one Source and beginning of eternal life, and because it did not need to be nourished by perishable and temporary earthly food. But it was the death of Christ on the cross as the climax of the life He lived and the work He did that made Him the bread of life in the fullest possible sense. Just as the plants and animals that serve as our food do so only after their death—in a very real sense they suffer physical death that our physical life may be fed—so Jesus becomes the nourishment of the spiritual life in the highest and most complete sense when, as the crucified Lamb of God He gave His life as a ransom for many. With this in mind He says, "The bread which I will give is my flesh, for the life of the world." In dying He becomes the true Bread of Life, because in dying He—and in Him there dwelleth the fullness of the Godhead bodily—shares with mankind to the uttermost; in dying He bears our sorrows and our sins, and makes clear that only His absolute love for men and His absolute submission to God were the moving forces of His life. "Such was His life, and by the cross He made it ours. The cross subdues our hearts to Him, and makes us to feel that self-sacrifice is the true life of man."

All the Way

There is thus a distinct progress in the change from the term "bread of life" to the words "flesh" and "blood" which are used in the latter part of Jesus' discourse. The flesh of Christ can only mean His human form as the *manifestation* of God's love for men, the visible material of His sacrifice. His blood can mean nothing else than the source and essence of His life, which was shed for men to prove the utter and unreserved surrender with which He freely gave himself, even to the last drop of blood. No one ever went as far as He did in giving himself, and none could do more than He has done. In giving His flesh and shedding His blood Jesus Christ has gone all the way in self-surrender and self-sacrifice, and when He says, "Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves," He expects us to go all the way in *our response* to His self-surrender and self-sacrifice. Not only His life with the truth, the righteousness and salvation which it embodies, but also His death, with the love, the sacrifice and the redemption for which it stands, are to become a part of our own lives by eating and drinking. The living Christ was a unique and an irresistible power among His people; the crucified and risen Christ is a world-force to whom all authority is given in heaven and on earth; the living Christ was Teacher, Example, Friend, Physician and Shepherd; the crucified and risen Christ is all this and in addition to it Saviour, Redeemer and Head of the body which is the Church and Prophet, Priest and King. To eat His flesh and to drink His blood means to receive and accept Him as such, and to make all that He stands for in His life and His death an essential part of our whole life, character and conduct.

The Prophecy

As we think of the deep and eternal meaning of His words we can hardly help remembering those so similar in form and meaning uttered in that upper room at Jerusalem on the same night in which He

was betrayed, when He said to His disciples, "Take, eat, this is My body, which is given for you; this do in remembrance of Me," and "Drink ye all of it, this cup is the New Testament in My blood, which is shed for you for the remission of sins; this do ye, as oft as ye drink it in remembrance of Me." It was the one aim of His life to transform sinful persons into His own pure and perfect image, to make human hearts and lives Christlike, so that His faith might become our faith, His love our love, His life our life, and all our emotions, thoughts and deeds might breathe His spirit. His flesh and His blood which He has given for the life of the world stand for the *sin-conquering power* of His purifying and inspiring life and His atoning and redeeming death. The memorial supper which He institutes on the last occasion where He is with His disciples in the flesh is to be a continual reminder of the need of eating His flesh and drinking His blood. To the followers of Jesus every celebration of the Lord's Supper is a profession, not only that Jesus Christ has died, but that He has died *for them*. We thus proclaim the atoning death of Christ and bear witness that we lost and condemned sinners could not be saved except thru His death, and thru the offering of His life we receive forgiveness of sins.

Tho the Jews strove with one another, saying, "How can this man give us His flesh to eat?" Jesus ignores their striving. The question as to how the assimilation takes place is of secondary importance to those who long for spiritual strength and growth, just as the question as to how the food one eats feeds body, brain and nerve is of little importance to the hungry man seeking strength for his labors. All the answer the Jews got to their striving is another and a more emphatic statement that the eating of His flesh and the drinking of His blood is indispensable to securing eternal life, and that therefore His flesh is meat and His blood is drink indeed. To His hearers the words were a *prophecy* of the significance of His death, to us the Lord's Supper is a *memorial*; to his hearers the words were a standing *invitation* to the closest imaginable relationship and communion with Him and the Father, to us it is the essential *nourishment of the new life*, the constant *renewal of the communion with Christ* as Saviour and Lord, and with all believers, and a continuous *testimony of Jesus' death* for us.

Thus the feeding of the five thousand and the divinely deep discourse that followed became a prophecy of the Lord's Supper and its wealth of spiritual blessings. As the Lenten Season approaches we cannot do better than to meditate upon the infinite richness of our redemption thru Christ and to utilize the best advantage the spiritual gifts which the sacrament of the Lord's Supper holds for us.

The Old Hampton Place

BY HILDA RICHMOND

IV

SYNOPSIS OF PREVIOUS CHAPTERS. Thomas and Cordelia Hampton, brother and sister, victims of a city boarding-house, receive news of the death of an eccentric old bachelor uncle, supposed to have burned to death in his barn. They attend the funeral and while enjoying the hospitality of a neighbor, become enamored of country life. After consulting a lawyer Thomas decides to take possession of his deceased uncle's farm and undertakes to make the neglected house habitable. They also bring a new spirit of sociability into the neighborhood.

"Help get ready for a social!" said Pauline Gross who was visiting her cousin. "I thought you told me, Grace, that you never had anything going on out here."

"Everything is different this winter, Pauline," said Grace turning red. "Hurry up! We have the tables to set and everything to do."

"But I want to know all about it," said Pauline with provoking slowness. "I went with Aunt Hattie to a social—a church social—out here one time and you said it was as dry as dust. I do not remember that it was a solemn occasion, but we had a good supper. There were about nineteen people there."

"Well, you put on your wraps and you'll see something different," said Grace, laughing. "We're progressing."

It was a bitter day with the snow whirling in every direction, and the young girl, who was a stenographer from the city, was not anxious to leave the comfortable sitting room to walk to a social, however

near it might be, but politeness and the fact that the Gross family wanted to go dragged her out. She felt like a martyr, but before reaching the Old Hampton place the cold bracing wind had given her a different feeling.

"This place looks different," was her comment as they entered the yard; "I remember you said it fell into the hands of two young city people. The cream colored house with the background of evergreens is quite pretty."

"Papa says Thomas and Cordelia have added twenty dollars per acre to the value of the farm by putting in those extra windows and painting the house. It took all their money, but if they want to sell they will get it all back, Papa says."

Pauline Gross had been brought up on a farm and was used to seeing comfortable and beautiful country houses, but she decided quickly that no person of her acquaintance had ever made the best of a few little things in the way her young hostess had done. The dainty curtains at the windows looked like little girls' frocks, the blossoming plants were in full bloom, the few books and cheap ornaments were placed to show to the best advantage and the old solid furniture had been polished till it shone. It was evident that a very little money had been spent on the place, but never had money been spent to such good advantage. Everything was in harmony and everything was speckless and spotless.

Thomas Hampton had undertaken to feed sheep "on shares" for several farmers and it kept him busy running from one old shack to another to care for them, but he tore himself away from his chores long enough to set up the tables in each of the downstairs rooms and then the girls went to work to arrange them. Acting on the advice of Mr. Gross he had husked all the corn he could, taking his pay in fodder, and then he secured a number of sheep to feed on shares. The old sheds were not warm enough to take any other kind of stock, but the sheep did well with the rough shelter, as their heavy coats made snug barns too warm for them.

"And do you play games?" gasped Pauline who was bidden to sit by the fire and number a collection of pictures which were to be used in a little contest.

"We certainly do, and we have music and all sorts of good times. Cordelia has a little surprise for this evening so you must not tell it. She found an old melodion in the attic and we're going to bring it in after the supper is served and give an old-fashioned concert. You'll have to help. I brought along an extra bonnet and shawl and we can easily fit you out. We always have to serve the supper first so as to have plenty of room. The young men quickly carry out the tables once we are thru eating and then the fun begins. You'll see."

"Where do you get your food?" asked Pauline all interest now.

"Every one of us brings something, but not in the old way. Church socials used to be burdensome things because the ladies had to spend so much time getting ready, but come out to the kitchen and see how we manage now. It was Cordelia's idea."

Pauline deserted the game and flocked with the others to the kitchen. There on the big stove large kettles of chicken were stewing while the oven was piled full of clean potatoes and sweet potatoes of even size. Under the potatoes was a big pan of oysters and on the back of the stove were several granite pans filled with vegetables.

"Each lady sends her food and the young girls cook it," said Frances. "It makes socials very easy. We have a big basket of old dishes and that basket makes the rounds wherever there is any kind of entertaining. Some day we girls are going to buy a number of matched plates and cups and glasses, but for the present these do very well."

"There they come!" cried Grace. "I'm glad. This cold weather makes me ravenous."

In less than half an hour the people gathered, young, old and middle aged, until there were fifty-nine in the big farm house, exclusive of the twelve young people who were to serve the supper. The evening chores had been done early so that six o'clock found them hungry and happy. For the sake of the little children early hours had to be kept and all the guests were ready for the hot supper simmering on the cook stove.

"If we had good times like this back in our old neighborhood I might be there to-day," said Pauline with tears in her eyes as the whole company rose

while the minister said grace. "Why, this is actually fun!"

The waiters flew to their tasks and a procession of hot chicken, potatoes, oysters and sweet potatoes was soon moving toward the living rooms. "If Richard Hampton could see all the people he never neighbored with eating in his house he'd certainly lose his mind," whispered Grace to Frances as they filled plates together in the kitchen. "Of course I'm sorry for his death, going the way he did, but isn't it nice for our community that this place fell into such good hands?"

"It certainly is, Grace, and papa says he thinks Thomas and Cordelia will succeed. They are both so teachable and so grateful for advice. I think they have both done wonders for the neighborhood. I got my check for my fancy work from the Women's Exchange to-day and it was eleven dollars and fifty cents."

"And mine was nine-forty. Of course we had a great deal of company last month but this month I have done better. And the boys are making some good money too, shipping produce direct to consumers. We might have thought of those things years ago, but we never did. Cordelia says that ten dollars a month when you're at home in the country means as much as forty in the city."

"Now for the desert," said Fred Dillon. "Even the kiddies can hold no more chicken."

The simple desert of gingerbread and fresh apple sauce went round and then the waiters sat down to eat their food. The older ladies and some of the men carried out dishes and tables while several people hastily washed the dishes, and by the time the waiters were thru with their supper the living rooms were in good order.

"Isn't it lovely that we always have food that requires few dishes?" said the minister's wife looking up from her task of packing the community dishes in a basket. "Where we lived before it always took several hours to clear away and wash the dishes and then it was time to go home. This way we have just enough food for all with none wasted and the dish-washing can be done in less than an hour. But then everything is different in this neighborhood," she added happily. "It used to break my heart to see the empty seats in the country church, but now we have fine congregations."

"Don't tell her about last year and the year before," whispered Grace. "They have only been here since October."

"And do you go to Sunday-school?" asked Pauline. "You told me—"

"Of course I told you a lot of foolishness," broke in Grace. "I not only go to Sunday-school, but I play the piano—we have a piano if you please—and I teach a class. Our neighborhood has turned over a new leaf as you'll see presently. This is your first day here and you can't be expected to see all the wonderful things that have happened."

"Time for the concert!" whispered John loudly. "Ladies dress in the front bedroom upstairs and men in the old guest room. Hurry up! Things are lagging in the parlor."

Presently down the back stairs stole a wonderful procession of girls in hoop skirts and scoop bonnets, young men in linen dusters of bygone days and impossible silk hats rescued from garrets and barns, several little children decked out in the quaint costumes of nearly one hundred years ago and even Mr. Gross wearing his grandfather's wedding suit of moth-eaten broadcloth. Pauline led the way demure in a wedding costume of ashes-of-roses silk with a veil gathered over the scoop of her quaint bonnet with its bushel of roses in the brim and her silk mitts and high-heeled slippers, and John brought up the rear clad in a buckskin hunting shirt to represent the pioneer period. The melodion was quickly set up and the group gathered about the wheezy instrument.

"Sing 'Should Auld Acquaintance Be Forgot?'" called the minister quickly.

"Sing, 'Lily Dale'" called another.

"Silver Threads Among the Gold!"

One and another clamored for old time favorites, but into the midst of the merry tumult the old melodion gave forth the tune of "Blest Be the Tie That Binds," and everyone was satisfied. Perhaps the singing was not what it might have been as to time or melody, but it was quite satisfying to the assembled company and they sang heartily in spite of the big supper in which they had just indulged.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Opportunity

A New Version

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Tho deep in mire ring not your hands and weep,
I lend my arm to all who say "I can."
No shamefaced outcast ever sank so deep
But might arise and be again a man.

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Then rouse thee from thy spell!
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.

—R. B. Malone.

A "Hired Girl's" Experience

Usually it is the man who is commended for working his way from lowly estate to a comfortable position in life. But few men have had to contend with the discouragements which meet a young woman, forced to earn a living by housework, who aspires to better her condition. How one woman succeeded is told by a physician's wife who writes to a Chicago newspaper:

"I am a married woman, 45 years old, have two grown sons, both away at college now. My husband is a physician with a good practice and we are in very good financial circumstances; own our beautiful home and have an automobile. I keep one maid and a man to work about the house and could spend more money and put on lots more 'style' than I do if I wanted to.

"My parents died while I was a child and my relatives beat me out of the little money that was left. At the age of 11 I hired out to a neighbor as a nurse girl, receiving \$2 a month, with room and board. When I was 13 she raised my wages to \$4 a month. I did all the light housework and tended the babies.

"After I was about 15 I hired out as a 'regular' domestic. I learned from my mistress to make my own clothes, trim a hat and the like and was able to save a few dollars each month. My wages ranged from \$6 to \$8 a month.

"I always wished that I could go to school and learn how to write (I could read a little), but I did not see my way clear until by mistress suggested night school. After going to night school for a time I got a place where I could work for my room and board and \$4 a month and attend a day school. After I was 18 I took a county teachers examination, and to my surprise received a second grade certificate. Thru the kindness of my mistress I secured a position in the country school at \$35 a month and the following three years in a country town at \$50 a month.

"During vacation, after spending three or four weeks in a summer school, I hired out again, doing general housework at \$12 a month, and at one of these places I met my husband, who was the family physician there.

"I remember how I resented his quizzical look, and try as he would I would not get familiar with him, but kept my place and made him keep his.

"He knew my whole history, and in spite of my extremely plain looks and the objections of his family—especially his three sisters—he married me.

"We have been married now twenty-two years, live happily and are contented. I think my ability from the very first to cook my husband a good, square meal, keep the home sweet and clean, and my habit of saving money has been the means of our success and happiness."

The Blessing of a Sense of Humor

"The best fence against care is ha! ha! Wherefore take care to have one all round you wherever you can." So wrote Thomas Hood, who often, during his troubled career, had occasion to prove the truth of his own words. His prescription was in line with that of the Bible sage who said, "A cheerful heart is a good medicine." And these two authorities were rightly interpreted by the clerk at a particular nerve-racking post of labor who had pasted by his side the genial motto, "Keep Smiling."

What gift of nature is more genuinely to be prized than a healthy sense of humor? The man or woman who has the power of exacting fun from every situation has a real weapon against the ills of life. To be able to laugh with honest mirth is a saving grace which we may well covet. The one element lacking in many a noble soul is just this. We feel instinctively how much happier and more interesting many good people would be if they could respond to the ludicrous side of some of life's most trying experiences. It was one of the qualities that made great-souled Martin Luther so sane and so immensely effective that he could, amid his great cares, laugh and play, on occasion, like a schoolboy.

Humor is a gift that may be cultivated. Children may be trained to look upon the funny rather than the doleful side of their experiences. A little boy who fell from a tree and had his leg broken did not complain. While the surgeons were setting the limb he kept brave and cheerful. Afterwards his mother, who was outside his room because she could not keep back her tears when she saw his suffering, heard a faint sound and went to his door, thinking he was crying. "Did you want something?" she asked. "Oh, no, nothing," the boy said, "I didn't call, I just thought I'd try singing a bit," and he went on with the song. It would help us all to get more of this spirit into life. —Exchange.

Homes for the Homeless

One of the most gratifying signs of the times is the emphasis social workers and public officials are placing upon the value of home life in social rehabilitation and the development of character. No other human institution can equal the Christian family in the force and the extent of its influence upon the physical, the social and the religious life of its members. There is no greater need than that of a home, and none can give more than those who give a real home to those who are in need of one. We commend the following announcement to all who may come within its provisions:

Do you want to take a boy into your home and give him the advantages of natural home life and a chance to make something of himself? If so, apply to the Board of Children's Guardians of the City of St. Louis, as they are looking for homes for twenty boys ranging up to fifteen years of age. Some are brothers, and, if possible, must be kept together in one home. A few of the boys are at work and can pay most of the expense of keeping them, and in the case of the younger boys the Board of Children's Guardians will pay for their supervision and care. The Board has several girls to be placed out, three of them being over fourteen years of age and available as assistants in simple household duties. As a rule it is easier to find homes for girls than for boys.

The Board of Children's Guardians is a municipal body appointed by the Mayor, and they have charge of all the homeless children of St. Louis. It is their experience that children boarded out in good private families under this method, develop much more satisfactorily than when kept as formerly in an institution.

Every application is thoroly investigated before a child is placed in a home and references must be given. Regular school and church attendance is required and the religion of the foster home must correspond to that of the child. No child is placed more than fifty miles from St. Louis, so that they can be supervised with reasonable regularity.

People interested may get additional information by writing or applying at the office of the Board of Children's Guardians, 237 Municipal Courts Bldg., St. Louis.

Denominational

Church Extension Board Offering

In 1 Cor. 12 St. Paul compares the Church with a body, of which Christ is the Head. It is shown there how all the members are dependent on one another. The Evangelical Synod is also such a body connected by various branches of activity. One of these branches, which has proven itself vigorous and fruitful is the Church Extension Fund. This Fund is a medium whereby small and needy congregations are enabled to erect or procure a church home. By this means very many of our congregations have become self-sustaining, and at present there are over 100 congregations which enjoy the aid of loans from the Fund at the most favorable rates. But still too many must be put off or denied aid entirely, because there is not money enough to meet all requests for assistance. Therefore the congregations of the Synod are called upon to contribute an offering towards the Fund on *Reminisce Sunday*, (Ps. 25: 6), *March 19th next*, which is heartily recommended to the benevolence of all our people, for "if one member be honored, all the members rejoice with it."

By order of Board for the Church Extension Fund.
F. J. Buschmann.

Weal and Woe

Of Retired Evangelical Pastors and Widows of Deceased Pastors

In the good old by-gone days when letters were written with home-made quills, typewriters and night messages being unknown, it was customary to add to every long letter one or more postscripts. These were usually read first because they generally contained the latest and best news. It might seem to some as if the editor of the Weal and Woe column were returning to the old custom, for to the original communication he is adding one postscript after another. This time he again has a number of them to add to the former articles and the kind reader has the privilege to read first whichever one he wishes.

From Indiana we received the following letter:

"From your article we see that you would like to give a larger appropriation to all who are dependent on the Relief Fund. We are heartily in favor of this and therefore send our gifts for this purpose. The joyous Christmas festival has reminded us of our obligations and shown us the right spirit of giving, and we desire to obey His voice. His ways are often different from ours, but we should always say 'Thy will be done.' May His blessings rest upon all our institutions for charity, upon those that receive and those that give and may the number of the latter increase.

With best wishes

R. & M. P.

Another response came from New Brighton, Pa.: "Enclosed find a donation for the Pension and Relief Fund." Our hearty thanks to the kind donor, who did not sign his name. From St. Louis we also received a gift from an "old friend" and from one of our pastors' widows the following letter:

Dear Pastor:—

Very often I have thought of responding to your kind request, to tell you how you are getting along, but until now I have neglected to do so. To-day I read in the church paper that some readers do not like 'Jeremiades,' and so I have decided to let them have the songs of praise and thanks that I have to offer. When I think of what the Evangelical Synod has been doing for me thru the Pension and Relief Fund, I am impelled to sing only such songs.

"When my dear husband was suddenly and unexpectedly taken from me I was almost without means with five children between the ages of two and twelve. I had to move to the city in order to secure an income by renting out rooms and taking in boarders. I chose this method in order to keep my children together. After we had found a home and bought the most necessary furnishings, the little sum we had saved was all used up. With a family of seven to provide for on a salary of \$350.00 and a few incidentals, a pastor cannot save very much.

In the beginning I was not very successful in finding boarders and my heart was often burdened with cares. The day, on which the rent must be paid always came so fast, it seemed. The Pension Fund however came to my relief. Often I should have not known where to get the money, if the Synod had not so generously granted me a pension, altho my husband was not able to give his services more than eight

years. I can not tell you how grateful I feel toward those men whose hearts were moved by God to sympathize with the widows so that they instituted the Fund we now have. Words will not express the gratitude I feel toward the kind donors who are helping to supply the necessary funds.

God bless all of them and the Evangelical Synod for such love. What would have become of me and my children if they had not helped me! I am sure that many more widows feel as grateful as I am.

"With best wishes for the Board.

A Grateful Widow."

After all these postscripts we are now ready to take up our line of thought where we left off, but for this time we have no more space and therefore close with the words "To be continued." If in the meantime any one has any suggestions to make or sends us interesting data to communicate to the friends of the cause, they will be cheerfully accepted.

With kind regards

J. Schoettle,

Chairman, Soliciting Com.

432 Kellum St., Scranton, Pa.

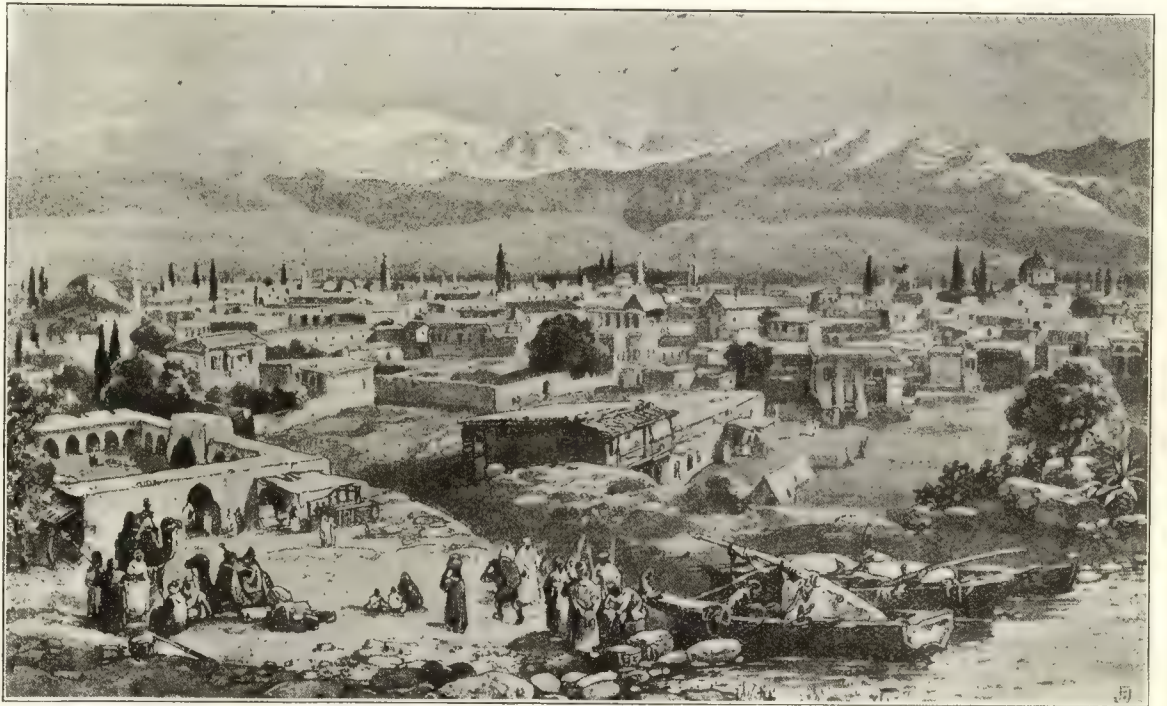
"INTO ALL THE WORLD"

How Saul of Tarsus became the Persecutor of the Church. Was he trying to kick against the Goad as, during the long Journey to Damascus, he meditates upon his past Experiences?

I

With the International Uniform Sunday-school lesson for Mar. 5 there enters upon the stage of the Acts of the Apostles the figure that soon becomes the hero of the entire story. The importance of that figure for the inner and outward development of Christianity, as well as the example of unflinching zeal

roused the Jews, especially those in the Hellenist synagogues, where he, as himself a Hellenist, had chiefly preached. This teaching marks a forward step for the whole Church. Stephen was not disowned by the Apostles, tho he was more radical than they, and believers generally seem to have recognized him as uttering the mind of Christ. His trial and execution,



Present-day Tarsus

and devotion even unto the bitter end which his life affords, make a study of that life, always interesting, especially timely. In view of the fact that practically all the International Uniform lessons for the coming year deal with the life and work of the "young man named Saul," the first and the greatest of a long and glorious line of Christian missionaries and teachers, it seems well worth while to attempt at least an outline of a connected view of his life, his spiritual development, and of his monumental work. The study may also serve as a kind of historical background for a number of later articles on the past and the present of the Near East, which has again become the scene of a mighty struggle between two opposing civilizations, Islam and Christianity, and where, as many think, the great war is to bring forth a new and a better order of things that will profoundly affect the future of the Kingdom of God on earth.

With the appointment of the seven deacons, Acts 6: 1-7, there had begun a period of great activity and rapid growth for the church of Jerusalem. Especially, no doubt, since "a great company of priests were obedient to the faith." The term "were obedient" may have been carefully chosen: these converts to the teachings of Christ merely added the laws of Christ to the strict Hebrew ritual, which is all the more probable as the lower priests were mainly Pharisees, in contrast to the Sadducee chief-priests. The Church could still be mistaken—and no doubt often was—for a mere school of Judaism.

The "Young Man named Saul"

Stephen burst these bonds. His teaching that the Temple and the law of Moses were merely temporary,

outwardly at least, seem to have followed the forms of the law, so as to give to his death the appearance of a judicial execution. According to the law Stephen was taken outside the camp, Lev. 24: 11; the witnesses cast the first stone at Him, Deut. 17: 7, preparing for the active work by taking off their upper garments and giving them in charge to the "young man named Saul," who was no doubt a person of some consequence in spite of his youth, and was apparently in charge of the whole proceedings. He may have been especially delegated for this task as an "unofficial" representative of the Sanhedrin, who for reasons of its own may have preferred to let the matter take the form of a popular uprising, rather than that of official action.

The entrance of this "young man named Saul" marks a new epoch in the history of Christianity, for thru his influence the persecution of the Christians, begun as an isolated incident in the death of Stephen became general in the city, so that the members of the Church were scattered abroad thruout Judea and Samaria. Saul thus became the first real persecutor of the Church. And his conversion a short time later is one of the most striking incidents recorded in the Bible. No greater transformation ever occurred thru the work of the Spirit of Jesus Christ than that of which made of this youthful fanatic who "verily thought that he ought to do many things contrary to the name of Jesus of Nazareth," Acts 26: 9, "a chosen vessel unto the Lord, to bear His name before the Gentiles and kings, and the children of Israel," 9: 15.

According to his own words, Acts 22: 3, Saul was a native of Tarsus in Cilicia, "no mean city," 21: 39, the "son of a Pharisee," 23: 6, "circumcised on the

eight day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews," Phil 3: 5. Being "Roman born" his father must have been a Roman citizen, which would indicate that he was a man of influence and perhaps of wealth.

"No Mean City"

The city of Tarsus is said to be nearly 3,000 years old, and at the time of Paul's youth was indeed no mean city. Beautifully situated amid romantic scenery, with the Taurus mountain range piling up its snow capped peaks in the distance northward, it was the key to the large and fertile agricultural region to the east and northeast, and was early the center of trade for south-eastern Asia Minor. The Cydnus, now called the Tersus, a powerful mountain stream, which rushed thru the city on its way to the ocean, was the stream in which Alexander, when on his way to conquer India, took the cold bath which nearly cost him his life, and the effect of which is said to have weakened him so that he succumbed all the easier to his dissipations. The city is said to have been founded by Asurbanipal in the seventh century B. C., and what is said to be the ruins of his burial-place are still standing, a huge massive square of masonry, with walls nearly fifteen feet in thickness. It is probable that the place was one of the chief shrines of the pagan tribes of that region, who worshipped the sun-god with wild orgies as late as the first century A. D.

Thru the famous mountain pass, the "Porta Cilicia" there came to Tarsus the trade of a large inland region, and in his boyhood the future Apostle no doubt was very familiar with the sight of caravans from Galatia, Asia and Pontus and the other provinces, as well as with the ships from every port on the Mediterranean. His advice to the Roman centurion, Acts 27: 10, seems to show some familiarity with the sea, due no doubt to what he had heard in the streets and the basars of his native city. And when we think of his eagerness to go forth into new and strange countries to preach the Gospel he had learned to love, we may well imagine that Gal. 1: 15 refers to a fondness for travel and adventure which had early filled his mind, a kind of "wanderlust" which his devotion to Christ had consecrated for the purposes of the Kingdom. How often, when he met his countrymen from the distant inland towns, may he have longed to visit them and learn their ways of living. Now Tarsus is a comparatively insignificant city of barely 20,000 inhabitants, its trade demoralized by centuries of Turkish misgovernment.

The Boy Saul

In his youth Saul seems to have received the usual thoro training of the Jewish boy. After going thru the school under the care of the synagog at Tarsus, he was sent to Jerusalem to complete his education, and also no doubt, in order to remove him from the temptations to which the pagan festivals as well as the flourishing institutions of heathen learning exposed him. At Jerusalem he was brought up "at the feet of Gamaliel and taught according to the perfect manner of the law of the fathers," Acts 22: 3, and the use he makes of the Old Testament Scriptures show that he was intimately acquainted with their contents. His quotations from three comparatively obscure Greek poets show him quite well acquainted with Greek philosophy and literature. In contrast to Christ, who was very much in the country, and drew His illustrations from country life chiefly, Saul was a man of the city, who sought the city and drew his illustrations from them.

We know nothing of Saul's family except that he had a sister who lived at Jerusalem, 23: 16, and other relatives who lived at Rome, Rom. 16: 7, 11. The weaving of tents from cloth made of the hair of the Cilician goats, which were especially numerous in the mountains north of the city, was one of the important industries of Tarsus, and in accordance with the old Jewish proverb that "he who teaches his son no trade, teaches him to be a thief," the boy's father had him learn the trade of a tent-maker. Little could he know how grateful his son would one day be to him for having taught him a trade by which he could support himself, Acts 18: 3; 20: 34; 1 Cor. 4: 12; 1 Thess. 2: 9; 2 Thess. 3: 8. How earnestly the young boy learned to obey the law of Moses appears from 23: 1 and 24: 16, where he claims a "conscience void of offence toward God and men always."

Saul the Persecutor

As Saul cannot well have been more than ten years younger than Jesus, and may have been still at Gamaliel's feet during our Lord's public ministry, he may well have known Jesus "after the flesh," tho such knowledge did not end in any saving interest in Him.

On the contrary Saul seems to have been led into a deep antagonism to Christ and His cause, so that, as a "Pharisee of the Pharisees" he came to regard Him as the enemy of all that was most sacred to Jews. Tho a pupil of Gamaliel, Saul did not follow his master in his tolerant course, 5: 33-40, but with the fiery ardor of youth, was ready to undertake a crusade against the Christian cause. He was essentially a man of action, and when Stephen had obtained the crown of martyrdom, he was not content to let the matter rest there, but sought and secured authority from the chief priests to hunt down the Christians at Jerusalem and in other cities. Acts 26: 10, where Paul states that he voted against many of the saints when they were shut up in prison or put to death, may mean that he was, in spite of his youth, a member of the Sanhedrin at the time. The new faith seemed to him the climax of foolishness. Nothing could be more senseless to his mind than to expect the salvation of the world



Saul led into Damascus

from a dead man, and it seemed all the more senseless as Jesus had died the shameful death of a criminal. For every educated Israelite the verdict of the Law was clear and to the point: "For he that is hanged is accursed of God," Deut. 21: 23. If the new sect looked to one as its leader who was cursed of God, it was plainly the duty of every loyal Israelite to use every means in his power to stamp out the wicked heresy.

The thoroughness and fierceness with which Saul went to work must have meant a reign of terror for the Christians at Jerusalem. He laid waste the church, entering into every house, and dragging men and women, committed them to prison, so that all the members of the Jerusalem church, except the apostles, were scattered abroad thruout the regions of Judea, Acts 8: 1-3. Those who did not seek safety in flight were sure of being discovered and cast into prison or put to death. Many a Christian family, deeming themselves safe in their concealment were suddenly visited by the secret agents of the persecution and dragged forth to captivity or death. No age or sex was spared, and no entreaties could move Saul's heart of iron. Imprisonment did not seem cruel enough, not even scourging was sufficient, Saul's fanaticism was such that slaughter, Acts 9: 1, was the only fitting description of his conduct.

On the Road to Damascus

And when the awful work had been well done at Jerusalem, the same zeal that later would not let him rest as long as he could bring the Gospel to some region hitherto unreached now made him seek other cities for his cruel work. It was an easy matter to secure letters to the synagogs in Damascus from the

high priest, that any men or women who followed the new way who might be found in that ancient city were to be brought bound to Jerusalem. Damascus had a large Jewish population, for Josephus tells us that during the Jewish wars from ten to fifteen thousand Jews were massacred at Damascus in one day! It is quite likely that large numbers of Christians fleeing from the wrath of Saul, had found refuge with their countrymen there, and that the new teaching was already making rapid progress in the synagogs, since the city, because of its distance from Jerusalem, seemed safe from persecution.

It was a journey of about eight days from Jerusalem to Damascus, and the road led past Capernaum in Galilee, where the Man from Nazareth whose work he was seeking to destroy, had spent the greater part of His life, and thru a quiet wilderness and mountain region where he had time to think of what he had undertaken to do. And it would have been strange indeed if he had been able to forget the sight of the innumerable Christians he had lately seen holding firmly to their faith in the midst of persecution, and even in the face of cruel death itself. They did not reproach nor revile those who dragged them from their homes and cast them into prison, and even the tear-stained faces of the women seemed transfigured by the joy of coming into the presence of their Lord. Their faith and hope never seemed so firm and triumphant as just when, in the usual course of events, human hopes are dashed to pieces.

What was it that made these people able to die thus? Saul could not help asking. Would his own trust in Moses and the Law and the Temple be able to bear him up thus in a similar situation? And the way in which these people pointed to the Scriptures to prove their convictions was disconcerting in the extreme. In answer to his strongest argument, that every one is cursed who hangeth upon the tree, they quietly pointed to Isa. 53 and asked, "Behooved it not the Christ to suffer these things, and to enter into His glory?" Luke 24: 25, 26. It was only natural that thoughts like these should have brought on the beginning of an inward conflict, and the despairing outcry, "Wretched man that I am! Who shall deliver me out of the body of this death?" may have formulated itself in his heart during this journey to Damascus. But like a stubborn ox he was trying to kick against the goad, and for a man of his strong convictions it required a compelling personal experience to make him see the way his Lord would have him go.

How it happened

It was the last day of the journey. The snow-topped heights of Hermon lay behind them and the countless lofty spires and the beautiful palm gardens of the ancient city were already visible in the distance. Suddenly, at midday the whole party was startled by a light from heaven, above the brightness of the sun, shining around them. And out of the dazzling brightness that has thrown them all prostrate on the ground, there sounds forth a voice: "Saul, Saul! why persecutest thou me?"

"Lord who art Thou?" he answers in fear and trembling.

"I am Jesus, whom thou persecutest; it is hard for thee to kick against the goad."

So it was true after all! This Jesus of Nazareth was not a dead man, but a living person. There could be no deceit here. The light and the Voice were too plain. Those whom he had persecuted into prison and death were right. And he was wrong! what had he done! He had persecuted the Messiah, the Son of God! The one for whom he himself and every devout Israelite had been waiting for centuries! Now he saw it all very clearly. And hardly able to speak, trembling in the dust, he can only ask, "What shall I do, Lord?"

And the answer was only, "Arise and go into Damascus, and there shall be told thee of all things which are appointed for thee to do."

Dazed and unable to utter a word the men who had accompanied Saul had witnessed the strange sight. They heard a voice, they saw the brightness, but they understood nothing and saw no one. And when their leader arose from the ground his eyes were blinded by the dazzling light, and they were obliged to lead him the rest of the way into the city. But worse than the blindness were the two thoughts that tormented Saul: "He lives! and all that the Christians have said is true," and "I have persecuted Him!" He felt at once that this experience must give a new direction to his whole life.

MISSIONARY CONDITIONS IN INDIA

Revolutionary Movements in India more numerous than is usually supposed. Natives apparently determined to secure a much larger Measure of Self-Government. All Missionary Work suffering more or less

I

The Evangelical mission field in the Central Provinces of India is only a small part of the great missionary work carried on by many European and American agencies among the 300,000,000 people of that country. Those who are interested in the progress of our own work there will quite naturally want to know something of the general conditions in India as they affect the whole missionary enterprise in that great empire. In its January issue the *International Review of Missions* presents what may be called a picture of the whole Indian missionary work amid the conditions prevailing during the year 1915, which we desire to give our readers. In some places it has seemed desirable to add sidelights on the statements made for the sake of better information. These additional notes have been kindly furnished us by Pastor Nottrott, of Bistrampur, India, now on an enforced furlough in this country, whose long residence and distinguished service on the field in India make his presentation especially valuable. Pastor Nottrott's contributions are distinguished from the original articles by quotation marks.

The war has touched India at many points. The loyalty of the people, and notably of the educated classes, to the government has found widespread expression, while it has been accompanied by unmistakable expectations that the people of India will after the war be granted new liberties and privileges and a larger place in the counsels of the empire. At a meeting of the imperial legislative council at Simla, Sept. 22, a resolution was unanimously adopted to be sent to the secretary of state urging that India should in the future be officially represented in the imperial conference. The viceroy stated that he was authorized by his majesty's government to give assurance that, while preserving their full liberty of judgment and without committing themselves either as to principles or details, they would give the most careful consideration to an expression of opinion from the imperial legislative council in the sense of resolution, as expressing the legitimate interest of the imperial council in an imperial question. In many ways the bonds uniting the two races have been drawn closer, and the presence of territorial regiments (a military force organized primarily for home defense) in India has increased the number of Englishmen who have had personal touch with the country, and special efforts have been made by the Young Men's Christian Association to care for the welfare of these troops and to enable them to learn something of the real problems of Indian life and of missionary work. Mission classes and lectures have been organized, and hundreds of men have been taken to see the work being done at mission stations. Work of a similar kind has been undertaken at several of the Anglican dioceses.

India and the War

In spite of the general loyalty, however, there has been some local unrest. An Indian regiment mutinied at Singapore in February. In March the fanatical Moplahs on the Malabar made an attack on a district collector. There was trouble with the Mohmands on the north-west frontier in May and again in August, and with the Bunerwals and Swatis in August. The most serious case of anxiety was the Hardayal conspiracy in the Punjab, which found expression in various dacoities (robbery committed or attempted by five or more persons conjointly) and a premature and unsuccessful outbreak in February. A Defense of India act was passed by the viceroy's council in March and subsequently applied to Bengal and the Panjab.

Apart from the few outbreaks of a more serious nature, wild rumors have occasionally found credence with the common people and caused temporary excitement and restlessness. "The number of revolutionary movements mentioned is worthy of notice, however, and will be rather surprising to those who are dependent only on the daily newspapers for their information. The *International Review of Missions* is published in England and altho the editor evidently aims to state the facts, he is naturally inclined to view them rather more hopefully than they may ap-

pear to the impartial observer. The price which India expects for her loyalty in the war is a larger measure of self-government, and the things most desired by the Indian population are: 1) More Indian officials in the civil service; 2) Hindu representation in the provincial and imperial councils—the latter being the all-India legislative body which meets at Delhi—and in the Indian Office at London. Under present conditions the Central Provinces, for instance, in which our mission field is located, sends three representatives to the imperial council, two of these being appointed and one elected by persons paying at least Rs. 5,000 in taxes, which means that about one in 10,000 has a vote. Two-thirds of the imperial council are native Indians, but their jurisdiction is merely advisory. Instead of this the people desire legislative authority, like that exercised by Canadians. There would undoubtedly be a sufficient number of educated natives to supply all official positions, even tho applicants are now required to make their civil service applications at Oxford or Cambridge, instead of in India, as should be the case."

A resolution of the governor-general in council has initiated an important extension of local self-government. The provincial governments are prepared in varying degrees to expand the electoral element in the constitution of local bodies, to extend the employment of non-official chairmen in the municipalities, and to allow local bodies a considerably increased freedom in regard to finance. The *panchayats* and other village communities are to be encouraged, with a view to the revival of an ancient form of local autonomy, which has suffered decay amid the great economic and administrative changes wrought by the development of British rule. "The village *panchayat* is a native institution, somewhat resembling a police court, and consisting of five members, before whom cases of only local significance—especially cases involving a breaking of caste rules—were tried. These courts were suspended by the British Indian Office, but there is a strong movement on foot to secure their reinstatement. What these courts may mean in facilitating the administration of justice may be inferred from the fact that Bistrampur, for instance, is fully thirty miles from the nearest court of justice."

Revolutionary Movements Kept quiet

"Many things are happening in India which are not advertised in the daily press. Quite an excitement was created by the condemnation of fifty-seven Hindus in Lahore, who, together with four others, were indicted for treason and conspiracy. Hardyl Singh, who is the leader of this conspiracy, is supposed to have agitated in Canada and the United States ever since 1913 against the English government in India. At the outbreak of the war the revolt began in India proper, especially among the students. Weapons and bombs were manufactured and attempts made to blow up and destroy railroad tracks and bridges. Altho the court proceedings did not disclose any connections between this revolutionary movement and England's enemies, the public opinion places the responsibility at the door of German agents and even thinks that the German government was connected therewith. Twenty-four of the accused were sentenced to death and twenty-seven condemned to prison for life in a foreign land. The remarkable part is that nearly all of these conspirators, with the exception of two or three, belonged to the Sikhs, who, in 1857 proved the best support the English government had. Brahmins did not take part, as they have not the necessary courage for such activity. Their work lies in underhanded methods thru the press. Naturally the press took the part of the accused, but was unable to accomplish anything. The activity of Mrs. Annie Besant, the distinguished leader of the Theosophists, is becoming rather unpleasant for the English government. In these days she talks more than ever, and as long as her tirade was directed against the Germans it was quite welcome. This old lady appears to be able to make good use of present conditions for her cause. Patriotism naturally had a short pull with the native population, so she made use of the agitation of the press against German missionaries to include mission-

ary work of every character, and especially condemned mission school work. This failed to have the proper effect upon the Hindus. She was therefore forced to strike in a third direction, and now agitates for the self-government of India, naturally under British sovereignty, a kind of talk that appeals to the Hindus. Naturally this theme is not the most pleasant in the eyes of the British at this time. The utmost care is desirable in certain circles. We read: "Calcutta (where Mrs. Besant intends to close her lecture tour) needs no agitation. We hope the local government will give Mrs. Besant the proper hint." It is most peculiar that even the most advanced Hindus are not in sympathy with such a movement. In the *Indian Social Reformer* we read about her lecture in Bombay: 'It was a parody on the well-known Scripture passage: Seek ye first the kingdom of God, and all other things will be given you, but for the kingdom of God she substituted *self-government*. No doubt this eminent lady labors under the delusion that India merely needs to declare for self-government and it will come to pass. Of course this is true, and not a novel idea either, but how many things will come to pass before India will unanimously declare itself in this manner.' The *Reformer* is surprised that Mrs. Besant has not expressed herself along these lines, and is pleased with the remarks of the chairman who introduced her (a prominent Hindu) in which he stated that he could not coincide with her views. On this matter the lady had no experience. The well-known national congress considers the political agitation of Mrs. Besant as an interference with the well laid plans which would be frustrated by the demand for self-government."

Modern Religious Movements

A notable contribution to our knowledge of the religious life of India is the publication of Mr. J. N. Farquhar's *Modern Religious Movements in India*. "Mr. Farquhar is the author of 'A Primer of Hinduism,' which has come to rank as an authority in its field, and also of 'The Crown of Hinduism,' in which he takes the ground that Christianity should adopt and assimilate the best in Hindu philosophy rather than conquer or destroy it." His latest book describes the living forces which during the past century have been most potent in the religious development of the people and are at the present day the most vigorous expression of their spiritual aspirations. This sober record of historical facts is a remarkable testimony to the influence of Christian missions, which, apart from any numerical success that they may have achieved, have been a powerful means of stimulating new religious forces and effecting profound changes in the spiritual outlook of the educated classes.

In this connection attention may be called to a proposal for a reformed Hinduism put forward by Sir S. Subrahmanya Iyer. Its interest lies in the fact that the author has thruout his long life been a trusted leader of orthodox Hinduism. The occasion of the present pronouncement is a Hindu agitation in defense of child-marriages. Sir S. Subrahmanya Iyer recognizes that Hinduism is doomed if it adopts an attitude of uncompromising conservatism. 'The conditions of Hindu society to-day,' he writes, 'are, it is not to be regretted, such as to make the hope of the future lie, not in any tinkering with this and that part of the existing structure in its present dilapidated state, but in removing with an unsparing hand the poisonous weedy growth of the entire debris under which lie the primeval foundations of Hinduism, and upon them to erect a new and simpler edifice of just such proportions and utility as are needed for our present demands. The reforms which he proposes include the abolition of polygamy, child-marriage and caste. That such revolutionary social changes should be advocated by an outstanding representative of Hindu orthodoxy is a striking evidence of the extent to which the foundations of Hinduism have been shaken by the impact of western ideas.

German Missions

The outstanding event of the year from the missionary standpoint is the disaster which has overtaken the work of German missions. In the early months of the war a considerable number of German missionaries were interned, but others,—notably the Gossner missionaries in Bihar and Orissa—were allowed to continue their work under parole. On June 23rd the Secretary for India stated in the House of Commons that of German missionaries in India, Protestant and Roman Catholic, 115 were interned under

Continued on Page 8

"Examining the Scriptures daily, whether these things were so"

Mar. 12, 1916. Invocavit Sunday

Helps for a Good Meeting

Rev. Henry Katterjohn

CAUSES OF FAILURES

- M. Mar. 6. Timidity. Exod. 3: 10-14.
T. Mar. 7. Self-confidence. Josh. 7: 1-5.
W. Mar. 8. Selfishness. Hag. 1: 1-11.
T. Mar. 9. Materialism. Luke 16: 1-13.
F. Mar. 10. Dishonesty. Jas. 5: 1-8.
S. Mar. 11. Drunkenness. 1 Kings 20: 13-21.

Sun., Mar. 12. Topic—The Causes of Failures in Life. Prov. 10: 1-32.

Suggestions to the Leader

Our topic gives us an opportunity to take stock of our society, and ourselves individually. What do we mean by taking stock, and why do we take stock?

By taking stock the business man seeks to ascertain how much money he has spent during the past year, how much money he has received, and how much merchandise he still has on hand. His attention is directed especially to the stock on hand. What is the value of that stock? How much of it is good, saleable? How much of it is "dead" stock?

Let us "take stock" of our society. How does our work compare with that of last year? How does it measure up to our conception of an ideal society? How can we transform "dead" members into live members? What are the reasons for our failures? How can we get out of certain ruts or away from bad habits? It pays to look for defects in our work and organization. The successful man is always on the lookout for defects. The experienced driver of an automobile is always listening for defects in the mechanism of his machine. Every defect is immediately registered in the change of the pitch of the purr of the running engine. When that "purring" noise shifts and varies, the driver knows something is wrong, and he immediately begins to look for the cause. Let us listen to the "purr" of our society engine. Is there something wrong? Where is the defect? What caused it?

The Topic Presented

We do not want to fail. But the only way to prevent failure is to know, and to follow carefully the way leading to success. On his way to the Holy City Christian, in Bunyan's Pilgrim's Progress, is told that there is but one road to the New Jerusalem, but that there are many roads leading from the one road, and that he must constantly consult his guide book, heed the advice of guides sent out to show him the way, and to be himself watchful in prayer, lest he be led from the right way to the wrong path that leads to destruction.

There is but one right road leading to success, but branching off from this right road are many roads and paths. The difficulty is that there where the roads fork, both roads seem to be right. There is no difference, and only complete knowledge of the direction we must travel will help us to choose right.

Temptations to sin do not differ from righteousness at the beginning. Sin seems to be right, and it is only when we stop to consider the direction a certain action will lead us, that we can determine the inner quality of that deed. A deed must be measured by its ultimate consequences, and not by the immediate appearance.

1. *Little leaks* are the main causes for failures. Thru them our vitality and effectiveness is drained. The sacred writer calls them "little foxes" that destroy the vineyard. A bit of selfishness, a bit of over-confidence, a bit of false timidity that will venture nothing, a bit of intemperance, self-indulgence, a bit of dishonesty, these and many more little "bits" gradually destroy our inner character and undermine our spiritual strength.

2. *Wrong principles* bring about defeat. Why have you organized as a society? What is your aim and purpose in life? What is your motive in all your doings? Have you organized simply to form a compact organization, a religious club, to enjoy the religion your society offers, the music that adorns your meetings, the fellowship with kindred minds? Too many of our societies are "close corporations." They do not care for the "outsiders" and do not reach out in helpfulness to those in need.

Are you seeking your own welfare, your own personal interests? Who comes first in your judgment? Where selfishness reigns love and mercy depart.

3. *Lack of motive power* is the main cause of failures. A defective engine, lack of steam or gasoline, or electric current, will cause the engine to fail you at a trying moment. What is your motive power? Is it your own planning? Your own will? Or are you trusting on that most efficient of all motive powers, the strength of God? There is no real success without God's help, all other successes are but seeming successes, and will eventually end in failures.

"Did we in our own strength confide,
Our striving would be losing."

This was the experience of Saul, David, Solomon, Martin Luther, and all men of God. No man can hope to succeed unless his life conforms to the Divine will and is prompted in all things by Divine principles.

Examine at this time the work of your society carefully. Point out your failures. Seek to ascertain the reasons for these failures. But do not fail to point out the way to ultimate success. A failure is a guide-post to success if the lessons of the failure are heeded.

Some Questions on the Topic

How can the failure or success of a life be determined?

Where are the causes for real failures, outside of ourselves, or within?

Why is humility necessary for success?

Why is God's blessing the great essential for success?

What ought to be our real motive in all things?

Some Questions on the Topic

Prov. 11: 18; Jer. 2: 37; Prov. 14: 22; Job 11: 20; Psalm 66: 3; 62: 10; 119: 10; 119: 21, 118; 19: 13; James 3: 2; 1 Tim. 6: 21; 2 Tim. 2: 18; Mark 10: 21; Acts 26: 28, 29.

A Prayer

Not unto us, but unto Thee, O Lord be all the praise for the successes we have achieved. Thou didst strengthen us in all our faculties, to do Thy will; Thou didst guide our wilful spirit, to follow Thy way; Thou didst bless our planning and our efforts that, tho weak and frail, we were yet able to do much for Thee and Thy kingdom.

Not unto Thee, but unto ourselves, O Lord, do we ascribe our failures. Thou alone knowest how much we might have accomplished, had we always obeyed Thee implicitly. We too often sought paths of our own choosing, and in our sinful wilfulness did what as we determined. Do thou make our eyes bright and keen that we may see the defects and failures, quicken our hearts that it may surrender itself in complete obedience to Thee and Thy will, guide and determine our actions, that greater things might be done for the world, thru the extension of Thy kingdom. Guide us, O Lord, lest we err, and stray from the right path. Thou, O Christ, art the way, the life, the truth. Guide and protect us in all our ways. Amen.

The Advanced Bible Lessons

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the First Quarter, 1916

- Lesson 1. Jan. 2. Between the Testaments; Dan. 2: 31-45.
Lesson 2. Jan. 9. The Origin and purpose of the Gospels; John 1: 1-14; Luke 1: 1-4.
Lesson 3. Jan. 16. The Growing Jesus; Luke 2: 40-52.
Lesson 4. Jan. 23. The Voice Crying in the Wilderness; Matt. 3: 1-12.
Lesson 5. Jan. 30. At the Gateway of Service; Matt. 3: 13-17; 4: 1-11; Mark: 9-13.
Lesson 6. Feb. 6. Beginnings in Judea; John 2: 13-25.
Lesson 7. Feb. 13. A Woman Lost in Sin; John 4: 27-30; 39-42.
Lesson 8. Feb. 20. Beginnings in Gallilee; Luke 4: 14-31.
Lesson 9. Feb. 27. Teaching with Authority; Matt. 5: 1-16; 7: 28, 29; Luke 6: 20-26.
Lesson 10. Mar. 5. Miracles of Jesus, I; Luke 8: 22-56.
Lesson 11. Mar. 12. Miracles of Jesus, II; John 5: 17-31; 20: 30-31.
Lesson 12. Mar. 19. Parables of Jesus; Matt. 13: 10-17.
Lesson 13. Mar. 26. The Arising Opposition; John 6: 60-71.

Lesson 11. The Miracles of Jesus (Concluded)

- M. Mar. 6. John 5: 17-31. The Work of God.
T. Mar. 7. John 6: 22-35. Work the Work of God.
W. Mar. 8. Matt. 12: 38-45. The Sign from Heaven.
T. Mar. 9. John 5: 2-14. A Solemn Warning.
F. Mar. 10. John 9: 13-39. A Glorious Promise.
S. Mar. 11. John 9: 1-5; 11: 1-4. To the Glory of God.
S. Mar. 12. Luke 17: 11-19. Give me a Thankful Heart.

Lesson Key:—"Rabbi, we know that Thou art a Teacher come from God; for no one can do these signs that Thou doest, except God be with Him," John 3: 2.

Our Catechism tells us that one of the ways in which Jesus Christ revealed himself as the Redeemer even before His death was by means of His miracles, "which were all works of life to abolish misery and death." These words very plainly and briefly describe the nature and the aim of all the miracles which Jesus performed. They were not, as we have seen, merely wonderful deeds by which He sought to gain notoriety, or impress people with the fact that He could do more than they; they were rather extraordinary events with a definite Kingdom purpose, some incident or experience beyond the grasp of human reason and knowledge, thru which God sought to transmit a blessing or impart a revelation. In line with this definition the miracles of Jesus always endeavor to accomplish one or more or all of the following: 1. To help those in distress; 2. To reveal the glory of God; 3. To lead men to know themselves; 4. To win men for the kingdom.

The miracles Jesus performed were first of all an expression of His sympathy with the needs of men. He could not be satisfied with mere assurances of sympathy that left the suffering or distressed victim where he was before. He was like the good Samaritan who not merely pitied the man who had fallen among thieves with words easy enough to utter, but felt constrained to do something that would help immediately. And just as the good Samaritan carried with him the means to help, which the injured man did not possess, so Jesus possessed the power to heal and to help all who came to Him by drawing upon the infinite power of God. He knew that the only way to reach the hearts of men was to cure their physical ills, and He did this so freely and so cheerfully and sympathetically that all who suffered in any way, be it in body or in mind, were continually attracted to Him. And most of them were willing to be led upward from the bodily ills to the spiritual ones which were far more important. The more the Church uses all her means and power to help relieve the physical needs of men, the more will she be able to do for them spiritually.

In helping those who needed His aid He revealed to them and to all who witnessed His deeds something of the glory of God. The glory of God is His goodness and mercy that brings His infinite power to bear upon the affairs and matters of human life. For the Old Testament dispensation God was the exalted Ruler and Judge, the Holy One of Israel, whom the sinner could only obey, but with whom he could not commune. Jesus revealed the glory of God's love, which inspired confidence and courage rather than fear and trembling, and thus gave men an altogether different conception of God and His purpose with men. If God could help as well as command and punish, if He cared for men and their affairs enough to go about doing good and healing all those who were oppressed of the devil, then it was so much easier to heed and obey His will. Christians would count for more in the world if they sought the glory of God more and their own glory less.

Jesus' miracles taught men the truth concerning themselves. When Peter saw the miraculous draught of fishes, he realized as he never had done before that he was a sinful man and unworthy of being in the Master's presence. The signs and mighty works Jesus had done in Capernaum, Chorazin and Bethsaida were so many appeals to their inhabitants to think deeply upon the claims of the wonderful Man who dwelt among them, and of their own great needs, to forsake their sinful ways and turn to Him for salvation. They did not heed His words any more than they did His words—to their own sorrow and suffering. Jesus must weep over Jerusalem because she did not heed His words and works and learn from them the things which belong unto peace. And all our knowledge of Jesus' miracles and their meaning to the people of His day will not help us unless we recognize and take to heart their meaning for ourselves.

Jesus' miracles attracted men to Him so that He might influence their lives. The crowds of men who came to Him every day of His ministry were important to Him not for the fame they brought Him, but for the opportunity they gave Him to sow seeds of divine truth into their hearts. They saw or experienced for themselves the good works He did, every one of them for others, and it made them want something of His spirit. Their hearts were opened for the Kingdom and its righteousness and they experienced that hunger and thirst for better things which will not be satisfied until Christ had been made the Lord of the life.

Missionary Conditions in India

Concluded from Page 6

military control at Ahmadnagar, 70 were compulsorily residing in a specified place under civil control, and 442 were at liberty but on parole and subject to general civil supervision. A few weeks later, however, the government of India decided that it was necessary for political reasons to repatriate (i. e., send back to Germany) all German and Austrian subjects except men of military age, who are interned at Ahmadnagar, and this policy has been carried into effect. The government further determined that the grants for educational and philanthropic work which the German missions had been receiving prior to the war should be withdrawn. Official statement published in *Madras Mail*, 1915, Aug. 14. From later information it would appear that, if arrangements can be made for placing the educational work under the management of bodies from which all German control has been excluded, the government grants will be continued. The German Protestant missions affected are the Basel Society (which tho having its headquarters in Switzerland is mainly German in its personnel), working in the southern part of the Bombay Presidency and in South Kanara, Coorg and Malabar; the Leipzig Mission among the Tamils in the south of the Madras Presidency; the Hermannsburg and Schleswig-Holstein (Brekum) Missions among the Telugus in the northern half of the same Presidency; the Gossner Mission in the province of Bihar and Orissa and in Assam; and the West Himalayan Moravian Mission. The number of missionaries connected with these missions is about 240 men and 50 single women and the Christian community about 150,000. Prior to the general order for internment and repatriation, the work of these missions suffered serious interruption thru the removal of many of the missionaries and the curtailment of financial resources. In North India only one member of the Gossner Mission had been interned up to June 30. In South India, however, a large majority of the Basel missionaries were interned, the Hermannsburg Mission was left with two missionaries, and all missionaries were removed from the Jeypore and neighboring districts. Many Indian agents of the missions had to be dismissed thru lack of means of supporting them. For the relief of the missions in South India a Continental Missions Continuation Committee was formed, and thru it considerable sums were received from America. The Madras Representative Council of Missions also appointed a committee to co-operate in rendering assistance, and this committee issued an appeal to all missionaries in South India for subscriptions in aid of the German missions. It was found, however, that in view of the internment of many missionaries the expenses of the missions were considerably reduced, and that the remittances which began to come from Germany, with the subsidies furnished by the Lutheran churches in America, were sufficient to meet the needs of the missions. The appeal for additional funds was therefore withdrawn. The National Missionary Council issued a similar appeal. In North India the Bishop of Chota Nagpur, with the co-operation of the Bihar and Orissa Missionary Council and the National Missionary Council, devoted his energies to the help of the Gossner Mission and was able to supplement the remittances received from Germany by subscriptions which in April amounted to more than Rs. 26,000.

The temporary care of the work which the German missionaries have had to relinquish will tax to the utmost the resources of the Indian Church and of the missionary body. The Leipzig Mission has asked permission from the government to transfer its work to the Swedish Church Mission, which has worked in co-operation with it and been responsible for one of the dioceses. The American Lutheran Missions are

attempting to care for the needs of the Schleswig-Holstein and Hermannsburg Missions, and special funds for this purpose are being collected by the Lutheran churches in America. The Basel Mission is attempting to carry on its work with the few remaining missionaries of Swiss nationality. The Bishop of Chota Nagpur with the goodwill of the German missionaries has undertaken the temporary charge of the Gossner Mission, and has been remarkably successful in securing help for the discharge of these new responsibilities. The extent of these responsibilities will be evident when it is stated that there are 308 schools (including 52 boarding schools) to be carried on, and 477 Indian workers to be supervised and provided for. The Society for the Propagation of the Gospel has promised the aid of eight men; three missionaries on furlough or retired agreed to come out at once; the Bengal Mission of the Church Missionary Society supplied two men, and the Cawnpore Brotherhood and Dublin Mission have also given workers. The English Baptist Mission has undertaken the temporary charge of one station. The government has consented to continue the special grant for schools which it was previously making to the Gossner Mission. As regards the pastoral work, the Bishop intends that the Lutheran pastors shall remain in charge, and while help and council will be given them, no attempt will be made to alienate the people from their ecclesiastical allegiance. *The Statesman*, 1915, Aug. 13; *Pioneer Mail*, 1915, Aug. 21. "Since the Society for the Propagation of the Gospel began its work at Chota Nagpur in opposition to that of the German Gossner Mission, the meaning of the words 'with the good will of the German missionaries' is rather dubious."

The War and Missionary Work

Other missions besides those from Germany have suffered thru the war. Financial stringency has in the greatest majority of missions postponed all plans for extension and stopped building operations which are not absolutely essential. In some instances itineration in the district has had to be curtailed and Indian workers have had to be dismissed. Many missions have to do without expected reinforcements from home. American as well as British missions have been affected, but the rise in the value of the American dollar in exchange has in some instances compensated for reduced allocations. As against the general restriction of work a few advances have been made in spite of war conditions. Thus the English Baptist Society has in view of an urgent opportunity opened a new station at Angul in Orissa; the C. M. S. College at Gorakhpur has been raised to the B. A. standard; a new extension of the Northwick School for girls in Madras was opened by the Governor in August; the Welsh Calvinistic Methodists in the Khasia hills and the plains of Sylhet report considerable development of their educational and medical work, etc.. Medical missionary work has been temporarily affected by the considerable number of British missionary doctors who have felt it their duty to offer for medical service with the military forces. The language schools at Lucknow and Bangalore have had to be closed. The language school at Calcutta and Poona have, however, been continued. The starting of a union Hindi language school at Jubbulpore is under consideration. As regards the effect of the war on the accessibility of the people to the Christian message, there is little definite evidence. A point on which several correspondents lay emphasis is the striking way in which women have thrown themselves into the various relief organizations connected with the war. This is regarded as marking a new stage in the development of Indian women and an enlargement of their horizon which opens new and important missionary opportunities.

"Missionary activities in India have been seriously disturbed thru the war. The poison sown against the German missionaries has had the effect that the press has taken the stand against mission schools in general, especially against biblical instruction. It is gratifying to note the protest made by some of the better educated Hindoos and their warnings as to the possible consequences. They call attention to the fact that the discontinuation of biblical instruction would detract from the usefulness of these mission schools in the eyes of the mission workers at home, which would cause the total elimination of all mission schools. And then they put the following question: *Are the opponents of mission schools ready and willing to step in the breach and to do that for the education and culture of our people what missionaries*

have done heretofore? For the present this question may be the last word in this direction.

"Another consequence of the war is more far-reaching and painful. The editor of the *Reformer* writes in an editorial: 'The present war issues a warning which is not to be ignored by any thinking missionary, namely, that it might be wise to lay less stress upon the fruits of Christianity in the future and to emphasize its superiority.' Non-Christian religions may have been more successful in fighting the beastly nature of man than the Christian religion. Jesus' teachings are of high value, and those of other religions also, but as to the results of Christianity regarding civilization and the uplift of a people we must remain silent in the future. A missionary has taken up the gauntlet at once, but his argument, which is a rather timid one, will undoubtedly gain few adherents. He contends that this war has not disturbed Christian ethics; it merely accentuated how far the world had been affected by Christian morals. He submits that it is now clear what terrible results anti-Christian ethics would produce if they were to gain the upper hand over German militarism. He contends that the fruits of Christianity have not failed us but that the so-called Christian world is insufficiently Christianized. No doubt this question will be argued for some time. The British-Indian government will have another painful taste as a result of the war. The loyalty shown by the rulers and the people of India in general in sacrificing their lives and property has delighted the government, but attention is now being called to the fact that a debt has thus been created which will have to be repaid some day. India will claim greater rights and privileges and it would be unjust for England to refuse these. Some well versed Christians, well-intentioned toward India, think that to meet such demands at this time would prove still more unjust; for India has not ripened morally and politically sufficiently to govern itself, and refer to the remark made by Sir Herbert Edwards after the Indian revolt of 1857: 'India will be freed and will shake off slavery as soon as it is impregnated with the spirit of Christianity.'"

People talk of "giving up," when they become Christians, as if they were to be losers, but the promise is of added riches.—*Drummond*.

Statement

of money received by the General Treasurer, or by the treasurers of the different boards and institutions for the various branches of denominational work carried on by the German Evangelical Synod of N. A. from December 1, 1915, to February 15, 1916.

General Treasury.....	\$ 696.01
Educational Institutions.....	854.55
Eden Seminary.....	4,992.71
Elmhurst College.....	1,319.64
Ft. Collins Academy.....	392.24
Home Missions.....	4,842.26
Immigrant Missions.....	327.87
Church Extension (Building Fund).....	803.17
Foreign Missions.....	5,429.88
India Orphans.....	780.32
Native Helpers.....	318.65
Leper Missions.....	221.47
Senana Missions.....	37.80
Ministerial Pensions and Relief.....	4,597.47
German Red Cross.....	1,783.30
The Jubilee Fund.....	20,405.04
City Mission, St. Louis.....	30.00

Total.....\$47,828.78

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also we were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV.

ST. LOUIS, MO., MARCH 9th, 1916

NUMBER 10

Help the Small Church

What would you do if you were one of ten or fifteen Evangelical families in a certain locality who feel that they ought to have a church home of their own, but see no way of getting it because they have neither the money to pay for it at once, nor the credit to borrow money at the local bank at a reasonable rate of interest? Between the two impossibilities the chances that this particular community, and many others like it, will soon have a church building of their own by means of which to encourage the growth of spiritual life, Christian living and neighborhood fellowship and service seems quite remote, do they not? And the set-back which the higher aspirations of these families and the community in which they live receive thru such a failure to obtain advantages and facilities that every community needs and should enjoy will mean loss and perhaps failure in many a life, both young and old, for generations to follow. One does not often think of what the absence of a church with all it stands for means to the people of a neighborhood, nor of the possibilities in Christian character that might be unfolded and developed wherever the preaching of the Gospel of Jesus Christ secures a foothold. And yet that is a consideration that Christian people should be especially quick to appreciate, and which they should be especially in earnest about meeting in the proper spirit.

Perhaps a goodly number of Evangelical people are not aware that their Church has long ago provided a means for helping small and struggling congregations to secure a property of their own and thereby a regular ministry of the Gospel. In 1889 the General Conference established the Church Extension Fund for the purpose of assisting struggling Evangelical churches in acquiring property and erecting the necessary buildings. From this fund (which consists of offerings raised in the churches for this purpose) advances are made to the congregations upon sufficient security at a very low rate of interest. The importance which the General Conference attaches to this means of helping weak or young churches is apparent from the fact that the offering for this purpose has been placed among the "obligatory" offerings, i. e., offerings that are required of every Evangelical congregation for the good of the whole Church and the Kingdom in general. *Reminiscent, the second Sunday in Lent, this year March 19th*, has been set aside for the taking of this offering, and Evangelical people everywhere should see to it that the offering is not only taken in their church, but that the members of the congregation are aware of its importance to thousands of their fellow-Christians all over the country. The purpose for which the offering is used deserves a generous gift.

The funds contributed for this purpose are administered by a Board chosen by the General Conference, regularly incorporated and having competent legal advisers. They are invested only by being put to work to help the small church which can get help in no other way. Many churches now supported by the Home Mission Board could support their own pastor without assistance, if the Church Extension Board could advance them the money needed for a building, or even only a part of it, but about one out of every three applications cannot be met because there is not sufficient money available. Applications for assistance are growing more numerous every year. Many of these cannot be considered, as they are outside the plan and purpose of the Board's work. The payments of old debts, or loans for the purpose of making repairs or improvements should not be considered a part of the Board's work.

Those desiring a loan should make themselves familiar with the instructions under which the Board is required to work before making their request, and should then forward their application to the secretary, together with the opinion of the District home mission board. According to the revised instructions repayments on the principal advanced must be made in ten annual and equal payments. Congregations borrowing money from the fund are required to give ten notes for the loan, all of them covered by mortgage, one of the notes becoming due every year. They bear interest at two percent, if promptly paid, otherwise four percent. All repayments are promptly advanced to other churches on the waiting list. We have no doubt at all that if this matter is brought to the attention of the churches sufficiently, the people will readily respond in a way that will enable the Board to extend its helping hand much farther than is now possible. *Remember the Church Extension Board Offering on Mar. 19.*

A THOUGHT FOR LENT

Lord, as to Thy dear cross we flee,
And pray to be forgiven,
So let Thy life our pattern be,
And form our souls for heaven
—John H. Gurney.

A Double Standard in Industry

A recent issue of the News Letter of the Illinois State Federation of Labor contains an article that touches the fundamental grievance of labor under existing industrial conditions. The article, the salient points of which we reprint herewith, is from the pen of Mr. John H. Walker, president of the Federation, and we recommend it to the thoughtful attention of our readers.

"According to the double standard the working man, no matter what his trade or calling, may not ask from his employer a wage or return for his labor that exceeds the employer's conception of the value of his labor. Indeed, it is accepted generally that he must not ask even all that his labor service was actually worth.

"If the worker demands a wage equivalent to the value of his labor, he is immediately told by his employer that he is unreasonable. The people generally agree that the employer is right under these circumstances. If the worker, by any chance, under any circumstances, presumes to ask a wage in excess of the value of the service rendered, and the employer can show that to be true, then everybody universally condemns that worker for being nothing short of a thief. That is one side of the present double standard—the side used to judge the worker.

"The other side of the present standard, the method by which the employer is judged, is exactly opposite. When the remuneration of the employer, his wage or profit, is under consideration, the value of his labor or of the actual service he renders is not given much thought. In fact, all the employer concerns himself about is: "How can I, by hook or crook, perform my function in a manner that will enable me to get the largest possible returns for myself, regardless of the value of the services I render?"

"The more an employer, or business man of any kind, is able to get for the least service or work performed, the more successful he is considered. Instead of being condemned and branded as a thief (like a working man who asks more than his labor is worth) the business man is given credit for being exceptionally shrewd and smart. To be considered a shrewd and smart business man, even under such cir-

cumstances, is, in the estimation of our people, a high honor, instead of a mark of dishonor.

"When a boy is being trained to start in life as a business man, the question of the exact value of his services, and teaching him to ask for that amount and no more, and how to get it, is not even considered, let alone taught. He is told that being successful in business means that he shall accumulate wealth. The question of the value of his actual services in relation to the amount of wealth that he accumulates is not thought of. He is taught the different methods by which men make money thru business manipulation.

"He goes to school to get a training to fit him for the express purpose of becoming an expert in all the different methods of manipulation, so that when opportunity offers itself he may get the largest amount of money or wealth possible, regardless of the value which he gives in return. . . .

"On the other hand, the worker is taught that above all things he must be honest, and that beyond and above everything else he must do no dishonest act to bring disgrace upon himself, and on the name of the family. He must not ask for anything he is not entitled to. He must not take anything that he has not actually earned.

"His school books teach him this lesson. His school teacher repeats it to him, and the minister and priest never fail to bring it home to him. Newspapers, books, his fraternal society, every civic organization, every influence that reaches his life from boyhood up, remind him of it. It becomes a sort of a religion—with the worker.

"With the business man or employer, however, it becomes almost a religion to take everything that he can get hold of, just so that the law is not violated and that accepted business methods are used. The actual honesty of the methods used, or the value of the services rendered, have nothing to do with it.

"Because this double standard has become accepted as being right, not alone by the employers and business men, but by a considerable portion of the workers themselves, and because these are the ethical laws governing business and economic life, the never ending conflict goes on. No business man or employer can get wealth that they did not actually and honestly earn, without taking it from some man or woman who had earned it. As long as that kind of thing obtains, there can be no peace—there should be no peace. Honest men must fight.

"If we could lay down a standard by which the employers and business men would get just what they are actually entitled to, on the basis of actual service which they personally render, and make that standard apply to all workers as well, there is no question but that the most of our economic ills would disappear, and that we would have very little trouble between employers and working men, or between the consuming public and merchants or business men.

"There never will be peace with justice, until that kind of a standard is adopted, and until the boys and girls are taught that it is right.

"We cannot expect absolute honesty, as between man and man, either in business life or between employers and workers, and when boys or girls are being taught in their early life that the ethics in the present day business world are proper.

"If we could, by any means, establish one standard that would mete out economic justice between man and man without regard to their positions in life, we would have gone a long way towards establishing the only basis on which the industrial brotherhood of man can be founded.

THE LORD'S SUPPER.

Personal Relationship with Christ.

"Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered Him, Lord to whom shall we go? Thou hast the words of eternal life. And we have believed and know Thou art the Holy One of God." John 6: 67-69.

The multitude had come to Jesus with the expectation that He would satisfy their earthly and physical needs. They had seen signs and had eaten the loaves and were filled, and there were those who desired to take Him by force and make Him king. They sought Him for material advantages or for political ends, and His true and proper work is in danger of being lost sight of. It is for this reason that He has been emphasizing the spiritual meaning of His work and telling them that He was the bread of life, the living bread which came down out of heaven, and that the eating of His flesh and the drinking of His blood would bring eternal life. This discourse, as Jesus well foresaw, would make clear the supreme purpose He had in mind, as well as sift the crowds who had followed Him. The things He said could be acceptable only to truly spiritual men, all the others, who sought political privileges or advancement or the satisfaction of merely physical needs, would call Him an impractical dreamer and turn their backs upon Him. Many therefore of His disciples, when they heard His sayings about eating His flesh and drinking His blood, and of abiding in Him, and of His abiding in them, said, "This is a hard saying; who can hear it?" It was something entirely foreign and unintelligible to their carnal earthly minds, and they had no desire to exercise their wits in trying to understand it, especially since it offered no easy way of getting a living nor suggested any way of securing freedom from Rome. Many sought the earth and did not care to have heaven thrust upon them; they realize that Jesus is not the person for their purposes and they turn away disappointed, and many walk no more with Him. The great crowds melt away and only His original following of twelve men remains. His months of teaching and of toil seem to have been in vain, and there may have been indications that even the twelve might forsake Him.

Making the Test

Hence Jesus puts the matter directly up to them by the frank question: "Would ye also go away?" He would do nothing to hinder them if they were minded to leave Him, but the time for a decision is at hand, and Jesus is entitled to know how they stand. Peter answers for the twelve, evidently spontaneously and on the spur of the moment, and his answer shows clearly the character of the personal relationship that bound the faithful few to their Master. They realized that Jesus satisfied their deepest spiritual wants, that no one else could give them the eternal life, and above all, they believed and knew that He was the Holy One of God. The reasons that first brought them into fellowship with Him may have been not wholly spiritual, but they had learned enough to understand that they could not now leave without sacrificing the purest and the best that had ever come into their lives. And so they are ready to stay with Him, even tho the others leave Him, because they feel that the best and highest interests of their lives are bound up with him. The relationship that has been established between them and Him has become so close and so vital that they cannot think of giving it up just because it is in danger of becoming unpopular. To be associated with Jesus has come to mean so much to them that they are ready to risk something for the sake of staying with Him. Peter probably did not realize even a part of what his decision might cost him, and many of the other disciples would probably not have been able to say just what Peter said; nevertheless Peter no doubt uttered what was in the hearts of all the rest, even if they had not arrived at so clear an idea of what Jesus was to them. And no matter what Peter's special weakness may have been, the intense devotion which speaks from these words, and which finally led him to give up even his life for his Lord, is so beautiful and at the same time so fundamental to true discipleship that it may well be made the test of that personal relationship thru which alone Christ's spiritual blessings become available.

Only in Christ is Life

It is quite evident that Peter had not been listening to Jesus' discourse in vain. Tho he could not answer the question which the Jews asked one another, How can this man give us His flesh to eat? his answer proves beyond a doubt that he has actually been doing what they deemed impossible, and had received and accepted Christ, with the truth, the righteousness and the salvation for which He stood; that Jesus Christ had already become a part of and was nourishing his very life and being, just as the food he ate became a part of and nourished his physical life. And what is even more, Peter had not only eaten of the bread of life but was even hungry for more. He had found in Christ provision for his whole nature, and had learned the truth of His saying, "He that cometh to me shall not hunger." The words the disciples had heard fed their spirit, quickened a new life, gave new thoughts about God, His Kingdom and its righteousness and had stirred hopes and feelings of a new kind, so that he could not think of giving up the satisfaction he had experienced. This was all the more true as Peter realized that what Christ offered could be obtained nowhere else. It was either Jesus Christ or nothing, and he saw clearly that there was no other way of getting possession of what Christ alone could give him than thru a permanent personal connection with Him as King and Lord of Life. In this way he had come to believe and know that Jesus was the Christ, the Holy One of God. The life they had seen Jesus lead from day to day had given them a revelation of God, and they felt that to turn away from Him whom they had found so holy in all circumstances and scenes would be to turn away from God himself. Of whatever else he may be doubtful or ignorant, by means of personal experience and conviction he is absolutely sure that a life like that of Jesus Christ must be divine. It was not His miracles they admired, nor the authority with which He spoke His message, but the consecrated and perfect life they had seen under the most varying and the most trying conditions.

It is a personal relationship like this based upon personal conviction like that of Peter that opens the channels of Christ's blessings in the Lord's Supper. It is not what we have been taught about it that counts, nor what we may have come to believe in regard to it after much earnest and serious meditation. All the attempts to make the spiritual nourishment conveyed in the sacrament a matter of scientific definition and of pure doctrine are vain and worthless because they miss the point entirely. Jesus did not come to teach doctrines or to give definitions; *He came to give life, and that alone.* And we receive that life only as we enter into the closest personal communion with Him, and continue this communion in the Lord's Supper which He has instituted that the new man may receive the body and the blood of the Lord Jesus Christ as the nourishment of the new life.

The Old Hampton Place

BY HILDA RICHMOND
V.

SYNOPSIS OF PREVIOUS CHAPTERS. Thomas and Cordelia Hampton, brother and sister, victims of a city boarding-house, receive news of the death of an eccentric old bachelor uncle, supposed to have burned to death in his barn. They attend the funeral and while enjoying the hospitality of a neighbor, become enamored of country life. After consulting a lawyer Thomas decides to take possession of his deceased uncle's farm and undertakes to make the neglected house habitable.

"I believe that's Grandmother Frisbie's wedding dress," said Mrs. Dillon touching the folds of the ashes-of-roses silk with reverent fingers. "I declare it doesn't seem just right to parade it out here in this careless way."

"Anna, anything is right that gives us such a happy evening and makes our children content with farm life," said her husband quickly. "I wonder why nobody wore Grandfather Dillon's velvet vest and high hat."

"There they are over there, papa," said little Nellie Dillon. "Joe Parker has them on."

"If I had known of all this I'd brought out great-grandmother Thompkins' silk shawl and her hoops and her polonaise," lamented Mrs. Gross. "I wondered what the children were whispering about behind my back all the time."

"Why couldn't we give an old time concert in the grange-hall and have a big crowd?" said the minis-

ter's wife. "These young folks ought to have their pictures taken. Who is that in the blue and silver brocade? Is it really Dorothy Parker? She looks like a queen."

"And isn't Cordelia sweet in that little old blue dress?" said another lady. "That blue bonnet is beautiful if it is years out of style."

"They must have their pictures taken," said Mr. Dillon. "I declare this is the prettiest thing I've seen for years."

One after another the old time favorites were sung, the older people joining in at will, and then to cap the climax some rollicking songs for the little people. Of course every one was in the mood to laugh but the concert was really delightful to all. At nine-thirty the elderly people began to get ready to go home, tho the young folks begged them to stay, saying it would break up the party if they went, and as spring was rapidly approaching festivities would have to slacken. It was late in March, so spring work would soon open for all.

"You young folks stay a while longer," said the ladies indulgently. "You can't count on many more good times before spring and you'll want to be making plans for that old time concert Mrs. Ashley suggested. There's a great deal of food left on the kitchen table and you can have another lunch. You'll need it after your work."

So the young people easily persuaded Mr. and Mrs. Gross to stay with them and the impromptu supper was spread on the kitchen table. It was not as inviting as the first one had been as to looks, but the hot food was appetizing and there was plenty for all. It was always the aim at socials to have just enough, but on account of the cold weather a few people had been forced to stay away.

"Are you really happier out here than you were in town?" asked Pauline incredulously as she found herself by Cordelia dishing up chicken for the hasty supper. "Aren't you lonely?"

"Not a bit! You couldn't hire us to go back to town. Of course it's different with us, for we never had a real home in years but had to live in a boarding house."

"When the novelty wears off you'll be longing for the excitement of the city," said Pauline positively.

"Excitement, Miss Gross? If you don't call it excitement rushing around doing chores and thawing pails and feeding chickens I don't know what you'd term it. I'm busier now than I ever was in town. I have no time to get lonely and neither has Thomas. We're real farmers, not agriculturists, remember."

"Well, I don't know that I care for that kind of excitement," said the city girl. "Life is too strenuous on the farm for me. But I must say," she added graciously, "that I wish we had enjoyed good times like these back on the farm. Since I've been here I've been sorry I didn't try to get up something of the sort in our old crowd, but then you couldn't do anything in that dead alive place."

"That's exactly what we once said," said Grace coming up for some pickles. "But you see what's happened in one dead alive place, don't you? Come to supper, every one of you. Come while things are hot."

Thomas was about to dip the old-fashioned silver soup ladle that had been in the Hampton family for years in the chicken and gravy to serve liberal helpings to the guests when a noise at the back door attracted the attention of all.

"Somebody's forgotten a robe or a basket and is coming back for it," said Grace easily. "Please don't stop serving, Master Host, we're starving for that good chicken. Singing is strenuous work."

"Is there a light out there, Cordelia?" asked Thomas.

"Yes, several of them. The lantern is on top of the old cupboard."

But the first plate was just going down the table when the back door burst open angrily and an elderly man stood on the threshold surveying the motley crowd at the big table. The young people had not changed their costumes, so it was rather an odd gathering which might have arrested the attention of the intruder. Thomas and Cordelia looked up in mild amazement thinking the man who burst in without ceremony might be a neighbor whom they had never met and who was in need, but on the faces of the others terror was depicted.

"What's the meaning of all this?" demanded the intruder harshly.

Thomas rose at once to explain, thinking the man must be crazy, but a dozen hands pulled at the queer linen duster he wore. "It's your Uncle Richard!" whispered hoarse voices. "Your Uncle Richard or his ghost!"

It soon flew round the neighborhood that Richard Hampton was not dead at all, but had merely been spending the winter in California to escape the cold weather. The neighbors were much chagrined, tho relieved, to find out that they had buried old Dr. Hampton's office skeleton in the Hampton lot that beautiful September day. Along with a lot of other old traps the skeleton had been stored in the barn where Richard Hampton kept it to frighten boys and prowling tramps. The old gentleman had thought it no one's business when he wanted to go out West, and he now said so in unmistakable terms. He took possession of his altered house and premises and pitched his young relatives' clothes out of the windows without ceremony. Then he carried them to the pike and dumped them there, leaving Cordelia and Thomas to gather them up more or less damaged.

"I'll just say one word to you and then I'm done forever," said the irate gentleman as they tried to explain how sorry they were that they had ever intruded on his premises. "I'm going to make my will this very day and you'll not get a penny—not a penny. I'll leave it to the feeble minded.—No, I can't do that for then you and my dear neighbors would share in it. Look at the way you've destroyed my fences and haggled up my house! If you were worth the salt that goes into your bread I'd sue you for damages. There was a time when I had a little privacy, but look at that yard! The next time I want— But the two young people had hurried away leaving him to splutter and fuss alone in his ruined yard, as he termed it.

"Don't go back to the city!" begged Grace and John when Thomas and Cordelia returned with their few personal effects from the stormy interview with their uncle. "Stay here!"

"But our money's all gone," said Thomas. "We have to get to work."

"And there isn't any work around here that we could do," said Cordelia. "Don't make it any harder for us. We want to stay."

"I've just been over to see old Mr. Parker," said Mr. Gross entering the sitting room at that moment. "He's been wanting to move to town these five years but he never was satisfied with anyone who wanted to rent the farm. He didn't give me a definite answer, but he said you should come and see him, Thomas. He wants somebody to take the farm on shares and he doesn't want to give a very big share. You could have the use of his machinery, which is old and out of date, but you'd have to make your money mostly off the chickens and cows. It doesn't look like a gold mine, to be frank, but since you both like the country you could make a good living and work up to something better. And then we don't want to lose you," he added frankly. "You are both very desirable citizens and we want you to stay."

"That is very kind!" said Thomas cordially. "I am sure it is nice to be liked, particularly when we've done so little to deserve it. If we do have to go back to town to work we'll never forget your kindness."

After going over the subject thoroughly Thomas and Cordelia decided to try a summer at least on the Parker farm. The elderly people moved away leaving them the old fat horses and the ancient cows and hens, and they also left enough old fashioned furniture to make the house comfortable. The share that fell to the young farmers was small indeed, but they hoped to add something to it in various small ways such as selling vegetables and raising many young chickens. After all they had only taken it for the summer, or until the crops were harvested, so they could not lose a great deal, they thought, particularly when they remembered that situations in the city were not so easy to get as they had been the year before and they might have to wait some months for an opening.

"Aren't you glad we didn't go in debt for that tombstone for Uncle Richard?" said Cordelia for the hundredth time as they talked over the event that still seemed so startling to them. "Of course I'm glad he did not burn up in the old barn, but if he had not been so cranky and unneighborly all this might not have happened. We've lost our places in town and lost every penny we had saved, all for the sake of a foolish whim in keeping apart from the neighbors. By the way, Thomas, I could not find the little old

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✱ For the Heart and the Home ✱

"Leaving you an Example, that ye should follow His Steps"

The Sunrise Never Fails.

Upon the sadness of the sea
The sunset broods regretfully;
From the far, lonely spaces, slow
Withdraws the wistful afterglow.

So out of life the splendor dies;
So darken all the happy skies;
So gathers twilight, cold and stern;
But overhead the planets burn.

And up the east another day
Shall chase the bitter dark away;
What tho your eyes with tears be wet?
The sunrise never failed us yet.

The blush of dawn may yet restore
Our light and hope and joy once more.
Sad soul, take comfort, nor forget
That sunrise never failed us yet!

—Celia Thaxter.

A Living Sacrifice

The pastor in an eastern city was pleading for a needy field in the West. The banker there on the left looked listless and the merchant over on the right examined his watch more than once. The church officers passed down the isles with the collection plates.

Back there, sitting alone, was a little girl of a poor family. Her crutches had been bought for her by friends and were her great comfort. She said, "How I wish I might give something. But I haven't anything to give, not even a copper left." A very soft voice seemed to say, "There are your crutches." She gasped to herself, "Oh, my crutches? I couldn't give up my crutches; they are my life." And the voice answered quietly, "Yes—you could—and some one would know of Jesus—if you did—and that would mean so much to them—He's meant so much to you—give up your crutches."

The struggle was over. Maggie, in her childlike simplicity, lifted her crutches and tried rather awkwardly to put them on the collection plate. The usher turned back and walked slowly up the aisle toward the pulpit, carrying the plate in one hand and steadying the crutches on it with the other.

And the people commenced to look. Eyes quickly dimmed. Everybody knew the crutches. Maggie—giving her crutches! The banker reached for his pencil and the merchant reached out to stop the man returning up the aisle. The pastor said, "Surely our little crippled friend is giving us a wonderful example." The plates were called back toward the pews. Somebody paid \$50 for the crutches and sent them back to the end pew.

When the offering was counted it contained several hundred dollars. She had obeyed the inner voice. And her gift, small in itself, touched with sacrifice, became worth several hundred dollars in its earning power.—S. D. Gordon, in "Quiet Talks on Service."

Letting Go at the Right Time

BY HILDA RICHMOND

"Yes, these clothes will do the Joneses some good, but land, how much better it would be if they wasn't moth-eaten and out of style at least five years!" So claimed Mrs. Donovan, the kind-hearted laundress who had solicited help from the lady for whom she washed, in behalf of a poor neighboring family, to whom disaster had come in the way of fire. Tired in body, Mrs. Donovan now stood surveying the garments which had been donated in answer to her appeal, and under the weight of which her arms had ached on the way home.

"These things will keep them warm in this winter weather, but 'pears like some folks don't know anything 'bout givin'. Oh, well," she added more cheerfully, as she put the clothes where they would be in readiness for the Jones children when they should come, "some folks never did know how much good there is in just letting go of things, so maybe they ain't so much to blame."

Unconsciously, Mrs. Donovan had stated a great truth, and one that will bear repeating very often. Just to let go of things, and to let go at the right time would help in so many ways, if we could but keep it in mind. Somehow there are people who cling to cast-off garments year after year, thinking they will get a little more wear out of them, and when

these clothes are hopelessly out of style, faded and moth-eaten, then they bestow them upon the poor with the virtuous feeling that they are still good enough for that purpose. Often donations given at holiday time and in response to public calls to help the needy are really nothing more than rubbish, and the donors get their old trash carted away for nothing by giving it "to help the poor." Magazines are hoarded until nobody wants them, garments drop into holes, shoes are decayed by long standing, and other contributions are rendered worthless simply because somebody did not know how to let go in time.

But there are other things far more important than mere clothes that may be considered in connection with this subject. "The life is more than the meat, and the body than the raiment." There are people who profess to forgive others, but who cling to the old grudge and talk it over and hold it up to light and carefully lay it away, just as stingy housekeepers examine old garments and finally decide that they are too good to throw away. Many a moth-eaten, faded, dirty garment is looked at every spring and fall, and hung back to wait a little before it is given away, and just so moth-eaten, disreputable old grudges are looked over many times by people who profess to be Christians.

Then there are people who hold back every word of commendation and praise and good-fellowship, when people are just starving for appreciation. Such people are to be pitied, for showing one's interest and good will and uttering words of hearty cheer bring such a rich return that really the giver is better off than at first. It is like the beautiful charity that enriches the donor more than the one who receives, yet there are young people who will not learn to be ready with a cheery word of praise. Oh, they like to be praised themselves, and own the inspiration received from hearty commendation is the very breath of life to young people, but they refuse to say such words themselves. "It's too much like flattery!" said a young man abruptly, when asked why he did not praise the work done by a friend. "I'm not that kind of a person."

Blessings on the young people who have learned the right time to let go! They are the leaven that will some day leaven the whole lump, and at present they are the joy of all with whom they associate. They give freely and happily and they give at the right time, so their gifts are worth more than the ones grudgingly handed out. They consider life too full of work and of joy to hang on to every petty slight and grudge, so they put all these behind them and go on to better and nobler things in life. To know how to let go has been the secret of many a successful life, and it is not hard to believe that in the future even more than in the past the test of real religion will be found in this necessary duty of life.

—Selected.

Be An "Is-er"

A certain shopkeeper is reported to have placed this sign over his door where it might be read by all passers-by: "We are not a 'Has-Been,' or a 'Once-Was,' or a 'Going-to-Be,' but we are an 'Is-er.'"

Many people stopped, read and puzzled over that strange sign, but it was just another way of expressing a phrase often used in business, such as "We are up-to-date in our line." This tradesman meant to say that he was not attempting to do business on past reputation or future promises, but that he was "right there with the goods all the time"; that he made it his business to keep the best of what his customers wanted. In other words he was "on the job."

Are you an "Is-er"? Are you in the habit of doing the duty at hand at the proper time and in such way as to meet with the approval of your own conscience or of others who may be concerned in your affairs?

Then, too, what about those church and Sunday-school duties? Are you an "Is-er" there, too? Are you on time in your place every Sunday, or at such time as your Christian obligations call you? Can you always be depended upon when others are failing? The world and the Church alike need a great company of "Is-ers"—and besides it is the "Is-er" who succeeds when the "Has-beens" and the "Going-to-bes" are making miserable failures all around us. Be an "Is-er."

Denominational

OFFICIAL ANNOUNCEMENTS.

Installations

In accordance with the instructions of the respective District presidents the pastors named below have recently been installed in their new charges:

January 9, 1916

Pastor John Kurz at Tangier, Okla., by Pastor Paul Brink.

Pastor C. Nauerth at St. John's Church, Noble Township, Cass, County, Iowa, by Pastor W. Kreis.

Pastor W. J. Hausmann at St. Martin's Church, Lick Run, Cincinnati, O., by his brother, Rev. P. Hausmann.

On Jan. 11, 1916, Pastor F. G. W. Fuhrmann at Bayonne, N. J., by Pastor F. E. C. Haas.

Applications for Admission to Membership

Pastor Philip Spaeth, 208 Maston St., Buffalo, N. Y., a member in good standing of the Evangelical Association, has made application to the undersigned for admission to membership in the German Evangelical Synod of N. A., announcement of which is hereby made in accordance with paragraph six of the By-laws.

Pastor Spaeth is at present serving St. James Church, Buffalo, N. Y., for which the recommendation of the committee on examinations of the New York District and the consent of the honorable President General has been asked for and secured.

Persons having knowledge of valid reasons why Pastor Philip Spaeth should not be admitted to membership in the German Evangelical Synod of N. A. should communicate with

Rev. R. Vieweg, Pres. New York Distr.

Elmhurst College

Until the time of writing we have been permitted to do our work according to program, and study and recreation periods have alternated in the usual order. Our Christmas vacation has come and gone, and the larger portion of the students spent the holidays at home or with friends and relatives, some forty, however, remaining in the institution and taking part in our large family celebration. The occasion was observed in a beautiful and fitting manner, which was made possible by the generous Christmas gifts of our many friends, to whom we would herewith express our sincere thanks.

On Jan. 4 the second semester began. The health of the students has been most satisfactory so far, with the usual exception of passing ailments of one kind or another. In the early days of January one of the students was obliged to undergo an operation, which necessitated a two weeks' stay at the hospital. He has returned to his work grateful and entirely restored.

During the winter months we enjoyed a concert and a number of lectures. On Thanksgiving Day the Athletic Association held its annual concert, which was a most successful affair. A German evening was given early in December under the auspices of the Schiller Society. The offering taken on this occasion was for the benefit of the Physicians for Germany fund. Shortly after an organ recital was held; in January Dr. Banks gave an illustrated lecture on Armenia, which was followed soon after by one of Dr. Eugen Kuehnemann's famous lectures on Schiller and on Goethe's Faust. All this was very interesting and instructive, and our readers will see that we are endeavoring to vary the regularity of student life in every way possible.

In closing we would announce that we are ready to receive applications for admission for 1916-17. The Elmhurst yearbook and application blanks are gladly sent to any address. For the new school year we shall be in a position to welcome a large number of new students. The writer will cheerfully give any information in regard to the school and the courses of study.

D. Irion, Director.

Annual Meeting of the Central Board for Home Missions.

It was just midnight of Feb. 10 as the closing prayers for the three days' session of the Central Board for Home Missions was spoken. Were the bells of the tower clock of Eden Seminary that rang

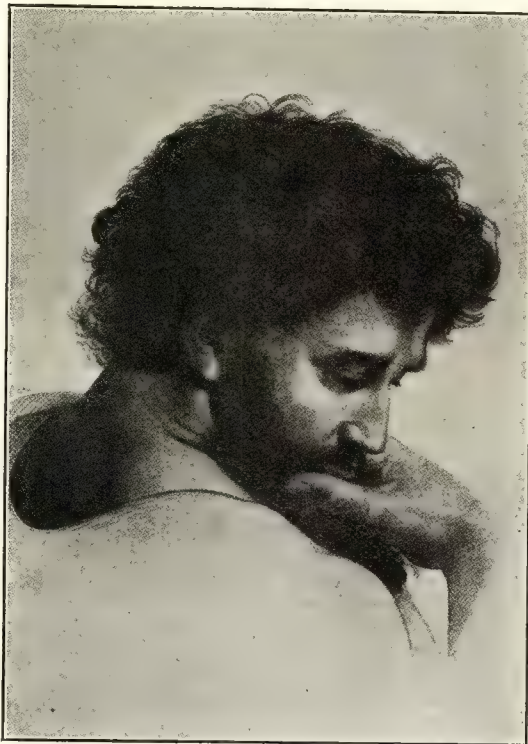
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"INTO ALL THE WORLD"

How Saul of Tarsus found the Work for which God had fitted him. How Conditions were shaping themselves to help his Work, and how he found his "Base of Operations"

II.

Saul saw nothing of the beauties of Damascus, nor of the busy scenes and the gaily dressed throngs that crowded its main thoroughfares. His companions turned this way and that until they came to the street called the straight and reached the house of Judas, probably the Jewish khan or tavern which Saul had made his headquarters. The street, which has retained its name until to-day, is now narrow and crooked, but recent excavations have revealed stately columns which apparently bordered a wide thoroughfare, so that we may infer that the street was at that time one of the show places of the city. He was brought into one of the chambers of the tavern and left to



Saul of Tarsus in the prime of manhood (Raphael)

himself. As evening came the soft breezes played thru the palm and cypress groves and the cooling fountains played in the courtyards, but Saul had no ears for the sound, nor any desire to quench his thirst. At the appointed time the servant came with the food, but Saul was not hungry for earthly bread.

For three days, i. e., until the second day after his arrival, he remained in this condition, and we can only conjecture what occupied his thoughts. It must have been a great sorrow that possessed his soul, and a searching repentance at the discovery of his awful mistake, as well as a deep feeling of unworthiness at the overwhelming grace and mercy of the Lord whom he had persecuted. The Lord Jesus had actually appeared to him, 1 Cor. 15: 8, and tho he had persecuted His followers, yet He had not despised and rejected him, but had rather deemed him worthy of doing something for Him. And as the joyful conviction that he had obtained mercy came to him, "who was not meet to be called an apostle," it began to dawn upon him that henceforth his life belonged to his Lord. The terrible mistake he had made must be made good by the preaching of the Gospel of Christ. He began to feel himself a debtor to his Lord as well as to all who had not yet heard His Gospel, because "necessity was laid upon him, for woe is unto me, if I preach not the Gospel," as he says later, 1 Cor. 9: 16, 17, and amidst the conflicting emotions that beset him, he took refuge in prayer for light and salvation unto the God of his fathers.

Saul Consecrated

On the third day a stranger came to him. It was Ananias, who had been commissioned to visit Saul. Ananias, who may have been one of the refugees from Jerusalem, knew very well why Saul of Tarsus had come to Damascus, and we do not blame him for needing especial assurance from God in regard to this man, of whom he had heard so many terrible things. At Ananias' touch there fell from Saul's eyes as it were

scales, and he received his sight, and he arose and was baptized, Acts 9: 10-19. We are not told what passed between the two afterward, but we may be sure that Ananias had to tell his new found brother many things. And who will say what Saul's feelings were as he heard the message Ananias had received, "He is a chosen vessel unto me, to bear my name before Gentiles and kings and the children of Israel; for I will show him how many things he must suffer for my name's sake." It is quite safe to say that Saul in that hour pledged full and complete surrender to his Lord and the great life work which He had given him to do. And no man has ever kept a pledge more faithfully than Saul did, from the hour when the hands of Ananias rested upon his bowed head, to that other hour when that same head had to bow beneath the headsman's axe in distant Rome.

Saul's natural energy, intensified by his new enthusiasm and devotion, would not permit him to be idle, Gal. 1: 16, and he immediately began evangelistic work in the synagogues of Damascus and pursued it with great success. Nor was it long before persecution set in, as the Damascus Jews, who knew why Saul had been sent to their city, were naturally incensed at the turn affairs had taken. Aided by the governor of the city, 2 Cor. 11: 32, they plotted to kill him, but Saul escaped, Acts 9: 23-25. Instead of returning to Jerusalem, however, he went to Arabia, Gal. 1: 17, where he seems to have spent some time. The reason for this was no doubt primarily to avoid the fierce opposition of the Jews wherever he went to preach, which made it desirable that he should spend some time in retirement in order to escape their vigilance. Saul also needed additional preparation of mind and heart for his great work. As a thinker he needed to look upon all sides of the Gospel which he was to preach to the Gentiles. He also desired to understand the Scriptures, tho he doubtless knew them by heart, as pointing toward Christ, which would mean a complete readjustment of his whole attitude toward the law and the prophets. This process of readjustment very likely led him to formulate, at least in the rough, the magnificent system of Christian doctrine which he afterwards presented to the churches in his letters. From Arabia Saul returned to Damascus, and three years later to Jerusalem, Gal. 1: 17, 18; Acts 9: 26-29, where the Christians feared him because of his former reputation, until Barnabas, with that generosity of mind which ever characterized him, introduced him to the apostles and related the story of his conversion and changed life. In Jerusalem, as at Damascus, he preached fearlessly and earnestly, directing his efforts especially toward his old friends, the Greek-speaking Jews, who, however, at once began to plot against his life, so that it was necessary for the brethren to send him away to Tarsus via Caesarea, Acts 9: 29-30; Gal. 1: 21. Saul left all the more willingly as the Lord had appeared to him in a vision in the Temple telling him distinctly that his mission was to the Gentiles, Acts 22: 17-21. He desired to visit Peter in order that his work might proceed in unison with that of the original apostles. His stay was but fifteen days, as he was commanded to depart quickly, and he went to Tarsus to engage in such work as might be open before him.

Getting Ready for the Task

Saul's stay in Tarsus is practically a blank to us. It seems to have lasted six or seven years, and he may have engaged in missionary work and founded the churches in Cilicia which are mentioned in Acts 15: 41. It is more probable, however, that he spent the time in quiet meditation and further preparation for his future work. Tarsus was one of the centers of Stoic philosophy, and if Saul ever came under the influence of this movement, as his speech at Athens seems to show, it must have been at this time. But the philosophy of his day can hardly have made a very deep or favorable impression, as 2 Cor. 1: 20 and 2: 1 show. The wise men of the day were not true philosophers, but professional speakers and debaters, sophists, bent on popular approval or pecuniary gain, whom a man like Saul could only despise. We may imagine that Saul devoted himself to his old trade of

tent-making in order to gain a livelihood, while he waited for the hand of God to point out the place where he should begin his work.

And even while he waited things were shaping themselves in the great outside world in such a way that a most important and suitable place for him was naturally developing. The wanton cruelty and shameless licentiousness of the Roman emperor Caligula, who nevertheless claimed to be a god and demanded divine honor, made thoughtful people everywhere long after a new message. Disgusted with the open hypocrisy of the pagan priesthood and the flagrant corruption and immorality which was rapidly permeating all classes of society, the minds of the best people

when the Roman province of Syria was erected 64 B. C. Its population was chiefly Gentile, tho not a few Jews lived there. It was the third largest city of the world, and men of all nations thronged its busy streets. Refugees from Jerusalem brought the first tidings of Christ to some of the Jews there, thru whom it spread to the Gentile population also. The hand of the Lord was clearly evident in the rapidity with which the Gospel gained a foothold, Acts 11: 21, and the first Christian church among the Gentiles was a fact almost before those who had helped to bring it about were aware of it. When the apostles at Jerusalem heard of it they sent Barnabas as a delegate to investigate the situation, and a more suitable person

of a long and severe struggle for the highest and the best things of the Spirit. Into this period, which we may well call the prime of his life, the fine picture by Rafael seems to fit best. These days at Antioch were undoubtedly the springtime of his ministry. The details of his labors here have not been preserved for us as have those of his missionary journeys into all the world, but it must nevertheless have been a great and stirring period for him. For it was here that the foundations were laid for his later work; it was here that the young eagle gained the strength for his later lofty flight. It is here also where he most probably received the glorious vision and revelation, when he was caught up into Paradise and heard unspeakable words which it is not lawful for a man to utter, 2 Cor. 12: 4. During his entire later life he was a persecuted man, and the story of his work abroad is one of continued danger of many kinds, 2 Cor. 11: 23-28; here however, we find no trace of all this, because here the Church for the first time left the narrow confines of Judaism, and because here Saul did not have to deal with Jews. The people of the great heathen metropolis were liberal-minded, ready to "live and let live" any one who came, and no hindrance of any kind seems to have been placed in his way.

It is no wonder then, that under such favorable conditions the energetic and consecrated ministry of Saul and his co-laborers should have been highly fruitful, Acts 11: 26. It was a faithful and intelligent group of men that wrought together in order to prepare the way for the Gospel of their Lord in this vast city: Barnabas, loyal, devoted, eloquent; Symeon that was called Niger, and Lucius of Cyrene, perhaps one of the first members of the church; Manaen, the foster-brother of Herod and educated with him at the royal court, and head and shoulders above them all Saul, the mighty, Spirit-filled personality, whose constantly growing influence made itself felt everywhere. We must not seek the church members of Antioch in synagogues or in any buildings when they held their services of worship. Antioch was a southern city, and open air preaching was no doubt the favorite method of addressing those who desired to hear, and Saul and his helpers may very likely have been found in many of the favorite and frequented public places of the city, amid the laurel, myrtle and orange groves in the parks, in the places of public amusement, or even in the streets themselves, especially in the larger avenues, which were wide with spacious and shaded walks for pedestrians, and undisturbed by the noise and clamour of the heavier traffic. We are safe in assuming that all these opportunities to reach the people of the city with the Gospel of Christ were constantly used by those earnest workers, so that "much people" could be added unto the Lord and taught. That the Gentile followers of Jesus were at once ready to contribute to the needs of their Hebrew fellow-believers at Jerusalem in the time of famine, Acts 11: 27-30, indicates the feeling of fellowship and charity, and the lack of race or national prejudice. Here there was truly "neither Jew nor Greek," but all were one in Christ Jesus.

"Enlarge the Place of Thy Tent"

It could hardly have been otherwise, also, than that Saul should often go out to the extensive wharves of the great city, where ships from every port on the Mediterranean were constantly landing or weighing anchor. Very likely he became acquainted with many of the seamen or merchants from distant parts, and it would have been strange indeed if he had not longed to go out and bring the glad tidings of his beloved Lord to the distant lands whose representatives he saw before him there. And we may well suppose that a man like Saul did not keep such thoughts to himself, but told others of the vision of new opportunities, and that more than once he reminded the disciples of Antioch of their missionary obligations towards the nations of the earth. As a Pharisee he may often have sought to understand the strange fate of his people so different from that implied by the promise to Abraham, "In thee shall all families of the earth be blessed." Why the captivity and the dispersion? Why the yoke of Rome and the humiliation which it brought? Why was there no indication of the King's coming into His own? Here at Antioch was the answer. Was not Israel fulfilling its world-mission by the very destruction it had suffered? Would this world mission ever have been fulfilled if Judah had remained an earthly kingdom with Jerusalem as its capital? Was not the Jewish people, in their disper-

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Present-day Antioch in Syria, where the disciples were first called Christians

everywhere were open for something better than the world had ever known, for a Saviour who could actually save, and a new age of truth and righteousness and love. Saul of Tarsus beheld all this and in his newly-gained, tremendously earnest conviction that salvation for man could be found in Jesus Christ alone, he was anxious for the opportunity to fulfill the obligation Christ had laid upon him. While he was quietly engaged in tent-making at Tarsus, he was thinking over and working thru the great thoughts of God revealed in the Scriptures and combining them with the revelation of Jesus Christ into that wonderfully deep and harmonious message that was to make him in due time a teacher of all the world.

How God Paved the Way

And in the great busy world outside things were rapidly shaping themselves so that the field for which Saul was best fitted was soon ready for him. The persecutions which he himself had begun at Jerusalem had forcibly reminded the church there of its missionary duty and scattered the disciples of Jesus over all Judea and Samaria and the regions beyond. Every refugee from Jerusalem had, as it were, become an apostle, and a great host of nameless missionaries had carried the good news of the Gospel into hundreds of cities, towns and villages into Syria and along the entire east coast of the Mediterranean, even unto Cyprus and as far as Cyrene in northern Africa, Acts 11: 19, 20. But wherever the joyful tidings had been preached, the messages had, by common consent, confined themselves to the Hebrew synagogues. Salvation came from the Jews and was, so it seemed to the Jews themselves, a treasure which Gentiles could hardly be expected to appreciate. And even if Peter had recognized the open door among the Gentiles, Acts 10, and the Church at Jerusalem rejoiced at the fact, no one took the matter seriously enough to give especial attention to the great task that God wanted done, until God himself prepared the place and appointed the instrument.

It was the city of Antioch in Syria where the conditions most favorable for this great step forward in the Kingdom of God were shaping themselves. This city of northwestern Syria, twelve miles from the Mediterranean on the Orontes, had been founded in 300 B. C. and had soon become a large and important place. It was the metropolis of Syria under the Macedonian-Greek dynasty and had remained the capital

for the purpose could hardly have been found. A Cyprian by birth, he was familiar with Greek views and culture and therefore brought far more sympathy and understanding to the Gentile church at Antioch than would have been possible for any Palestinian Jew. He rejoiced at the results that had been already gained but no doubt still more so at the splendid opportunity that Antioch presented for missionary labors. His enthusiasm was such that he took hold of the work himself immediately, but the greatness of the task made an associate necessary. And the work required an extraordinary man. None of the apostles at Jerusalem seemed to fit into the conditions at Antioch, and it was nothing short of an inspiration that made him think of Saul of Tarsus, whom he had introduced to the disciples at Jerusalem a few years before. It was only a short journey by boat from Antioch to Tarsus and if he went to seek Saul on the second day of the week, he might be able to have him in Antioch when the next Lord's day came.

The Right Man in the Right Place

It was probably in the year 43 that Barnabas, perhaps after some searching of the city before he found Saul, walked into the weaver-shop where his old friend was employed. We can imagine how long and earnestly they talked the matter over, and how gladly Saul consented to come. Here was what he had been waiting for, and it was unmistakably a call from the Lord himself. Arriving in Antioch Barnabas no doubt gathered the leading disciples together and presented his friend, who was welcomed with open arms. And for Saul also the day must have been one of joyful importance, since the church that greeted him was the first church that he could call his own, the first Gentile church! How pleasant it must have been to him to think of the throng of earnest disciples of his Lord in contrast to the vast heathen city with its greed and its pleasure, its idolatry and corruption! How uplifting must have been the joyful psalms of thanksgiving voiced by the followers of Jesus as compared with the wild and immoral pagan songs that might be heard in all the public places. It must have been a sacred joy for him to work together with Barnabas and the other devoted brethren in Christ at so great a task as he now saw before him.

Saul may have been about forty years of age when he began his work at Antioch, and he brought to it a character and a manhood that was the ripened fruit

Annual Meeting of the Central Board for Home Missions

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out the midnight hour an "Amen" to our prayer? Was it an admonition to be doubly mindful of our missionary duties and obligations, like the midnight cry to the wise virgins, "Behold, the bridegroom! Come ye forth to meet Him!"? The members of the Board took it to mean both. The times are evil in the world, and it will not do to let weariness and sleep get the upper hand, and permit the work of our Lord to suffer. But we may nevertheless rest assured that the "Amen" of divine benediction will not fail us wherever God's work is done in the consciousness of human weakness, sinfulness and imperfection, but in faithful service and confident trust in His help. Therefore we take up the Home Mission duties of the new year with the motto, "The Lord will provide."

By Way of Preparation.

It is the secretary's business to get the reports together and in shape for the meeting of the Board. The questionnaires sent out during November and December are to be filled out by the missionary and returned to the secretary of the Central Board, with the comment of the District Board, "not later than the second week in January." That is what the blank says. And so the secretary waited with his pen in readiness for what was to come. But the "second week in January" passes by like any other. But hold on! Here is the report from the Atlantic District! Hurrah! The first swallow to herald the approach of spring. But that seems to be all, with the exception of here and there a report during the two or three weeks following. But then all come at once, no longer like swallows in early spring, but like a swarm of mosquitoes that brings the heat of summer. And the work will be warm, because the time is so short. Two days before the Board meeting one important District is still missing, and from some of the others supplementary reports come in with some item that has been forgotten or omitted. "Excuse my delay, dear brother," they say, "but with your proverbial patience," etc. Yes, if all the secretary had to do was to pack the sheets he has received together and take them to the meeting, it would not make much difference. But there is that large volume into which he must transcribe the important items from each of the reports—this year there are 137, each one with thirty-seven questions and many more sub-questions—so that the Board may have a true picture of the development of each field from year to year. Then an extract must be prepared from this report for the members of the Board, so that they may see at a glance the condition and the needs of the different fields. And they ought to have this extract at least a week before the meeting, so as to have leisure to study it. For there must be no "unpreparedness" among Germans, not even in their church work. But how is this possible when the reports from the field come in so slowly, or not at all? Under such circumstances not even one complete report is to be thought of. Finally, with the friendly aid of a sympathetic Sunday-school teacher, the 10,000 items are entered, and the secretary can rush for the night train that is to take him to the meeting. And there the treasurer tells him, "I am in the same boat in regard to the receipts." But this is poor consolation; a far better one would be "Next year all the reports shall be in by the second week in January." And if this outcry has helped to bring such a thing to pass, it will have been time well spent.

Financial Conditions.

From the very interesting report of the treasurer, Pastor Ludwig, we gather the following: for 1915 the voluntary offerings amounted to \$23,176, or \$1,847 less than in 1914. The income from Eden Publishing House was the same as last year, \$4,450. The share going to Ft. Collins Academy was \$349, or \$628 less than in the preceding year, but the institution received \$2,756 from the Home Mission Board. Under these circumstances it is quite self-evident that the Central Board agrees with the resolution of the Colorado Mission District and the Board of Control for the Academy, to the effect that the institution be turned over to the Board for Educational institutions. Now that the Academy has been established, and is visibly prospering under the supervision of Director Jans, the carrying out of the

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MISSIONARY CONDITIONS IN INDIA

The Problem of Missionary Co-operation is being gradually worked out. Plans for the Promotion of Education are going steadily forward

II.

In the Anglican communion the proposal to establish self-governing synods has encountered legal difficulties, and it has been found necessary to restrict the plan to the formation of councils, diocesan and provincial, without the coercive authority which the synods would have had. A council has already been inaugurated in the Bombay diocese, and steps are being taken to ascertain the opinion of the church regarding the formation of a provincial council. Among the other Christian bodies, the movement for the federation of churches has been advanced by the preparation of a revised scheme, which has been accepted in principle by the bodies that are favorable to the idea of federation. The clause about which there was difference of opinion now runs as follows: "The Federation shall not interfere with the existing creed of any church or society entering its fellowship, or with its internal order or external relations. But in accepting the principle that the Church of God is one, and that believers are the body of Christ and severally members thereof, the federating churches agree to accept each other's discipline, to recognize each other's ministry, and to acknowledge each other's membership by a free interchange of members in good and regular standing duly accredited, welcoming them into Christian fellowship and communion as brethren in Christ." The negotiations with regard to union which have been going on between the South India United Church and the churches connected with the Wesleyan Mission and the Basel Mission have for the time being been suspended.

Owing to the effects of the war, the synod of the Basel Mission has been unable to meet. The statement submitted by the joint committee appointed by the Wesleyan Mission and the South India United Church was provisionally accepted by the General Assembly of the latter body and approved by the church councils. On the Wesleyan side, the resolutions passed in the four district synods made it evident that any proposals for early organic union would meet with strenuous opposition; the Provincial Synod therefore went no further than offering to await any fresh proposals from the General Assembly of the South India United Church.

Stimulated by the example of Japan and China the South India United Church has made plans for a vigorous and well-prepared evangelistic campaign. Other bodies in South India are co-operating, and the Madras Representative Council of Missions is helping to make the interest widespread. Arrangements were made for the training of Christian workers during the summer, and a special week of simultaneous evangelistic meetings was held in September. About one-fourth of the communicant members of the South India United Church took part in the effort, including a number of high school teachers. The workers, more than half of whom were voluntary, numbered 7926. Addresses were given in 3718 towns and villages in the Tamil country, 8443 persons expressed a desire for further teaching and 6317 a determination to follow Christ. An active part was taken by women. In Madras City alone 330 Christian women went out to work and reached 3400 of their Hindu sisters. Good work was done and the Assembly has resolved to set apart a week annually for special evangelism. On September 25th Mr. Eddy began a series of conventions in nine large centres, followed by city campaigns in Vellore, Madura and Palamcottah.

An event of far-reaching importance is the initiation of a thoro survey of the entire Indian mission field with a view to gathering such information as will guide the societies and the Indian Church to a duly co-ordinated policy for each part of the field, and as will enable the Church in India and at the home base of missions to realize, in outline at least, the nature and extent of the task committed to it. The survey, which is expected to take at least two years, is under the direction of the Rev. W. H. Findlay, for eighteen years as a missionary in South India and for ten years one of the secretaries of the Wesleyan Methodist Missionary Society, who was appointed to this special work by the National Missionary Council. After spending some months in preliminary study of the problems and in personal conference with the

missionary societies in Great Britain and America, Mr. Findlay reached India last November.

The Government and Education.

Much interest has been aroused among the educated classes in India by the appointment of an Indian, Sir C. Sankaran Nair, to succeed Sir Harcourt Butler as the member for education in the Viceroy's Council. In pursuance of its determination to place the formation of character in the forefront of its educational policy, the government has made plans for the establishment of residential and teaching universities of a new type at Patna, Dacca and Nagpur. Provision is being made for the co-operation of missionary bodies.

The government has given its consent to the establishment of a Hindu university, the bill for this purpose being passed in October. While the government reserves the right to interfere in certain emergencies, the practical control and management of the university is entrusted to the Hindu community. Like the proposed government universities at Dacca and Patna, the university will be residential, and there will be compulsory religious instruction for Hindu students. The university is welcomed by the government as one solution of the problem of finding 'some means of infusing religious and moral ideas into the swiftly onrushing intellectualism of the day.' The private contributions to the fund for the university exceed \$1,600,000.

The education of girls is making steady, though slow progress. A deputation from a committee, recently formed in London with Sir Krishna Gupta as chairman, for the promotion of the education of Indian girls was received by the Secretary of State for India in October. Mr. Chamberlain stated in reply that the movement for the education of Indian women must be a spontaneous one, fostered and helped by government, but truly arising from the people of India themselves. He held out little hope of the government initiating new measures in the near future, and emphasized the necessity of securing better trained teachers before any scheme was launched which would sweep large numbers of girls into schools. The chief hindrance according to a recent government statement is the lack of women teachers, the need being urgent in every province. An event of special importance is the opening of the new Christian College for Women in Madras under the principalship of Miss Eleanor McDougall. In this institution twelve missionary societies are co-operating, six British, one Canadian and five American, and its aim is to make the largest possible contribution from the standpoint of Christian ideals to the education of the women of India.

Christian Literature.

A band of scholars, composed of both missionaries and Indians, is engaged in the preparation of three new series of books. The first under the general title of 'The Religious Quest of India' has as its aim the scholarly and scientific study of the teachings of the non-Christian religions and a careful comparison of these teachings with Christianity. The first two volumes of this series were published in the course of the year. A second series entitled 'The Indian Religious Life Series' deals with the sects of India, and the third entitled 'The Heritage of India Series' consists of small volumes designed to bring home to the ordinary man all that is best in the ancient literature, philosophy, biography, fine art and music of India.

The translation of the whole Bible has been completed in Nepali, the language of the Gurkhas, and in Santali. Gospels have been published for the first time in Ho, a dialect in Chota Nagpur; in Tinan, a dialect of Lahuli, spoken on the borders of Tibet; and in Chin, the Kamhow dialect in Burma. There has been a record circulation of the Scriptures in India during the year. The total number of sales effected by the British and Foreign Bible Society amounted to 983,000, over 314,000 copies being disposed of by colporteurs. During 1914, 10,800 Scriptures were presented to students in the Indian universities. The National Bible Society of Scotland reports a circulation of 274,164 Scriptures during 1914.

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"Examining the Scriptures daily, whether these things were so"

Mar. 19, 1916. Reminiscere, second Sunday in Lent

Helps for a Good Meeting

Rev. Henry Katterjohn

Power from our Pledge.

M., Mar. 13. Keeping covenant. Num. 30: 1, 2.
 T., Mar. 14. Israel's covenant. Exod. 34: 28.
 W., Mar. 15. Power thru remembering. Num. 15: 37-41.
 T., Mar. 16. Power from devotions. Eph. 1: 17-23.
 F., Mar. 17. Power from service. 2 Tim. 2: 1-15.
 S., Mar. 18. Power from faithfulness. Luke 19: 11-19.
Sun., Mar. 19. Topic—Getting Power from our Pledge. Ps. 25: 1-14. (Honorary Members' meeting.)

Suggestions to the Leader

The Young People's Society dare not become isolated and an organization apart from the adult members of the congregation. The different organizations of the church are the units of the work of the church, which must retain their solidarity with the church as such. Therefore it is eminently fitting, and absolutely necessary that from time to time the older members of the congregation be invited to attend the meeting of the young people's society. We would recommend that this meeting be held on Sunday evening, at the hour of the evening service. Plan your program carefully, provide for a spirited song-service, for two or more brief addresses, one of which ought to be given by one of the older members of the congregation.

In view of the importance of confirmation for which a number of our young people are in preparation, it is urged that a special invitation be extended to them, and that special seats be reserved for them. In the addresses and remarks the need of a confession of Christ, and of a special pledge to guide us in our Christian life ought to be emphasized.

The Topic Presented

The word *pledge* as used in our topic refers primarily to the Christian Endeavor pledge, a promise or covenant exacted from the members of the societies that bear this name. A *pledge* is a *promise* or *covenant*. We give to God definite promises as to our future conduct and life,—in return God bestows upon us the assurance of His good-will and His blessings.

In our confirmation we made a confession of Jesus, assuring the assembled congregation of our earnest endeavor to lead a Christian life. Thruout our life we are placed again and again in critical positions where we feel our own incompetency and inability to cope with present difficulties. Then we turn to God with promises, asking in return relief from our difficulties. Promises are only a source of strength when we remember them. Forgotten and broken promises are a source of weakness.

1. The Sacredness of Promises.

Promises are sacred because they are mutual agreements. We receive something definite in response to our promise. A broken promise implies receiving something under false pretenses, and that is but a form of theft. God's promises are sure, why should our promises not be considered sacred, and observed inviolably.

2. Promises Strengthen our Will.

They express the ideals which we hope to attain and to realize in our life, guide and direct our actions in the pursuit of these ideals, spur us on to renewed efforts when we fail in our purpose thru innate weakness. They are the rod of the pilgrim, the staff of the cripple, the compass of the traveler, the star of the mariner.

3. Promises must be Progressive.

We dare promise all to God, but we must be content with a gradual progress. We dare not expect to become perfect in our life at the very beginning of our pilgrimage. Christian perfection is the accumulation of Christian experiences. Every day brings its defeats, but every day must be marked by advances, which outdistance the defeats. Every day we dare go one step farther, because we have gathered new strength, and received new visions. Be ware of promising all at the very beginning, but you

are perfectly safe in promising an earnest endeavor to lead a Christian life, and doing all what is involved in the Christian life.

4. Promises require the partnership of Jesus Christ.

The man who trusts his own will-power only leans on a broken staff. At the crucial test the staff will fail to give support. Christ is the foundation of our pledge. "Did we in our own strength confide, our striving would be losing." This means, that we will daily compare our conduct with the example Jesus has given us in His own life; that we will ever seek the presence of Jesus, who has given us the assurance, that "He will be with us always," that we will be guided absolutely by the divine truth, and never trust our own judgment. Thus our judgment will gradually be made to conform to the will of God and right-doing will become a habit, the result of constant right-thinking. Daily communion with Jesus Christ gives us power to do His will.

Some Questions on the Topic

1. Why is a broken promise a theft?
2. How do broken promises weaken character?
3. How can a broken promise strengthen character?
4. Why is the communion with Jesus absolutely necessary to right-living?

Some Scripture on the Topic

Gen. 8: 22; 22: 17; 28: 20, 21; Ex. 23: 22; Deut. 4: 4; Psalm 145: 5-9; Isa. 25:4; 31: 1, 2; 33: 15, 16; Matt. 5: 45; 1 Cor. 16: 2; Psalm 76: 11; 66: 13, 14; Eccl. 5: 4-6; Nahum 1: 15; Jacob's vow—Gen. 28: 20-22; Hannah's vow—1 Sam. 1: 11; David's vow—Psalm 132: 2.

A Prayer

We thank Thee, heavenly Father, that Thou hast surrounded us with every safeguard in our spiritual growth and inner development. Thou dost accept pledges and promises, even tho coming from weak men and women. Thine hand is ever reaching out after the struggling ones, to strengthen those who are weak, to guide those who are erring.

We pray, that we may strive more earnestly after the fulfillment of our promises. Help us to remember that broken promises will weaken our spiritual life, unless we seek strength in the presence of God for our future course. We would therefore remember the Passion of our dear Lord, who bore our sins for us on the cross. Dying to our old sins, we would live with Jesus unto the perfect life of the childhood of our Father in heaven. Amen.

The Advanced Bible Lessons**Lesson 12. The Parables of Jesus.****Daily Bible Readings.**

M. Mar 13. Matt. 13: 1-23. Jesus Speaking in Parables.
 T. Mar. 14. Matt. 13: 24-43. Parables of the Kingdom.
 W. Mar. 15. Matt. 13: 44-53. The Treasure of the Kingdom.
 T. Mar. 16. Luke 15: 1-31. God Loves to the Uttermost.
 F. Mar. 17. Matt. 20: 1-16. Laboring for God.
 S. Mar. 18. Matt. 22: 1-14. The Joy of the Kingdom.
 S. Mar. 19. Matt. 25: 1-30. A Warning of the Judgment.

Lesson Key:—"I will open my mouth in parables; I will utter things hidden from the foundation of the world." Ps. 78: 2.

One of the most striking things about the ministry of Jesus Christ is the manner in which He knows how to make use of all that can help Him drive His teachings home into the lives of men in the most effective manner imaginable. We have seen how He used His divine power over nature and its laws so as to arrest the attention of men and make them realize the fundamental truths of the Kingdom. And in the same way as He used His extraordinary power to work miracles in order to make men heed the message He had for them, He also uses the common and ordinary things of every-day life to impress Kingdom facts and truths upon the minds of His hearers. We see this especially in His parables, those comparative narratives drawn from life and from nature for the purpose of revealing some hidden truth which His followers needed to know. These parables of Jesus are not only gems of literature whose classical

beauty is unsurpassed, but also vehicles for a multitude of the most vital and precious religious truths. They are at once models of simple, effective, popular style and the highest kind of moral and spiritual thought and teaching.

By means of His parables Jesus secured better attention for what He wanted to teach than if He had written a shelf-full of books, or made use of the most perfect and powerful eloquence. Thru them He brought His thoughts down to the level of the unlearned people and made their simple every-day world live with the truths of God. The things that were going on about them every day, and which had seemed to them mere earthly drudgery, were suddenly transfigured into messengers of great divine truths which put an entirely different aspect upon life in general and their own life and work in particular. The work of building, of sowing and reaping, of baking bread and attending to business, friendship and service, the relation of employer and servant, of father and child, in short, practically everything that concerned them, was filled with a new meaning for them as it served to bear its divine message. Those who had heard some of the parables of Jesus could not help becoming more thoughtful and serious as they went about their every-day business, because that business, whatever it might have been, was brought closer to the work of God in the world. Thus people learned to think the thoughts of God, and learning to think the thoughts of God always lifts the mind upon a higher level, cleanses and purifies it of the thoughts of earth, and opens hearts and minds for God's truth and righteousness. From the fact that so many of the parables of Jesus were remembered by His disciples, tho no one thought of writing them down until long afterward, we see how deeply the things Jesus had taught, and even the expressions He had used, sank down into their hearts and left an impression that was practically ineffaceable. And when we consider the vital importance of what Jesus taught by means of parables—take, for instance, the ideas conveyed in the parables of the wise and foolish builders, Matt. 7: 24-27, or in those of the rich fool, Luke 12: 16-21; the leaven, Matt. 13: 33; the unmerciful servant, Matt. 18: 23-25; the good Samaritan, Luke 10: 30-37; the prodigal son, Luke 15: 11-32; the good Shepherd, John 10: 1-16, and the Pharisee and the publican, Luke 18: 9-14, and many others—the advantage of this method of teaching is very evident.

If Jesus wanted His disciples to know and to understand these truths, He desired to keep many of them from His enemies. There was danger that many of His teachings, such as those in regard to the Kingdom of heaven, would be wilfully misunderstood by those opposed to Him and a conflict brought on prematurely. If at any time His enemies turned and were converted their minds would be opened to an understanding of Jesus' teachings; for the present, however, it was concealed from them and revealed only to the spiritual-minded. The others heard the story but did not fathom its meaning.

No kind of study is more fruitful than that of each and every parable of Jesus with a view to obtaining an insight into its full meaning. It is a good plan to commit them to memory and ponder their meaning for our own personal spiritual life. In becoming familiar with the general range of Jesus' parables and each one in particular, the following list in the Advanced Quarterly will be found most helpful.

The Parables of Jesus.

1. The wise and foolish builders. Matt. 7: 24-27; Luke 6: 47-49.
2. The two debtors. Luke 7: 41-47.
3. The rich fool. Luke 12: 16-21.
4. The servants waiting for their Lord. Luke 12: 35-40.
5. The barren fig tree. Luke 13: 6-9.
6. The Sower. Matt. 13: 3-9, 18-23; Mark 4: 1-9, 14-20; Luke 8: 5-8, 11-15.
7. The Tares. Matt. 13: 24-30, 36-43.
8. Seed growing secretly. Mark 4: 26-29.
9. Mustard seed. Matt. 13: 31, 32; Mark 4: 30-32; Luke 13: 18, 19.
10. The leaven. Matt. 13: 33; Luke 13: 20, 21.
11. The hidden treasure. Matt. 13: 44.
12. The pearl of great price. Matt. 13: 45, 46.
13. The dragnet. Matt. 13: 47-50.
14. The unmerciful servant. Matt. 18: 23-25.
15. The good Samaritan. Luke 10: 30-37.
16. The friend at midnight. Luke 11: 5-8.
17. The good shepherd. John 10: 1-16.
18. The great supper. Luke 14: 15-24.
19. The lost sheep. Luke 15: 3-7; Matt. 8: 12-14.

20. The lost piece of money. Luke 15: 8—10.
21. The prodigal son. Luke 15: 11—32.
22. The unjust steward. Luke 16: 1—9.
23. The rich man and Lazarus. Luke 16: 19—31.
24. The importunate widow. Luke 18: 1—8.
25. The Pharisee and publican. Luke 18: 9—14.
26. The laborers in the vineyard. Matt. 20: 1—16.
27. The pounds. Luke 19: 11—27.
28. The two sons. Matt. 21: 28—32.
29. The wicked husbandmen. Matt. 21: 33—44; Mark 12: 1—12; Luke 20: 9—18.
30. The marriage of the king's son. Matt. 22: 1—14.
31. The fig tree leafing. Matt. 24: 32; Mark 13: 28, 29.
32. The man taking a far journey. Mark 13: 34—37.
33. The ten virgins. Matt. 25: 1—13.
34. The talents. Matt. 25: 14—30.
35. The vine. John 15: 1—5.

Annual Meeting of the Central Board for Home Missions

Concluded from Page 6

resolution is also in harmony with the action of the General Conference.

The amount appropriated for 1915 (including additional appropriations during the year) was \$42,775, of which \$34,542 was paid out. The decline in voluntary contributions was more than made up by the Board's share in the Jubilee Offering. In view of the prosperous condition of the Board, for which we are exceedingly grateful to our Evangelical fellow-Christians, it was decided to increase the maximum salary of married missionaries with numerous families in larger cities without a parsonage from \$1,000 to \$1,100, and also to provide a sliding scale by which competent unmarried workers may be encouraged to remain in the service of the Board by regular increases in salary from time to time. The District boards will in due time receive complete information as to the provision of the resolution.

The sum set aside for 1916 was in round figures \$40,000, the largest appropriation ever made at one time, but fully justified by the conditions of the work.

In General.

A resolution that all missionaries should know is the one providing for a free supply of Evangelical literature for propaganda purposes ("back numbers" of periodicals, Year Book, tracts, etc.). Those in need of such material should apply directly to Eden Publishing House, which will send the desired articles free of charge.

A new and favorable contract has been made with the Montana Ranchers' Co. (Billings Colony). Pastor Maurer is at present in the service of the company (under the Board's supervision) in order to be better able to push the colonization work to better advantage. He will gladly tell about this work to any church desiring the information, without charge to the church, and the Board would encourage all congregations interested to take advantage of this offer. In order to avoid unnecessary expense it would be best for the District boards to arrange a lecture tour for Pastor Maurer in their territory, as has already been successfully done in the Minnesota District.

Pastor Nuesch was the only member of the Board who was prevented from being present at the meeting. A heavy snow-storm had delayed him in the mountains, so that he was obliged to return to Los Angeles. The Board could, on the other hand, enjoy the presence and the counsel of President General Baltzer, and Pastor Freund, president of the Washington Mission District, and a number of other brethren who had local problems of one kind and another to discuss. The round of hard work in the meeting was pleasantly interrupted by a lecture before the student body by Pastor Reller, chairman of the Board.

It would be wrong to omit mention of the very pleasant way in which Pastor and Mrs. Schneider, as well as Director Becker discharged the duties of hospitality and made the members feel at home in the Seminary. Eden Seminary and home mission work! May these two twin sisters always be richly blessed to the upbuilding of God's Kingdom and the glory of His name.

Statistical.

Now for the "dry" but nevertheless very interesting figures. Five churches became self-sustaining in 1915: *Elkton, Minn.*, supported since 1905 with \$1,626; *Royal Oak, Mich.*, supported since 1908 with \$1,602; *Highland Park, Ill.*, supported since 1909 with \$1,951; *Crystal Lake, Ill.*, supported since 1906 with \$1,992, and *Columbus, O.*, (St. Paul's), supported since 1907 with \$3,270.

For 1916 103 parishes with 137 churches are being supported, twelve parishes and thirteen unorganized churches more than last year at this time. These are divided among the different Districts as follows:

District	No. of Parishes	No. of Churches	Amount
Atlantic District	6	6	\$ 7,029.00
Indiana District	8	12	8,029.00
Kansas District	6	8	8,067.00
Michigan District	5	7	10,146.00
Iowa District	4	7	7,198.00
Minnesota District	6	8	5,052.00
Missouri District	6	7	13,252.00
Nebraska District	3	4	2,328.00
New York District	2	2	2,893.00
North Illinois District	9	10	8,700.00
Ohio District	2	2	7,272.00
Pacific District	8	9	9,627.00
South Illinois District	3	4	4,001.00
Texas District	6	14	6,604.00
West Missouri District	1	1	140.00
Wisconsin District	5	8	7,509.00
Colorado District	9	12	20,521.00
Washington District	6	6	16,864.00
Canada District	4	5	12,708.00
Montana District	4	11	6,862.00

The total amount expended on these fields is thus \$164,802, an average of \$1,600 per parish, or \$1,200 per church. The value of the property is \$466,007, with an indebtedness of \$177,188. The value of the paid up property is larger by \$75,000 this year than it was in 1914, which is certainly worth noting for a year of financial depression. The number of families served is 2,218, with 2,018 individual members. Deducting the figures for the churches which have become self-supporting, this is a loss of 181 families, but an increase of 1,679 individual members, a substantial gain, equalling approximately four churches with a membership of 200. The largest membership is found in *Colorado* (313 families and 109 individual members); *Atlantic* (300 families and 138 individual members); *Wisconsin* (172 families and 402 individual members); *North Illinois* (153 families and 261 individual members), and *Minnesota* (173 families and twenty-six individual members).

In general, including particulars not mentioned in this report, these figures show that 1915 has been a year of substantial progress, and that the divine blessing has rested upon the faithful and diligent labor of our workers. To God above the glory, with a full measure of appreciation for the earnest men and women who have, mostly amid great sacrifices and many hardships, served the Master in His vineyard.

Alfred E. Meyer, Sec'y.

"Into all the World"

Continued from Page 5

sion all over the world, preparing the way for the Word of the Cross as nothing else could have done, as the uncounted thousands of Hebrews passed along the world's highways of trade, leaving everywhere some knowledge of God and some hope of a coming Redeemer?

And at no time were conditions more favorable for spreading the tidings of great joy among all the peoples. The unity of government that prevailed in the vast Roman empire, the peaceful condition that had been established by the iron hand of that government, and the fact that the Greek language was understood from Babylon to Rome and in southern Europe as well as in northern Africa, made the times especially auspicious for a great world-wide missionary effort. Under such conditions it is not at all surprising that, in the fasting and ministering, in the effort of the church at Antioch to learn the will of the Lord in this matter, that the Holy Spirit should indicate Barnabas and Saul as the men to be sent forth unto the work for which they were especially called, and which has become a matter of Church and of world history in the three missionary journeys of the Apostle Paul.

The Old Hampton Place

Continued from Page 3

album this morning that has papa's and mamma's pictures in it," she broke off suddenly. "I thought it was in that old suit case that we had not brought from Mrs. Gross's but it isn't there. If that is gone I'll have to go back and ask Uncle Richard for it."

A thoro search of all the belongings that had been dumped into the pike that day failed to reveal

the old fashioned album which was their dearest treasure for what it contained, and Cordelia set out that afternoon determined to beard the lion in his den and demand her property, no matter how much the old gentleman raged. She hoped the few weeks and the fine weather had cooled him down and she meant to be as gentle and considerate as possible, but she must and would have that little book that was so precious to both of them.

She rang the front door bell three times and then made her way round the house. In spite of her determination to be brave she childishly left the front gate standing wide open so as to get out in a hurry in case her uncle was very angry. She knocked and even called without getting any response, but finally thought she heard a groan inside. The cold chills crept down her back but she bravely opened the door.

"Why didn't you come in long ago and not stand there hammering at the door?" demanded a voice in the darkness. "I'm going to die and you'll be glad of it, but you won't get my property. Don't stand there with your mouth and eyes open. Get me a mustard plaster or something hot. Didn't I tell you I'm dying?"

ALEXANDER CRUDEN, M. A.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

ST. LOUIS, MO., MARCH 16th, 1916

NUMBER 11

Are they Ready for Independence?

It is a most fascinating, tho pathetic report that comes to us from New York, where in a little Broadway "rathskeller" spokesmen for 407½ million submerged peoples told their tale of oppression and exploitation running back to the crusades. Lest citizens of these United States be inclined to thank God that they are not as the rest of men let us bear in mind that the odd 7½ million were our own wards in the Philippines.

The Lithuanians demanded that the United States should appear as the representative of disinterested humanity at the peace congress that follows this war and insist that wherever people of one race or language be gathered in sufficient numbers to make a state, they be given autonomy. The cry of the Slovaks was for some stronger arm to protect their men from robbery and service in alien armies, and their women from the lust of the Hungarians in time of peace as well as in war. According to the speaker they would prefer to be taken in under the wings of their neighbors and kinfolk, the Bohemians. The Bohemians expressed the hope of real autonomy, independent of Austria-Hungary and probably Germany, as the speaker feared, and looked forward eagerly to the day of settlement. The Ukrainians want the help of America in coming into their own. The Hindu spoke for the 300 millions of his people who deny that England holds India for India's sake, and the member of the Finnish parliament told of the marvelous revolution brought about by the Socialists who fill more than forty percent of the seats in the single democratic chamber elected by the whole people regardless even of sex. The Filipino said that his countrymen wanted freedom rather than only the home rule and fair treatment they were getting from the United States. They felt that they were fully entitled to it and were going to keep everlastingly at it until they got it.

As to how far the speakers at this informal gathering actually represented the sentiment and the ideals of their races is of course open to question, and while there is no doubt that each speaker really had the best interests of his people at heart, most of us are not so sure of the extent to which they may have been able to realize what actually constituted the best interests of their countrymen. They were full of their respective fatherlands, but apparently had no definite idea of what they wanted it to be like. What animated them was the natural and legitimate longing for independence and the opportunity to work out their own salvation. To that opportunity they are certainly entitled, and the United States could perform no greater service to these peoples and the world than that of helping to secure it if it should in any way become possible to do so. But whether absolute independence of the Filipinos, for instance, is the best way of giving them that opportunity is, we believe, a very serious question to the minds of most Americans. Political freedom carries with it a great responsibility, and the discharge of responsibility involves education of both the mind and the heart, and a certain consciousness of the common welfare which even a large proportion of American citizens still seem to lack. The uneducated person is an undeveloped person, and the individualist is inclined to be narrow-minded and selfish, all of which tends toward unfitness for the numerous and weighty responsibilities which political freedom carries with it. Tho the idea of political guardianship is repugnant to the American mind, it somehow seems to be pretty generally accepted that neither the Filipino nor the Hindu, or any one of Europe's submerged races, are ready for autonomy until the world has seen some

evidence of their sense of unity and their mental and moral fitness for the task. Without such fitness independence would be a curse rather than a blessing.

The Conference for National Defense

If big headlines in the newspapers, plenty of fiery eloquence, smart-set dinners and drastic resolutions indicate a successful meeting, the Conference of Mayors on National Defense which met in St. Louis Mar. 3 and 4 was an eminently successful gathering. The New York advocates of preparedness to the limit sent some of their biggest social and financial lions right into the "enemy's country," and the poor St. Louis folks who will not be happy unless they wear clothes bought in New York, or who get their business instructions from Wall street, fell all over themselves to do just what their distinguished guests wanted done. The capitalists and militarists had everything their own way, and resolutions were adopted urging Congress to authorize a navy which will be superior to any other, with a fleet in the Atlantic Ocean equal

A THOUGHT FOR LENT

"I am the good Shepherd; the good shepherd layeth down his life for the sheep,"

John 10: 11.

in strength to that of any other Power on that ocean, and one to make us the first naval power on the Pacific. The resolutions also demand the immediate authorization by Congress of the building program of the General Board of the Navy of July 30, 1915, with necessary changes. They also call for the manning of the coast defenses as recommended by the General Staff, enlargement of the army with universal military training, standardization of war materials, establishment of citizens' military camps, and proper equipment and location of arsenals. It is no wonder that the New York delegation went home well pleased with what had been done. We can almost imagine how Mr. Morgan, who thru his interest in the iron and steel industry has a rather firm hold on the armor-plate and munition factories of this country, and also of Great Britain, smiled as his sister reported to him the splendid way in which the good society folks of St. Louis came around to look at things the way they appear in New York, especially on Wall street. For while the men and women in St. Louis who did the shouting, may have momentarily forgotten that a fleet in both the Atlantic and Pacific oceans that will equal or surpass that of any other Power on those oceans will require a good many tons of armor plate, to say nothing of the other provisions of the building program of the General Board of the Navy of July 30, 1915. Mr. Morgan and his accomplices by no means forgot such a beautiful scheme. In fact, it was just this that he and the other benefactors of the Navy League, the Security League, and all the other preparedness and defense organizations have been working for ever since the war began. The longer the war lasts, and the more nations are entangled in it, the more munitions are to be shipped and the bigger the bloody war profits which Mr. Morgan's concerns are piling up. And if the war in Europe should really stop, why, here is your old Uncle Sam who can be scared almost to death so that he will easily buy any war material or arsenal equipments that Mr. Morgan and his crowd may want to sell him. And a Mayor's conference or anything by any name that will help to bring about such a splendid opportunity for piling up millions by the hundred is a fine thing.

But we rather opine that it will take "some" urging before Congress will consent to authorize such

a military or naval program, especially if the common people take it into their head to urge the other way and point out that this is an election year where the "boys back home" are paying a little more attention than usual to what their representatives in Washington are doing. It is hardly probable that Congressmen will quickly forget the manner in which they have been hearing from home during the past two weeks. It is an open secret that the sort of telegrams some of the Middle West Congressmen have received was not to be mistaken for billets-doux, and the impression they made was expressed in the attitude of Senator Stone and Speaker Clark at their conference with the President. President General Baltzer, Dr. Jungk of the "Friedensbote," and the editor on Mar. 3 sent the following telegram to Senator Stone, Speaker Clark and Representative Meeker of the tenth District of Missouri:

"GENTLEMEN:—

"In view of the grave possibilities that may arise from the present political situation, the President General of the Evangelical Church in America, and the editors of the denominational periodicals, the "Friedensbote" and the "Evangelical Herald," feel it their Christian and patriotic duty to raise their voice in the interest of real neutrality and national peace. We are convinced that, as far as we can see, no reason exists for a strained relationship between the United States of America and the Central Powers of Europe, and therefore earnestly request our representatives in Congress to use their whole influence in maintaining neutral and friendly relations between these Powers and the United States, and in protesting most emphatically, in all sincerity and by sane legislation, against the artificial, un-American and unpeaceful tendency of the day, even tho they should be obliged to oppose executive policy."

That neither the press of the country nor the action of the Senate and the House has seemed to reflect the pressure thus brought to bear is easily intelligible. The Democratic party organs are not anxious to humiliate publicly the first president their party has elected for many years, and the Republican papers are evidently "putting up a job" to make President Wilson as unpopular with the country as possible, while the natural tendency to conceal domestic political dissensions from foreign observers has helped to moderate Congressional dissatisfaction with the President's course in antagonizing the Central Powers. On the whole, however, the situation does not seem discouraging, altho it is still unsatisfactory. The President has seen, however, that the people are not in accord with his policy, and it may be hoped that he will find a way to modify his dangerous course. The situation is aggravated by the fact that, for pecuniary or other reasons, so many of our papers are pro-British in their sentiments. How large the number is may be inferred from the fact that some years before the war Lord Northcliffe boasted openly that *British capital then controlled eighteen influential American newspapers*—since then the number has increased if anything—which sufficiently explains the kind of war news the country has been getting. The danger to the country of such an influence in the press, on which the people must depend for the information on which to base their opinion, is so evident that every citizen owes it to himself and his community to inquire where the ownership of the local newspapers really rests, and to expose any foreign or un-American influences that may be discovered. The people of the United States are patriotic and American enough to oppose emphatically both the preparedness mania and the "chip-on-the-shoulder" policy of the administration.

THE LORD'S SUPPER

An Ever-Present Help

"The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? Seeing that we, who are many, are one bread, one body: for we all partake of the one bread."

1 Cor. 10: 16, 17.

In discussing "the things offered unto idols" and Christian liberty, in chapters nine and ten of his first letter to the Corinthians, Paul points out how he has practised self-denial, even to the renunciation of his just rights and claims, not only for the sake of the Gospel and of other men, but for his own sake also. All men are apt to rest in the fact that they are Christians and to shrink from the arduous life which gives that name its real meaning. He seeks to fix this in their minds by means of two illustrations: their own games, in which they saw that not all who entered for the race obtained the prize, and the history of Israel as proving that not all who began the journey to the promised land found entrance into it. The Israelites who left Egypt were "baptized unto Moses," ch. 10: 2, by their acceptance of his leadership in the exodus, and by leaving Egypt and following the guidance of the pillar of cloud they expressed their willingness to exchange a life of bondage, with its security and its occasional luxuries, for a life of freedom, with its hazards and hardships. But "with most of them God was not well pleased: for they were overthrown in the wilderness." They accepted the position of God's people but failed in the duties which that position implied. They were willing to be delivered from bondage, but they found the responsibilities of a free life heavier than they cared to bear. They had the best things men need possess, and yet failed to use them.

Old Testament Types

And as the Israelites had thus a baptism similar to one Christian sacrament, so they had a spiritual food and drink in the wilderness that corresponded to the Christian communion. They were not left to their own resources when they left Egypt. If they failed to go forward as God's people should have done the fact was not due to any neglect on the part of God. The same God who had encouraged them to enter on this new life was also prepared to uphold them in it and carry them thru. And, the Apostle argues, it is the same way in spiritual things. "Wherefore," he continues, "flee from idolatry." The cup of blessing which was blessed as all partook of it was the communion of, or the participation in the blood of Christ, the symbol of everything for which Jesus Christ and His whole life and death stood. It represented His presence among them, His relationship to them and His spiritual blessings for them. And with that thought in mind idolatry must of course be out of the question, since it meant a relapse into the old condition. In the same manner the bread which they broke was a communion with the body of Christ, the eating of the bread of life, the absorbing and assimilating of the spirit of truth and righteousness and love that His life and work exemplified. Having thus made Jesus Christ a part of themselves, as it were, it was of course unthinkable that they should want to think or do anything that was opposed to His spirit. They would, rather, be constantly under the restraining, strengthening, guiding and uplifting influence of His life and power.

The new man who receives the body and the blood of Christ as the nourishment of his new life is the man *born again* and possessing a new and different life in place of the old natural life. Since God gives the new life in holy baptism, which also signifies the admission into the Christian Church, unbaptized persons cannot be admitted to the Lord's Supper. Actual participation in the blessings of the Lord's Supper is possible only where the new life has been consciously and voluntarily accepted in true faith, for it is thus that the new life established in holy baptism is realized. The Church can admit only such persons to the Lord's Supper who can be assumed to possess Christian knowledge and a conscious faith-life, Gal. 2: 20; *unconfirmed* persons can therefore not be permitted to take part. Since it is impossible to judge any one's spiritual condition, the Church must necessarily content itself with judging by outward standards, but these, however, must be strictly adhered to.

In the Lord's Supper we *receive* the body and the blood of Jesus Christ. It is given to us as a gift that we have no power to change, than we can only receive as that which it is, the outward sign to which is added the Word of God. It does not depend upon our faith or our piety whether we receive the body and the blood of Christ in the bread and the wine, but it does depend upon our faith whether or not we *receive a blessing* from it.

How the Lord's Supper Helps

In the Lord's Supper the new man also *sustains and confirms the communion with Christ and all believers and proclaims that the Lord has died for him*. By partaking of the body and the blood of Christ we enter into communion with Him. It was to draw us upward from the world and receive us into His communion that He came into the flesh, and it is His constant aim to draw men closer and closer to Him and to make us members of His body, Eph. 5: 30. He is the vine and we are the branches, John 15: 4. Just as the branches wither and die when they are separated from the vine, our spiritual life ceases when our communion with Him is ended. We sustain and confirm the communion with Him thru the faithful use of His Word, and we deepen it by partaking of the Lord's Supper. Jesus could not express the need of this communion with Him more plainly than He did by saying: "Take and eat, this is My body; Drink ye all of it, this is My blood."

The longer a tree's roots have been in the ground, the firmer its growth becomes, and the oftener we renew the communion with Christ, the deeper we grow into it, until at last the tie is so firm that nothing at all can break it. It is thus a Christian's duty to partake of the Lord's Supper *regularly*. Those who neglect it or do not partake at all thereby separate themselves from Him more and more, for even tho we can maintain communion with Him thru prayer and in His Word, yet a continued disregard of His command, "This do in remembrance of Me," cannot but weaken and paralyse the spiritual life.

Holy Baptism admits to the communion of the whole Christian Church, and partaking of the Lord's Supper sustains and confirms this communion. It is usually administered in the public service where all classes of believers, rich and poor, high and low, educated and uneducated, eat of the consecrated bread and drink of the consecrated cup at the same altar. All distinctions and differences are thus done away with and all become equal. Mutual love is thus fostered and the communion of the saints encouraged.

Every celebration of the Lord's Supper thus reminds us that Christians should be *at peace* with each other, so that no hatred and malice should separate those who would partake of Christ's love feast. 1 Cor. 11: 26. The Lord's Supper should be celebrated with the *congregation*, and even when it is given to the sick relatives, friends or church officers should take part besides the sick person.

Every celebration of the Lord's Supper is a profession not only that Jesus Christ has died, but that He has died *for us*. We thus proclaim the atoning death of Christ and bear witness that we lost and condemned sinners could not be saved except thru His death, and thru the offering of His life we receive forgiveness of sins.

The Old Hampton Place

BY HILDA RICHMOND

VI.

SYNOPSIS OF PREVIOUS CHAPTERS. Thomas and Cordelia Hampton, brother and sister, victims of a city boarding-house, receive news of the death of an eccentric old bachelor uncle, supposed to have burned to death in his barn. They attend the funeral and while enjoying the hospitality of a neighbor, become enamored of country life. After consulting a lawyer Thomas decides to take possession of his deceased uncle's farm and undertakes to make the neglected house habitable. The presence of the two young people brings a new spirit of sociability into the neighborhood, when, in the midst of a pleasant social gathering, the supposedly dead uncle suddenly reappears—it was only an old office skeleton that had been found in the ruins of the barn—and violently ejects them from his property.

Cordelia was too startled to know that a man who could talk with such energy was far from dying, but she did not lose her wits entirely. She rushed to the disorderly kitchen for the mustard she knew she had left nothing of the sort there, but as she did so a

sudden thought struck her. A man was passing in a buggy and she rushed out to ask him to get a doctor and ask Mr. and Mrs. Gross to come to her assistance. Then she hurried back to heat water and do what she could for the grumbling man on the untidy bed.

"That's right! Burn a man with a hot stove lid! Have you got gumption enough to hunt up the hot drops back of the kitchen stove? There was a time when I could lay my hands on everything in this house, but nowadays everything is in confusion. What made me sick? Overwork, of course! I've been working tooth and nail to get my belongings together in this crazy house and I overdid the matter. Get another hot lid, right away! This one is actually helping me, tho I never thought it would. For a girl you really seem to know how to obey. Not that way! Put down that blind! Don't you see that the light hurts my eyes!"

Cordelia was almost worn out trying to do two or three things at once when the doctor arrived. "He isn't seriously ill," whispered the doctor in one of his trips to the kitchen for a spoon. "I've examined him thoroly. He's only eaten something that didn't agree with him. It won't do him any harm to think he's going to die. Maybe he won't be so peppery. I'll give him something to quiet him and he'll be all right in a few days."

"Doc, do you think I've been poisoned?" asked the sick man feebly. He had raged and scolded so much that he really was getting weak and helpless. "You know how they tried to declare me dead once and bury me, so I wouldn't be surprised if somebody poisoned my eatables."

"Nonsense!" said the doctor sharply. "You're not very ill, Mr. Hampton. What you need is good food and regular meals. This living out of tin cans is enough to upset anybody's digestion. If you lived like other people you never would have had that funeral last fall."

"They had to pay for it all right," said the old man with sudden energy. "And they don't get a cent of my money. I haven't a great deal but I'll see to it that they don't get it."

"I think they're able to take care of themselves," said the doctor quietly. "Now, shall I send out a nurse or will you have your nephew and niece take care of you?"

"I don't need anybody," said the patient irritably. "Very well. Then stay alone. If you die to-night or to-morrow you can thank yourself." The young man was preparing to leave as if it was very little of his concern.

"What will a nurse cost?" asked the man on the tumbled bed as a fresh burst of pain struck him.

"Thirty dollars a week. You'll need somebody to look after the housework too."

"Everybody is determined to rob me," groaned the miserable man. "Stop and ask James Gross if he won't stay the night with me. He won't charge anything. When you come back in the morning we'll see how I am if I'm alive. And say, Doc, send out Fred Perkins, will you? I've got to make my will in case anything happens. I've been so busy and I didn't calculate on dying so I kind of put it off. Tell him I'll pay the bill right away."

So James Gross ate an early supper and with a lunch in a basket set out to spend the night at the lonely farm house. Like most people who have never been ill in their lives, Richard Hampton imagined that he was much worse than he was. He wanted hot applications and he wanted medicines oftener than the directions called for, and he wanted to be rubbed with a fiery liniment, and he wanted so many attentions that poor Mr. Gross was nearly worn out. He had worked hard in the field all day and was tired to start out, but before midnight he decided that a nurse would earn thirty dollars a week caring for Richard Hampton, whether the doctor was right in saying he was only slightly ill or not.

But along about three o'clock Richard Hampton settled down a little and his amateur attendant thought it might be possible to snatch a wink of sleep. "Don't leave me!" implored Mr. Hampton as Mr. Gross silently made his way to the closed up parlor to lie down on the slippery lounge. "I want to talk to you."

With a weary yawn the tired farmer gave up his idea of resting and sat patiently down by the bed. "I'm going to tell you something I've never told a living soul," he said "Maybe I won't live till morn-

ing, and I kind of feel that I ought to tell it. People say I wasn't satisfied when the property was divided and that made me queer, but it wasn't that at all. I've been working on patents all my life, but none of them ever came to anything. I've hired lawyers to get them thru the Patent Office and they've led me to believe they'd come to something in time, but I know now that they never will. I used to dream that I'd make some great discovery and benefit all mankind, but I see now that I'd better have done like other men and not lived as I have."

"Maybe your patents will amount to something yet," said Mr. Gross, thinking his patient must be delirious. "I wouldn't worry about them."

"No, they never will. I told the lawyers I had no more money and they said they didn't think there was any use to go on. When I put it at them they admitted that there never had been much use trying to patent my contrivances. You see, Gross, a fellow can't shut himself away from the world and do anything successfully. The world goes right on without him and he's soon behind the procession. I found that out in California last winter."

"Once I was engaged to marry Sally Crawford," he went on musingly, "but I figured that a wife and children would interfere with my chances for success and I gave her up. I put aside everything thinking I would make up for it when I had made my fortune. I might have had more sense, but I—O dear! I'm worse than ever. Go and get one of grandfather's old doctor books and read what to do for this terrible misery. I never opened them because I was always well, but maybe you can find something to do. No, don't leave me," as Mr. Gross reached for his hat to go and telephone the doctor. "I'd die if I was left alone."

Mr. Gross obediently found the index to the many leather-bound volumes and by the light of the dirty oil lamp looked for the volume dealing with stomach troubles. At last on the top shelf of the tall old-fashioned book-case he found the book and hastened back to the living room with it. As he did so a long legal-looking envelope dropped from the musty book and he hastily laid it aside while searching for some remedy.

"Last will and testament of Richard Gordon Hampton," he read aloud as his patient demanded between groans to know what the envelope contained. "It isn't sealed—that is, it looks as if the seal had been broken by lying so long."

"Read it!" commanded Richard Hampton getting easier with the hot application on his stomach. "I always supposed grandfather's will was in the county court house."

The ink was faded and the writing poor, but Mr. Gross managed to make out that the farm went to Gordon Hampton while sundry other properties were left to David Hampton. The personal property was divided and the will went into details as to various little belongings such as books and furniture.

"Then this farm belongs to Gordon's heirs and not to me," said Richard Hampton when he had finished. "The date on that paper indicates that it was written shortly before my grandfather's death. I suppose they'll turn me out to go to the poor house—Gordon Hampton's heirs."

"Now, don't excite yourself!" said poor Mr. Gross at his wits' end to know what to do. "I know Cordelia and Thomas well enough to feel sure they will not turn you out."

"I turned them out, James. But the reason I was so angry that night was that I was afraid they would find out about my patents and tell it to the neighbors. I came home to wind up my affairs and go to California to live but it made me angry to see that pack of folks in my house. There's that pain again. I wish it was morning."

"So do I!" echoed Mr. Gross fervently.

And morning did come at last. Never did the dawn look more glorious to the tired watcher than when he warmly covered the worn-out patient and tiptoed to the open door. Richard Hampton was sleeping at last, worn out with the pain and the worry and the fear that he was about to die. Mr. Gross forgot that he had not eaten the carefully prepared lunch and that he had lost a night's sleep as he looked at the splendor of the dewy fields and the wonderful beauty of the sunrise. All his life he had thought he loved nature and had rejoiced in the wide expanse of beauty that his home afforded, but never

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* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

By and By

By REV. I. MENCH CHAMBERS.

We shall read the lessons better
In the blessed by and by,
When our Saviour is the Teacher,
And we see with tearless eye.
We shall miss no word nor accent,
Neither shall we lose the place,
When we read life's harder lessons
With the Master face to face.

We shall read life's lessons better,
We shall learn them one by one,
In the city of the ransom'd,
Where the crown of life is won.
We shall know about the crosses—
Yes, the loneliness and tears.
We shall read with God the meaning
Of the trials which fill'd the years.

There's a passage in His volume,
Where our losses are explain'd,
And a page we oft have studied,
When our souls were sorely pain'd.
We shall read it over yonder—
But how different it will be,
When the light of home shall guide us,
Thus our Father's thought to see!

Christian Observer.

The Unseen Guidance

We went for a drive yesterday, Curly-head, the Man and I. I was not in a happy frame of mind, and when his cheery voice called up to me to wrap the baby and come, I was tempted to hatch up an excuse. But it has to be a very awful mood indeed that will make me give up a precious quiet hour with the Man, so I went—tho slowly and reluctantly, my heart rebellious at things as they happened to be.

How hard I had tried to idealize my daily life, how resolutely endeavored to keep the atmosphere of the home nest beautiful and high, for the sake of the young lives we were setting forth from it; and yet how hard, how discouraging this everlasting tug to make ends meet!

I was ready to yield to the temptation to wrest myself out of the steady in and out of every day, resume my well-paid old vocation of music teaching, and make all sorts of changes. And this in spite of the fact that the Man and I had thrashed out this very matter more than once, and decided against it!

Presently I was distracted by seeing the tiny hands of Curly-head grasping the reins. He flapped them manfully over Mollie's sleek back, and twisted up his red mouth adorably to cluck and make her go faster. We came to a place where the traffic was dense, and the Man gently put his strong hands over Curly-head's.

The little fellow went into a tantrum. He kicked and cried, and before we were out of the thick of it again he had retired into a sulk, and was only pacified when he thought he was driving again—tho, unseen by him, the Man's hands still guided us along the quieter street.

The lesson came stunningly home to me. I, too, was a little peevish human thing, crying to drive, and fretting at the Master's touch that was directing my life's appointed way! I looked at the strong, muscular hands of the dear man that—still unsuspected by Master Curly-head—were keeping us safe and steady amid passing trucks, buzzing automobiles and hurrying cars, and my eyes blurred with tears of gratitude to my heavenly Father for His guidance that I could and must trust to keep me in the right way and the right place. *Susie Bouchelle Wight.*

The Art of Talking

Talk is the one social accomplishment to which nearly every human being is eligible; it is the one with which the fewest number of distracting circumstances need interfere. A girl who was tempted once to study the harp, decided not to for this reason: "There are very, very few homes that have a harp. When I wished to give pleasure with my playing I should either have to express my delicate instrument ahead of me, or else confine my playing on it to my own house. Everyone has pianos. If I study the

piano I shall be able to serve pleasantly on a hundred-fold more occasions."

It is astonishing that in the choice of accomplishments which may tend toward social favor and a happier time among one's fellows, more persons do not elect to study the fine art of talk. For the ability to talk well is a prized accomplishment always and everywhere.

There was a woman once who loved music very, very dearly, and wished with all her heart she knew how to sing or to play. "How much pleasure I could give my world, if I knew how to sing!" she would say. But she never had opportunity to learn. What she did learn, without cost of money, without interruption of her other busynesses, was to talk. And it came about that people used to count it a red-letter day when they met her even for a few moments' chat as she was finishing her luncheon in a restaurant or going home on a car. She had a way of clothing even dull, commonplace subjects with bright raiment of good humor and quaint expressions. "You always put me in love with life again," people would say to her. And she was grateful for her accomplishment. "For I couldn't startle restaurants and street cars with a song," she said. "I guess talk is a pretty happy gift, after all."

Now there is only one school where one can learn to talk, and that is Life's school to which we all go. But—! It is difficult to learn to talk, to acquire "talkability," as it has been happily called, if the happiness of knowing how has never been borne in upon one until he is grown or nearly so—which too frequently happens. This is parents' fault. Most parents encourage their children to chatter ceaselessly, at first. Some allow the chatter to continue; others tire of it and take refuge behind the "seen but not heard" dictum. Both extreme are bad. Our social intercourse is as sadly cursed with chatter as with awkward inexpressiveness. Children should be taught conversation at home, from their earliest years; and particularly should they be bred to the fine pleasure of good table talk. Yet in how many homes that any of us know is there table conversation that educates the children to think, to express themselves, to show interest and respect for the opinions of others? Father is lost behind a newspaper. Mother is fussed and fretted by the negligence of the maid or the faults of the children or the extortions of the butcher. And the children chatter among themselves, unless father orders them to make less noise and not disturb his reading. And after an evening meal in most homes, what happens? Is there a general gathering in the living room to talk over the day's events and the topics that take hold on the larger life, on to-morrow? Or is there a scattering, each to his studies or games or novel or magazine?

Out of homes where the value of talk is never considered, come the multitude of persons we all encounter who can, perhaps, chatter with some one of their acquaintance who is of similar tastes, on a subject familiar to both; but who have no remotest conception of the value of talk as a real medium, an open sesame to the treasures of other minds, as a never-failing, way of sharing with others the treasures of thought and experience that life has brought to them.

—Clara E. Laughlin.

Ashamed

"Moving-picture shows? Well, hardly! What should I care about them? I hope my taste is a little above that sort of thing."

"But your Johnny and Betty go, don't they? It seems to me I heard them teasing you for nickels just the other day."

"Of course they go—they're only children and such things appeal to them. But for me with my club and study circle—why I'd be ashamed to be seen in such a place!"

"It seems to me you ought to be ashamed not to!" The speaker was hitting straight from the shoulder now. "Wherever your Johnny and Betty go, ought you not to be ashamed not to have been first? How can you tell whether the films are properly censored and fit for your children to see unless you've seen them yourself? You can afford to miss your club or study circle better than the picture show your boy and girl attend."—*Selected.*

Denominational

New York District

Gowanda.

On the evening of Feb. 9 the Nika Bible class of Trinity Church observed its seventh anniversary with a splendid banquet. Toasts, speeches and musical numbers made up the program. Rev. H. L. Streich of Buffalo was the chief speaker. He spoke on "The Power, Place and Purpose of the Bible." The class numbers over seventy members. Compared with the size of the church it is one of the largest in the district. Rev. Carl Haas is teacher.

Buffalo.

Feb. 6th marked the twenty-ninth anniversary of Bethlehem Church. This congregation has grown from a small number of members to one of the largest in the city. Its small chapel has been replaced by a beautiful, large edifice, located at an attractive park corner. The pastor, Rev. August Goetz, organized the church when still a student, and has served ever since. Besides the pastor Rev. A. Hills spoke at the anniversary services.

Calvary is the second wholly English church in Buffalo (Pilgrim being the first). It was formerly Golgotha. Under the efficient and tireless efforts of Rev. J. Graf this church has been revived and built up wonderfully. The remodeled building was dedicated Sunday, Nov. 14. The main speaker was Dr. W. Werheim of St. Luke's. During the week of Feb. 6-13 evangelistic services were held every night. Dr. Thomas of New York was speaker. Much good came from these meetings. Calvary has a very bright outlook.

From Feb. 27 till April 2 meetings and services in the interest of our educational institutions, Elmhurst College, Eden Seminary and Ft. Collins Seminary, will be held in every one of the eighteen Buffalo churches. The speaker at all these gatherings will be Rev. S. A. John, the representative of our schools. Three mass meetings have also been arranged; one for young people and Sunday-schools, one for men, and one for women. Much more interest and larger giving will, no doubt, result from this campaign.

Wisconsin District

Ellsworth

St. Paul's of Ellsworth, which is considered the most English congregation of Wisconsin, was greatly blessed on Sunday, Dec. 5, 1915. On that ideal December day we dedicated a splendid modern edifice to the services of our God.

The services commenced in the old church and were continued in the new. The prayer of dedication was rendered by the local pastor. Splendid sermons were delivered by the Rev. E. C. Grauer of Wausau, Wis., and Rev. Bock of Oak Grove. Following this beautiful service, a sumptuous dinner was served in the basement to about 500 guests.

In the afternoon-services, which were entirely in English, the audience was even larger than in the morning-service. It exceeded by far the capacity of the church and filled even the aisles and every available corner, and still a hundred or more were left outside. The main speaker in the afternoon was Rev. J. J. Merzdorf of our St. Paul's Church in Milwaukee. The other churches of Ellsworth were strongly represented and gave expression to the spirit of unity which exists here among the various churches. This is especially noteworthy.

The building which we dedicated is a model in many ways. It has a high and cheerful basement of quarried rock. The church proper is constructed of a highly polished brick, lined with a softer one and tiling. The beautiful art-glass windows are donations of societies and of members of the church. A rolling curtain separates the Sunday-school room from the main auditorium. The colors of the interior are of a quiet, artistic effect. The building is heated by a large hot-air furnace. The bell, pulpit, altar, and baptismal font have served in the old church, but had been kept in good condition. The solid oak pews and a splendid vocalion organ of the Estey make are gifts of the Young Ladies' Auxillary, which boasts of being the second largest in the state, and at that it is only a year and a half old. The Ladies' Aid Society, which contributed so generously to the new church, however, celebrated its twenty-fifth anniversary four years ago. And in 1917 the congre-

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"INTO ALL THE WORLD"

Ten Years of Missionary Labor that revolutionized the World. How the indomitable Apostle gained an incorruptible Crown in spite of Perils, Persecutions and Imprisonment

III.

The three great missionary journeys of Saul of Tarsus, or Paul, as he now comes to be called, are described at length in the Acts, and the various important incidents will form the subject of the International Uniform Lessons thruout the year. We shall therefore content ourselves with a brief outline of the journeys, the places visited and the significance of the work accomplished on each journey, and giving rather more attention to the later period of Paul's life and the significance of his life and work to his own age, of the Church and to the Christian Church in general.

With these journeys of Paul, the importance of which he himself probably did not fully realize, the scene of action in the development of the Christian Church shifts from the Jewish to the Gentile world, and portrays the great struggle thru which Paul and his followers—and all who devote themselves to this task after them—were obliged to pass. Paul himself immediately comes to the front and his remarkable devotion, leadership, ability and persistence completely dominate the entire narrative. During the ten years which the three journeys probably occupied, Paul traveled about 8,100 miles, perhaps much more, as there evidently were side-trips which are not recorded, Rom. 15: 19 and 2 Cor. 11: 24-27. Luke's narrative, which is wonderfully concise and graphic, shows how, in accordance with the command and promise of Christ, the knowledge and power of the Gospel was spread, beginning in Jerusalem, thru Judea, and Samaria, thruout the heathen world, and Church and world history tell how these journeys have been possible to cross the mountains into Cilicia, and so go directly by way of Tarsus back to Antioch in Syria, as their route had followed a rough circle. Desiring, however, to place the new churches on a firmer basis, they retraced their steps, in each place organizing the church and encouraging the disciples.

Thru Cyprus and Galatia (Acts 13: 1-14; 28)

That the Christians at Antioch were very much in earnest about the matter of spreading the Gospel into the regions beyond is evident from the fact that the prophets and teachers at Antioch "ministered unto the Lord and fasted" in the effort to learn the will of God in the matter. When the answer was duly made known to them by the Holy Spirit, Saul and Barnabas were consecrated to their divinely appointed task and immediately departed, Acts 13: 4. They were accompanied by John Mark, a nephew of Barnabas.

Cyprus, the home of Barnabas, was naturally the first place visited, all the more so as there were many Jewish communities there, and Christians seem to have been connected with it before Stephen's martyrdom. The first place visited was *Salamis*, now Famagusta, from which they passed thru the island from east to west to Paphos, the seat of the worship of Venus, which was carried on with the most degrading ceremonies. It is here that we first meet with the name Paul, perhaps the name by which Saul went as a Roman citizen. From here the missionaries took ship across the Mediterranean to *Perga* in Pamphylia, Asia Minor, where John Mark, apparently discouraged by the hardships of the journey, left the company and returned to Jerusalem.

Antioch in Pisidia, the next destination, was a good-sized city with a large Jewish population directly north of Perga. Paul's address here is worth study because it is the first of his sermons of which there is any record, and doubtless shows the usual way in which he began work in the synagogue. At

Iconium in Lycaonia the missionaries came into contact with a people of strange ways, among whom their ministry was attested by signs and wonders. There is no mention of a synagogue at either *Derbe* or *Lystra*, their next stopping places, and Paul and Barnabas came into direct touch with pagan priests and worship. At *Lystra* Timothy was probably converted, Acts 16: 1; 2 Tim. 1: 2; 3: 11. It would



Paul at Ephesus. Acts 19: 19

and so go directly by way of Tarsus back to Antioch in Syria, as their route had followed a rough circle. Desiring, however, to place the new churches on a firmer basis, they retraced their steps, in each place organizing the church and encouraging the disciples.

Thus was completed the first Christian missionary tour. It may have occupied about three years and covered about 1,400 miles. It covered the regions next toward the west of those already occupied by the Gospel, very probably because all the other territory that might have been open to missionary effort was already occupied (see Rom. 15: 20).

The First Church Council

But the success of Paul's work among the Gentiles led to a controversy within the Church, Acts 15: 1, as the strict Jewish party would not abide by the divinely sanctioned method of receiving Gentiles without the observance of the Mosaic law, Acts 10: 1-11: 18. The conference at Jerusalem in which this question was settled is described in Acts 15 and Gal. 2: 1-10. Both accounts, tho written from a different viewpoint, are nevertheless quite harmonious. It was really a great crisis and the whole future of the new Church depended on the outcome. But the result was a triumph of Christian loyalty and charity. It was resolved to heartily recognize the new converts from the Gentiles as brethren, but to direct them to avoid certain practices which were specially offensive to the Jews. The church in Jerusalem stood by Paul against the "false brethren," and James, Peter and John gave him the right hand of fellowship, he to go to the Gentiles, they to the Jews. Thus Paul retained fellowship with the other apostles while at liberty to go on his own divinely appointed mission. The unity of the church and the liberty of the Gentiles was preserved, altho Paul's attitude earned him

the bitter and permanent hatred of the stricter Jewish element. The way was open for carrying the Gospel to all peoples, unencumbered by Jewish prejudice, and a practical adjustment was made by which reasonable Jewish prejudice was conciliated. The incident mentioned Gal. 2: 11—21 is a brief reminder of the conference and probably occurred soon after.

From Syria to Macedonia (Acts 15: 36—18: 22)

Not long after the council at Jerusalem Paul proposed a second missionary journey to Barnabas. He was unwilling, however, that John Mark should accompany them, which led to the final separation of the two great missionaries. Paul thereupon took with him Silas, a prominent member of the church at Jerusalem, who had accompanied Paul to Antioch to communicate the decision of the conference. They first visited the churches in Cilicia and Syria, then passing northward thru the Taurus mountains, to the churches founded on the first journey. At Lystra Timothy was invited to join the party, which he did. The movement of the party from Lystra is not quite clear, the common view being that the travelers moved northeastward from Pisidian Antioch into Galatia proper; that on the way Paul was temporarily disabled by sickness, which led him to improve the opportunity, sick tho he was, of preaching here and so founding the "churches of Galatia," Gal. 4: 13—15. The Spirit was directing the missionaries into Europe, and in some mysterious way they were forbidden to preach in any other places in Asia Minor. Of this long journey thru Asia Minor, its perils and difficulties, of the rejoicings of the former converts when they saw Paul again, and of many interesting facts and incidents we have only a glimpse, Acts 16: 6—12. At Troas there appeared to them the vision of the man from Macedonia, and the party, now joined by Luke himself, immediately proceeds across the Aegean Sea, the first Christian Missionaries to the continent of Europe.

Philippi will be forever memorable as the first city in Europe in which a Christian church was established, Acts 16: 12—40. The city is now in ruins, which are extensive, consisting of a theater, columns, etc., the most interesting being a gateway, supposed to be that by which the Apostle went out to the riverside. No one now lives on the spot, but there is a Turkish village, Bereketli, in the immediate vicinity. *Thessalonica*, now Saloniki, and an important objective in the present struggle for possession of the Balkans, was next visited. It was a great commercial center, inhabited by Romans, Jews and Greeks. *Berea* was a secluded inland city, where the Jews, contrary to Paul's usual experience were very ready to receive the Word of God. *Athens* was the most cultivated city of the old world; "a statue was set upon every corner and an altar in every street." Paul's sojourn there was rather disappointing and is memorable chiefly for the address before the philosophers on Mars' hill, in which Paul showed his appreciation of the truths which the Gospel had in common with Stoicism, while he yet faithfully proclaimed to a critical audience their duty to God and what God required them to believe. At *Corinth*, where he next went, he remained eighteen months, and his work was most successful. Here he also wrote the two epistles to the Thessalonians warning them against practical and doctrinal perils with which they were threatened. In both the Acts (18: 9, 10) and in 1 Corinthians the deep determination of the Apostle is evident to proclaim in Greece as elsewhere only the simple Gospel of the crucified Saviour and Lord.

From Corinth Paul returned to Ephesus, thence to Caesarea, apparently making a hasty journey to Jerusalem, and, having saluted the church there, returned to Antioch, thus closing his second missionary tour. This journey of about 3,200 miles extended over about three years, and was not only the greatest which Paul achieved, but perhaps the most momentous recorded in the annals of the human race. "In its issues it far out-rivalled the expedition of Alexander when he carried the civilization of Greece into the heart of Asia, or of Caesar, when he landed on the shores of Britain, or even the voyage of Columbus when he discovered a new world." To this journey Europe to-day owes her intellectual advancement and Christian civilization. Had the Gospel failed to meet the wants of all sorts and conditions of men, there could have been no further triumphs for it.

Organizing and Strengthening the Churches

The first journey of Paul was comparatively near home; the second was a review of the work done in the first and a pushing on into new work in Asia Minor and the larger conquest in Europe. The third journey is a review visit to the churches of Asia minor, a long stop at Ephesus, and a review visit to the churches of Macedonia and Achaia which had been organized upon the second missionary journey. For Paul was not only a missionary preacher, but also an organizer and a leader of men. The churches formed were visited again and again; messengers were sent to them to instruct, to chide and encourage them; circular and special letters from Paul's own hand were dispatched to them whenever occasion required. On this third journey he was already plan-



Paul at Rome. Phil. 1: 13

ning to go to Rome, Acts 19: 21, and wrote an epistle to the Romans announcing his coming.

Ephesus, where Paul spent between two and three years, was favorably situated as a center from which he might exercise intelligent oversight over all the work he had previously accomplished. In Paul's day it was by far the largest and busiest of all the cities of proconsular Asia. The temple built by Alexander the Great to Diana was the most magnificent religious structure in the world. For centuries it had been a great center of pilgrimage and people came from all parts of Asia to visit the famous shrine. The speech of Demetrius perhaps exaggerates the effect of Paul's work upon the worship of Diana, but it should be remembered that the Gospel took firm hold of this religion from a very early period. Paul's letters tell us of churches in Ephesus, Laodicea and Colossae, and Revelation adds those of Pergamos, Smyrna, Thyatira, Sardis and Philadelphia to the list. Half a century later Pliny, the noted Roman naturalist and writer, tells us that in this region the temples were deserted, and the sacrificial victims were unsold. During his long stay in Ephesus Paul doubtless received many delegations and visitors from the churches formerly organized by him. The entire journey occupied about four years, and about 3,500 miles were traveled. This period was prolific in masterly writings, the first and second letters to the Corinthians and Galatians being written from Ephesus, and Romans from Corinth.

The return journey was made via Troas, Miletus and Caesarea to Jerusalem, where Paul was at first well received by the brethren, who glorified God when he had related his work among the Gentiles. Paul's effort to dispel the evil reports circulated about him, as tho he was unfaithful to Moses, by joining four

men who were at that time performing a Nazirite vow in the temple, were in vain, however, as certain Jews from Asia raised a tumult which caused a riot, in the course of which Paul would probably have been slain if the commander of the Roman garrison, Claudius Lysias, had not hastened with soldiers to quell the uproar and taken Paul prisoner. Seven and one-half chapters of the Acts, or nearly as many as describe the preceding life and work of the Apostle, are devoted to the story of Paul's captivity and the journey to Rome, and Luke's purpose probably was to show, with the full connecting incidents, how clearly and strongly Paul testified, to the Jews in the temple, 22: 1—23, and before the Roman tribunal, 25: 13, 14, 26; 26: 1—32, that Jesus was the Christ. The seven last recorded speeches of the great Apostle are a striking feature of this period. They show his faith after it had been tested and tried in the toilsome years of missionary labors, and reveal the courage and character of the man in that they were given when he was in bonds and in imminent peril of his life.

"An Ambassador in Chains"

During the two years' imprisonment of Paul at Caesarea we have no account of any letters written by him. But after his arrival in Rome he again begins to indite those writings which have made his name so famous. From his prison in Rome he sent out the letters to the Colossians, to Philemon, the Ephesians and the Philippians, which stand unequalled as profound expositions of the Christian doctrines, lofty ethical teachings and tenderness of feeling.

While it is hardly possible to give an accurate chronology of the life of Paul, the following figures are probably the best results of careful study and comparison.

Death, resurrection and ascension of Christ

A. D.	30
Conversion of Paul	35(?)
First subsequent visit to Jerusalem	37
Paul at Tarsus	37—43
First missionary journey	46—48(?)
Council at Jerusalem	50
Second missionary journey	51—53
1 and 2 Thessalonians	52
Third missionary journey	54—58
Galatians	55
1 Corinthians	56—57
2 Corinthians	57
Romans	57—58
Arrest at Jerusalem	58
Imprisonment at Caesarea	58—60
Accession of Festus	60
Paul comes to Rome	61
Colossians, Philemon Ephesians	61—62
Philippians	62—63

The Acts closes with the account of how after three days he summoned the chief of the Jews, related the reason of his presence in the capital, and on an appointed day expounded to them the Gospel; but that, when they, like their countrymen elsewhere, disbelieved, Paul again declared that he would turn to the Gentiles. His imprisonment, therefore by no means prevented his missionary activity. The last verses of the Acts tell us that for two whole years he received all who came to him and preached the Kingdom of God and the things concerning the Lord Jesus Christ without hindrance.

The epistles written during his imprisonment at Rome throw still more light upon this period of Paul's life, and show that he had many faithful friends working with him: *Timothy* (Col. 1: 1; Phil. 1: 1; 2: 19; Philem. 1); *Tychicus* (Eph. 6: 21; Col. 4: 7); *Aristarchus*; *John Mark*—with whom he must therefore have again become reconciled, see Acts 15: 37, 38—and *Luke*, Col. 4: 10, 14; Philem. 24. His friends had unhindered access to him, and they acted as his messengers to the churches and also to his co-workers in Rome, thus making the imprisoned Apostle the center and head of the Gentile Christian work thruout the empire. The epistles also show the personal activity of the Apostle's life. With great zeal and success he preached the Gospel in spite of his bonds. He was "an ambassador in chains," Eph. 6: 20; he desired his friends to pray that God would open for him a door of utterance, Col. 4: 3; in Onesimus the runaway slave, we see an example of the fruit of his labors, Philem. 10; he wrote the Philippians, 1: 13, that the things which had happened unto him had fallen out unto the progress of the

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MISSIONARY CONDITIONS IN INDIA

Miscellaneous Items that throw added Light on social, religious and political Conditions in India

III.

National and Provincial Missionary Councils.

The national and provincial missionary councils, created by the Continuation Committee conferences in 1912-13, have been steadily engaged in completing their organization and laying down the main lines of their work. Some interruption has been caused by the war. The National Missionary Council held its second meeting at Matheran in November, but the report of its proceedings is not available for the present survey. One of the most important matters before the Council was the consideration of a statement on comity among missions, prepared by the committee on comity and dealing with such questions as arbitration, the division of territory, and the transfer of mission agents and of church members. The provincial missionary councils have devoted their attention to such subjects as Christian education, Christian literature, mass movements, the Indian Church, comity and missionary survey. One or two points of special interest have arisen in the Panjab Council. In spite of an expression of opinion from the Executive of the National Missionary Council that all action by the newly constituted councils should be advisory and not mandatory, it unanimously reaffirmed its decision that the recognition of standards of comity should be a condition of the admission of a mission to membership in the council. The Council has further decided that the *thana* shall be the basis of territorial delimitation, and has asked the missions represented on the council to furnish a list of the *thanas* claimed by them with a view to determining exactly the recognized sphere of each mission. The council has laid down that the primary purpose of its existence is to try to solve definite problems which have been found difficult of solution by individual societies, and has invited the missions to refer such problems to it.

The Mid-India Council is undertaking an investigation into the grades, training and pay of Indian workers in the various missions with a view to securing greater uniformity of practice.

As has been pointed out in previous years, the mass movements towards Christianity among the depressed classes are at the present time the dominating fact in the missionary situation in India. The American Methodist Episcopal missions in North, West and South India report nearly 30,000 baptisms for the year 1914-15, while baptism was refused to 40,000 people because no provision could be made for teaching them. The number of inquirers in these missions alone is said to be 150,000. Two years ago the Methodist missions appointed a mass movement commission, which is making plans to meet the opportunity and issues a small magazine, entitled *The Mass Movement Era*, for the discussion of the work and its needs. A summary of the chief problems arising out of mass movements, as stated in the replies of fifty correspondents, was presented to the Panjab representative council of missions by its sub-committee on mass movements.

Roman Catholic Missions

Roman Catholic missions have suffered severely thru the war. Missionaries of German and Austrian nationality have been interned or repatriated. The work chiefly affected is that of the German Jesuits in the dioceses of Bombay and Poona. From the French missions in the dioceses of Pondicherry, Mysore, Coimbatore and Madura forty missionaries have been recalled to serve with the army, while the supply of funds has been greatly reduced. The work of the French Salesians in Vizagapatam and Nagpur and of the Paris missionaries in Burma has been affected in similar ways. The Capuchin missions in North India and those of the Carmelites in Travancore and Cochin, which derive much of their support from Belgium, have been deprived of a large part of their income. The diocese of Calcutta, including the numerically successful mission among the Kols, is under the care of the Belgian province of the Jesuit order and has suffered in the same way.

Other Events

Among other events of interest may be mentioned: the death at a comparatively early age of Mr.

Gopal Krishna Gokhale, in whom India has lost one of her ablest leaders, whose public career was marked by a singular disinterestedness and rare devotion. "Mr. Gokhale's chief service to India was the organization of the 'Servants of India Society,' the objects of which are to train national missionaries for the service of India, and to promote, by all constitutional means, the true interests of the Indian people. The branches, of which there is also one in the Central Provinces, consists of ordinary members, members under training and permanent assistants who engage both in propagandist and active work of political, educational, social, agricultural and philanthropic character. The work is supported by contributions from Indians, rich as well as poor. According to the Indian Year Book (1912) the Society has enlisted about twenty-five workers, most of whom are university men of considerable standing."

The report of the committee, consisting of an Indian and a European, on indentured labour in British colonies, deals with the condition of Indian immigrants in Trinidad, British Guiana, Jamaica and Fiji and in the Dutch colony of Surinam. It reveals a grave moral situation, arising out of the great numerical preponderance of men over women. The position of Indian immigrants in British colonies is receiving close attention in India. At a meeting in connection with the South African Indian Fund it was resolved to devote the balance of the fund, nearly Rs. 150,000, to maintaining the interests of Indians in all British colonies and foreign countries and to form an association for safeguarding the interests of Indians out of India. The free emigration of Indians to self-governing colonies, notably to South Africa, has given rise to a problem of great difficulty. From the Indian standpoint there are two grievances: 1. the immigration laws of the colonies discriminate against Asiatics with unreasonable severity, and 2. those Indians who are settled in the country are denied the status of citizenship, and are subjected to vexations, restrictions as to residence, etc. Toward the end of 1913 conditions in South Africa led to rioting and continued disturbances. There are over 4,000 Indians in British Columbia, and as Asiatic immigrants may be excluded from the province on failure to prove a "continuous journey" from the place of embarkation, (no shipping company issues thru tickets from India to Vancouver), many of those settled there have experienced great difficulties in bringing their wives and children to join them. The Indian residents in British Columbia complain that in practice more consideration is shown to Chinese immigrants and Japanese than to them.

The first meeting of the All-India Conference of Indian Christians was held in Calcutta in December 1914. Committees were appointed to consider the present laws relating to Indian Christians, the encouragement of technical and industrial education among them, and the establishment of an Indian Christian organ for the whole of India. In a paper on the present status of village Christians in the Madras Presidency it was stated that over 250,000 Christian children of school-going age were not provided with any means of education.

Twenty-five churches and missionary bodies have presented a petition to the vice-roy relative to the disabilities of the Indian Christian community under the existing state of the law with regard to divorce. Under the existing law no relief can be obtained by an Indian Christian whose spouse has proved unfaithful, if the marriage took place before conversion in accordance with non-Christian rites, or if the non-Christian wife (or husband) of a convert consents to live with him (or her) and subsequently proves unfaithful. Further, there are hundreds of converts who were married in childhood and, being separated from their spouses and in some instances not knowing whether these are alive, are condemned to live a celibate life. The petition also requests that a simpler, quicker and less expensive method of divorce be provided for Indian Christians. "It is easy to see the complications and the intolerable conditions to which this situation may lead in mission churches, in view of the almost prohibitive expense of the divorce proceedings. Roman Catholic and Anglican in-

fluence is opposed to granting any divorce under any conditions. The condition is an evidence of the shortsightedness of British colonial policy in many particulars, which seeks to apply English ideas with little if any regard for the differing social conditions. For decades Indian Christians have sought to change these conditions, but without avail."

Denominational

Continued from Page 4

gation expects to celebrate its golden jubilee, together with the 100th anniversary of the Evangelical Church of Germany and the 400th of the Reformation. It was founded in 1867, built the first church in 1872, the first parsonage in '75 and the second in 1910, and 1915 marks the dedication of the second church.

On the Sunday immediately following the dedication, confirmation services were held with a class of thirteen, who had been instructed for two summers. On the day of their confirmation this class planned to give an alumni banquet to the former confirmands of the present pastorate. And it proved to be a commendable success. All the former confirmands were invited to attend the confirmation and communion services in the morning, remain for the dinner to be served in the basement, and to take part in the afternoon program. The fifty-three confirmands that responded to these invitations met in the basement before church and marched up by classes, singing the strains of the hymn: "Saviour, like a shepherd lead us, Much we need Thy tender care." They were assisted in their singing by the choir in the choir loft. In the seats, which had been reserved for them, they witnessed the confirmation ceremonies, listened to the reunion sermon, and then went as classes to the Lord's Supper, followed by the rest of the congregation.

At the dinner table short informal talks were given by several members, some of a profoundly thankful nature, others contained reminiscences that happened in confirmation school. Following this dinner the classes of the different years had separate meetings to plan for something that each class might do by way of improving or beautifying the church premises. And after this year's class was photographed in the church as the first class in the new church and as a remembrance of the day, all the classes met again in the basement, where they were addressed by an able outside speaker and by the president of the congregation. At the end of this meeting it was, that all the classes reported their decisions, each to plant a class-tree on the church premises, and that they all pledged themselves to maintain their interest in the church by contributing one cent a week to the church for the first year, two cents a week for the second, three for the third, etc. From each class one member was appointed to have charge of these contributions, to gather them in by the envelope system and to hand the amount over to the church treasurer at the New Year's meeting. In that way we hope to keep the confirmands in touch with the church and to help solve the problem that perplexes so many churches, that eighty percent of the young people are lost to the church and only twenty percent become full-fledged members at maturity. To the God who blessed us in the past, we commend also our work in the future.

Items of Interest from India

Our readers will be glad to learn the news conveyed by the following letter from Pastor Jost, who was compelled to leave his post at Chandkuri, India, by the British government:

"With a grateful heart I can now state that we arrived here at the home of dear relatives in Berlin, on January 14th, after having passed thru many hardships after a sad farewell from our poor Christians. On Nov. 15 we were compelled to leave our congregation and arrived here on Jan. 14. We have been in great danger, but the dear Lord, our great missionary King, has helped us wonderfully and carried us safely thru. We praise and thank him for this. We also wish to thank you and the missionary board for the many kindnesses shown us and our mission work. God's inexpressible mercy has permitted me to serve this cause thirty years, while Mrs. Jost has been active for twenty-six years and our beloved daughter for seven years. This is indeed an act of mercy and we hope and trust that our work has not been in vain. We are certain that He will

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"Examining the Scriptures daily, whether these things were so"

Mar. 26, 1916. Oculi, third Sunday in Lent

Helps for a Good Meeting

Rev. Henry Katterjohn

GREAT HOME MISSIONARIES

- M. Mar. 20. The man that said, "No." Jonah 1: 1-17.
 T. Mar. 21. A shepherd-missionary. Amos 7: 14-17.
 W. Mar. 22. Philip. Acts 8: 26-40.
 T. Mar. 23. Peter. Acts 10: 9-20, 44-48.
 F. Mar. 24. A nameless woman. John 4: 27-42.
 S. Mar. 25. Timothy. 1 Tim. 1: 1-20.
Sun., Mar. 26. Topic—Great Home Missionaries.
 Luke 10: 1-20.

Suggestions to the Leader

The history of America is the history of home mission work. Columbus ventured on his voyage because he hoped to win new nations for the Church. The early settlers were driven to this country because of their confirmed religious convictions, which could not find their proper, unhampered expression in the old homeland. America was the haven of refuge for all oppressed in conscience. Later on it became the land of opportunity for those who could not progress in the old world. Economic reasons for emigration were always second in importance to religious reasons.

When the great West was settled that territory was made habitable by the home missionaries. The great West and Northwest were added to our national domain because of the home mission work of Marcus Whitman. The great states of Illinois, Missouri, Indiana, Nebraska, Iowa, Kansas, have made such marvelous progress because of the sacrificing work of men who took possession of the land in the name of Jesus Christ. This meeting therefore, offers an opportunity for a study of the development of the great West.

Ask some member to give a historical review of the history of that part of our country, showing how the States were gradually acquired, and added to our national domain. Then have some other member read up and report on the work of great home missionaries. Ask a third member to show the intimate connection between the material progress of our country and the home mission work. Finally in closing, the leader ought to point out the work which the local society and church can do.

The Topic Presented

In the "Endeavorers' Daily Companion" the leading characters among the early missionaries of our country are briefly treated, as follows:—

NOBLE HOME MISSIONARIES

William Duncan, a glorious home missionary, single-handed, civilized and Christianized the Metlakatla Indians of British Columbia, and built up with them a beautiful Christian community.

Charles H. Cook, a consecrated city missionary in Chicago, was impressed with the feeling that he should go as a missionary to the wild tribe of Pima Indians in Arizona. He went without money, and in a marvelous way has won them to Christ and made a civilized nation of them.

Marcus Whitman, impressed with the great importance of Washington and Oregon, with splendid heroism led immigration thither, founded missions, and by a wonderful ride across the continent reached Washington and persuaded the government not to surrender that vast territory to Great Britain.

Joseph Ward, the great missionary to Dakota, the founder of Yankton College, became the most influential man in the Territory. Said the Governor, "I have not a tithe of his power here."

John M. Peck, a home missionary in Illinois in 1824, was a leader in the work of saving Illinois from slavery and preventing the adoption of that giant evil in the State constitution.

When Chicago was only Fort Dearborn, the first sermon was preached there by a home missionary, Jeremiah Porter, in 1833, from the prophetic text, "Herein is my Father glorified, that ye bear much fruit." In three months Mr. Porter organized the first church in Chicago, with 27 members. Mr. Porter reached the age of ninety, and his pioneer text was used for the funeral discourse.

The famous Iowa Band was a company of eleven consecrated young men who went together to that new territory, and labored faithfully all their lives

to take it for Christ. Their arrival in Iowa in 1843 was the most notable home-missionary event up to that time in the West.

The Yale Dakota Band consisted of nine young men who went out to that Territory in 1880 and did valient service. The Yale Washington Band were six young men of the class of 1890, who did a noble work in that most distant Territory.

OUR EVANGELICAL HOME MISSIONARIES.

The series of articles from the pen of our General Treasurer, Rev. Henry Bode, that appeared in the Evangelical Tidings last Fall offers abundant information as to the early missionaries of our Church. The men who drafted or helped develop the principles of the Evangelical Church, the Revs. E. L. Nollau, H. Garlich, K. L. Daubert, G. W. Wall, J. J. Riess, John Gerber, Joseph Rieger, Jacob Knauss, C. H. Bode, Adolph Baltzer, John Will, etc., were home missionaries of the truest type. Our Evangelical Church gained its strong foot-hold in the Central states because of their heroic efforts.

Our Evangelical Church has continued to the present day her efforts to win the people of the home land for Christ and His Church. The report of the Central Board for Home Missions, which body of men is in charge of this important part of our work, shows that in 1916 there are 137 churches supported either in part, and in a great many cases all together from its treasury. The appropriation for 1916 amounts to \$40,000.00, the largest appropriation ever made for this work at one time. New opportunities are presenting themselves constantly. The work among the Russo-Germans is very promising and encouraging. God has given these people, who originally came from Germany, and have retained their Evangelical faith in spite of persecution and oppression, into our care. Let us measure up to the great responsibility.

Some Questions on the Topic

- What does home mission work include?
- Why is the progress of the country dependent on home mission efforts?
- Name the pioneer home mission leaders.
- Name the pioneer pastors of our Evangelical Church, and tell something of their work.

Some Scripture on the Topic

Matt. 28: 19; Matt. 18: 3, 4; Isa. 32: 15-17; 56: 7, 8; Joel 2: 28, 29; Matt. 13: 31-33; Phil. 2: 10, 11; Heb. 8: 11.

A Prayer

Grant, O Lord, that we may truly love our brethren. Thou hast taught us that all who are in need are our brethren. Those in need of Thy Gospel are perishing for want of Bread. Make us ready to break unto them the Bread of Life, that their souls might be restored. We thank Thee, that our Evangelical Church has ever had the Home Mission vision. We pray that our society and our congregation may study and consider carefully the needs of our community, and be ready to answer every call for help. Guide us in this work, we pray, and help us build Thy Kingdom. Amen.

The Advanced Bible Lessons

Lesson 13. Opposing Jesus

DAILY BIBLE READINGS

- M. Mar. 20. John 6: 60-71. The Followers of Jesus Tested.
 T. Mar. 21. John 3: 1-14. The Honest Seeker after Truth.
 W. Mar. 22. Luke 11: 14-36. The Danger of Opposition.
 T. Mar. 23. Matt. 12: 22-45. The Eternal Sin.
 F. Mar. 24. Matt. 12: 46-50. The True Kindred of Christ.
 S. Mar. 25. John 15: 11-21. Friends of Jesus.
 S. Mar. 26. Matt. 25: 31-46. The Real Enemies and Friends of Jesus.

Lesson Key:—"And the scribes that came down from Jerusalem said, He hath Beelzebub, and by the prince of the demons, casteth out the demons."

Mark 3: 22, 23.

If there is anything that the Bible makes plain concerning the nature of man it is the fact that he is a free moral agent, i. e., that he is not bound to act along certain lines or in certain ways, as are the animals, but is at liberty to choose his course as he

pleases. Man is not a machine which works automatically in the manner designed by the inventor, but an *individual personality*, each one distinct and different from every other, with ways and desires of his own, and *each one responsible* for what he makes out of his life.

It was this fundamental fact that made it necessary for Christ to accomplish His work of salvation in the way he did. It was impossible to save men regardless of their own free will; to give them something which they did not want was just as useless as to give them something which they did not need. It was necessary to provide salvation for all, so as to give all the same opportunity, but to leave the acceptance of salvation to the free will of the individual, for only a voluntary acceptance could bring about the results that were desired and needed. Hence it does not take very long before Jesus' teaching arouses opposition. The people to whom he preaches the Gospel of the Kingdom have their own ideas as to what the Kingdom ought to be, and the manner in which it should be realized, and these ideas differ entirely from those which Jesus represents. Since it is impossible that He should give up the principles according to which the salvation of the world has been planned from times eternal, the only alternative is that they should give up theirs, which cannot agree with His own. Refusing to do this must necessarily lead to the rejection of what He has to offer.

The fact that many in Israel opposed the spirit and the method of Jesus' work came to the surface in many different ways from the very beginning of His ministry. When He cleansed the Temple at His first passover in Jerusalem the Jews, i. e., the official representatives of the Jewish nation, immediately rebelled and demanded proof of His authority, because they would not believe in such a way of doing things. But tho many believed on His name, seeing the signs which He did, He did not trust himself unto them. In His own boyhood home He was rejected, because the people would not hear the truth from His lips. And when the multitude that had been so wonderfully fed were told that He had not come to give them the food that perisheth, but that which abideth unto eternal life, and when He explained to them just what it meant to eat the bread of life come down out of heaven, even those who had hitherto been closest to Him, called it a hard saying which none could hear, and went back and walked no more with Him. They could not grasp the Master's meaning because it did not fit in with their earthly expectations, which they could not thin, did not desire to give up. While they possessed the liberty to change their opinions and ideas concerning Christ and the kingdom He had come to establish, they made no use of it, but only of their liberty of deciding against that which Jesus had held up to them as His mission.

It may be that many of these, as they pondered upon what they had heard, learned to see their mistake and returned to Jesus, or at least to faith in His Gospel. The fact that people have turned away from church or from religion does not necessarily condemn them; there is always hope of their returning at a later time under more favorable conditions. In the end however, a decision will be reached as was the case with Simon Peter on the one hand and Judas Iscariot on the other. It is quite likely that a period of doubt had existed in the minds of both these men as to what they would do. Peter had wrong notions as to the character of the kingdom Christ was to establish, and Judas evidently must have had some higher spiritual longings or he would not have followed Jesus in the first place. What made the difference in the conduct of the two men? Simon Peter was of the truth, and therefore he heard Jesus' voice; Judas thought most of the world and the things that are in the world, and therefore the love of the Father was not in him.

Is your decision in regard to Jesus Christ that of Simon Peter?

"Into all the World"

Continued from Page 5

Gospel, so that his bonds were manifest in Christ thruout the whole praetorian guard and the rest, and he sent greetings also from them of Caesar's household, 4: 22. His imprisonment was only God's way of enabling his ambassador to fulfill to the uttermost his chosen mission. The epistles also show how the Apostle exercised continual spiritual supervision

over the churches. New heresies had arisen, and Paul gives his ripest instructions concerning the person of Christ and the eternal purpose of God revealed in the Gospel, while the practical directions which the epistles contain disclose his firm grasp on the ideals of Christian duty and the fervor of his own Christian life.

Did Paul Reach Spain?

Altho the Acts leave Paul a prisoner at Rome, there is ample reason to believe that he was released after about two years and resumed his missionary journeys. The apparent emphasis upon the fact that no one hindered his work does not give the impression that the end of his work was near. Moreover Paul fully expected to be released, Phil. 1: 25; 2: 17, 24; Philem. 24, and the treatment he had always received at the hands of Roman officials seemed to justify this expectation. Nero's persecution had not yet begun, and when it did begin it was a sudden outbreak preceded by no official ill treatment of the Christians. The Christians were as yet considered merely a Jewish sect, whose liberty to maintain their religion was fully recognized. When Paul therefore came before the Roman tribunal, he was very probably acquitted of any crime of which Roman law could take cognizance. There is also reason to suppose that the report of Festus was favorable, Acts 26: 31, and the Jews seem to have sent no accusers to appear against him in Rome, 28: 21.

On the other hand the tradition that Paul was released and resumed his journeys is an early one, and while it is not strong enough to be absolutely authoritative, it is strong enough to confirm the rest of the evidence, especially since no sufficient counter-evidence can be adduced. There is, furthermore, no question that the epistles to Timothy and Titus are from Paul's pen, but no place can be found for them in the story of Paul as related in the Acts. They must therefore have been written later, which practically compels us to accept the statement of Eusebius, the first real historian of the Church, that "after Paul had made his defense, he was sent again on the ministry of preaching, and a second time having come to Rome, he suffered martyrdom."

The subsequent movements of the Apostle can, however, only be inferred from the allusions in the epistles to Timothy and Titus, and from tradition. Apparently he went to Asia and Macedonia, leaving Timothy in charge of the churches about Ephesus, and Titus in charge of the churches of Crete. If we accept the early tradition that Paul went to Spain, it is most probable that he did so after having been in Asia and Macedonia, and that, upon his return from Spain he stopped at Crete and left Titus on that island, then returning to Asia, from which place he doubtless wrote the epistle to Titus. But while the closing period of the Apostle's life is somewhat uncertain, the epistles then written show that he occupied himself, in addition to the evangelization of new regions, with the perfecting of the organization of those already existing.

It is impossible to tell how Paul came to be re-arrested. Perhaps he was informed against as a leader of the now proscribed sect by the Alexander mentioned 2 Tim. 4: 14. Wherever he may have been arrested he was sent to Rome for trial. It may be that he was finally condemned to death simply because he was a Christian in accordance with the policy begun by Nero in A. D. 64. Tradition relates that he was beheaded, as became a Roman citizen, on the Ostian Way.

Accepting the release of the Apostle from his first imprisonment as a fact, the chronology of this later period would be as follows:

Release from first Roman imprisonment...63

1 Timothy64-65

Titus65-66

2 Timothy67

Death of Paul67

It is practically impossible to gather into one picture the many features of so wonderfully versatile a character as Paul certainly was. It was Paul's work to interpret authoritatively to the Gentile world, in action and in writing, the mission and the message of Jesus Christ. He was raised up to explain to the world the Saviour in whom it was invited to believe, and the work which the Saviour had done. He had the courage and the devotion to apply to practical life the whole range and depth of Christian truth, and the faith and the zeal to show to men the eternal and universal significance of the Gospel. It is not

possible to understand Christianity unless we unite with the teaching and work of Jesus Christ the interpretation thereof furnished by His Apostle Paul.

The Old Hampton Place

Continued from Page 3

had the charm of a summer morning so impressed him as it did that day when he sat waiting for some passer-by to carry a message to his home.

"Well, still alive and you felt sure you were going to die," said the doctor cheerily as he greeted his patient that morning.

"Yes, but I might as well be dead," rejoined Mr. Hampton ungraciously. "I'm out of a home."

Richard Hampton might be queer and cranky, but he was just and honest so he sent for Cordelia and Thomas early in the day. With Mr. and Mrs. Gross for witnesses he unfolded the great news and told them he intended to move away as soon as he was able.

"The poor house is always open to receive people with no means," he wound up. "It is a great blow to me to leave the house where I was born and where I expected to die, but I'm a Hampton and I shall ask no favors. I have at best but a few years or days to live and where I go will concern no one."

"You can stay right here, Uncle Richard!" said Thomas heartily. "In fact we want you to. As to that old will we found it last winter while we were rummaging in the old book-case, we thought it was safe after—after we moved where we are, for if you didn't find it all these years we thought you never would. You just hurry up and get well and stay right here. We're getting along first rate and we don't want your house."

"Well!" sighed Richard Hampton as he dropped back on his mussy pillow. "Well, it really looks as if there were two Christians in the world—three including James Gross, and I thought there were none."

Items of Interest from India

Concluded from Page 6

also cause this terrible experience at the present to revert to the good of our cause and that it will prove a great blessing for us and our dear Christians. We commit you to His care. With kindest regards to you and all our missionary friends from us all, I am gratefully, yours in the Lord,

Joh. Jost."

As brother Jost repeatedly expresses his gratitude towards the Lord in this brief communication, let us also not forget, as friends of missions, how grateful we should be for His tender care of our missionary brethren and workers.

There should be no doubts in the minds of any Sunday-school workers as to their active stand towards an offering during the Lenten season for home and foreign missions. Last year 205 Sunday-schools participated in this offering and used 23,200 mite boxes. A few of these Sunday-schools did not open their boxes until their mission festivals in summer, but from reports already published the aggregate amount received was \$9,428.80, which gives each branch of our missions \$4,714.10. The entire expense connected with this enterprise, to cover the cost of the boxes, postage, advertising, and agitation in general, was \$531.22, or about 5½%. Our mission treasury therefore was the beneficiary of nearly \$9,000.00 and those who so cheerfully worked to attain this end, have the satisfaction of having taken part in the work, and the certainty of God's blessings for their efforts. Why can we not increase the 205 Sunday-schools who did this in the past year to 500 in the coming year?

As part of the jubilee collection was diverted to our treasury, our treasurer was enabled to send the amount due on the first quarter out to India and in addition could pay back \$200.00 borrowed in this country. If donations would only come in freely enough that we would not have to go into debt again.

A letter from Rev. Hagenstein received to-day, (Feb. 7) is very encouraging and reports uninterrupted work. "I am not in any hurry to take my vacation. Thanks to God, I am quite well at present, and can remain on my feet all day long without growing tired. As to furnishing me a substitute, any one of the brethren is agreeable to me. Naturally it would be preferable to have one who delights in school work, has some knowledge of medicine and can supervise farm work:

"Our Christmas celebration was a very pleasant one, and God only knows the amount of blessing imparted to each one of us. The services were well attended thruout. Even the distribution of presents was quite satisfactory. As a usual thing all teachers who formerly attended our orphan asylum, visit us with their families on Christmas day, and celebrate with us. Many of them are now parents, some of two to four children. The heathen teachers also visit the services. Hardly one of these so-called heathens is at heart still a heathen. The drawing teacher of the school is a Brahmin of the highest caste, but conducts himself as a Christian. He rises with the congregation and attends services oftener than many Christians. He even took water from my hand and drank it in the presence of many other teachers. On Christmas Eve he brought a pretty picture of Christ, framed, and drawn by himself; also two small mottoes. Another teacher, a former orphan boy, brought me a pair of shoes worth about Rs. five. When I told him how much I appreciated such a present, but that I could not expect a man in his position to go to such an expense, he said, 'You have done many a thing for us too.'

Pastor Hagenstein also refers to the sending out of new men. As much as he desires an increase in the force this warning must be indorsed by all friends of our mission: "No man should be sent out here unless he comes out of pure love, first for the Saviour, and secondly, for the poor deluded heathen fellowmen, who live in darkness and in need of salvation. Without this he would surely be more of a hindrance than of usefulness." And yet, we can not do otherwise than continually pray that the vacancies may soon be filled and new workers may enter the field. For the present we would urge all our mission friends to pray the Lord to give strength and health to our present force and to endow them with wisdom, and ability to perform their work effectually.

Word has also been received that the Misses Wobus and Baur have arrived safely in India on Mar. 4.

The news that St. Peter's Church, Pittsburg, Rev. John L. Ernst, pastor, has decided to regard Pastor Feierabend as *their* missionary, and to supply his salary, will no doubt be very welcome, not only to Pastor Feierabend, but to all our friends. We are sure that the church itself will be richly blessed as a result, and can assure it and the pastor that their example just at this time is particularly encouraging. The prospects of sending out new workers have also become a little brighter, and we trust that we shall soon be able to report more definitely.

P. A. M., GES. Tr.

OUR EASTER LIST 1916

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The Evangelical Herald

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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"Religious Instruction and Public Education"

was the general theme at the thirteenth annual meeting of the Religious Education Association held in Chicago Feb. 28—Mar. 1, and the general tenor of the discussion was that every American child was entitled to religious training under proper auspices, and that the Church and the home were entrusted with the primary duty of providing such instruction. The discussions of the complex problems involved in co-ordinating two such seemingly divergent things as public education and religious instruction were frank and to the point, and the declaration of principles which the delegates adopted showed that Protestants, Catholics and Jews were substantially agreed that a united movement for the instruction of American youth in religious fundamentals was possible and desirable.

Some of the delegates scented danger in any proposition which seemed to throw the teaching of religion into the public school curriculum. Dr. E. S. Lewis, associate editor of the Methodist Episcopal Sunday-school literature, warned the convention that any plans with this object either directly or indirectly in view, tho they had made progress in twenty-one states, and tho they brought some beneficial results, must not be tolerated, as they threatened to endanger the fundamental principle of religious liberty. To many this seemed to express the fear that any concession made in this direction from the present method of keeping religious instruction and public education entirely separate, might be utilized in some way by the Roman Catholic Church in its active and persistent propaganda for securing public funds for its parochial schools.

The answer given by the convention to this warning was that the Church and the State are always to be regarded as distinct institutions, which co-operate not in any official manner but only "thru the agency of their common constituents, in their capacity as individual citizens." The division of the child's time, so as to give opportunity for religious education during school hours, is not to be reached by any formal agreement between the State and the Churches as institutions, but by consultation between parents and the local public school authorities. Religious training must always be done in the home, the church or the private school, never by the public school itself, nor in any official connection with it.

A question intimately bound up with the idea of week-day religious instruction is that of the Church's competence to give this extended religious instruction with public school efficiency. Mr. Chas. D. Lowry, assistant superintendent of public instruction in the Chicago schools, thought there was no question as to the Church's potential competency as soon as the size and the value of the opportunity was understood, altho for the present the fact must be recognized that the school is better organized for teaching than the Church. "In the day school," said Mr. Lowry, "the pupils get their lessons, but tho I have been a Sunday-school teacher for thirty years, I have never known a Sunday-school class to get its lesson. Individuals have studied, but classes have failed to come up to the standard of the day schools." The remedy, Mr. Lowry thinks, lies in a return to the methods and customs of the past generation, when children got their Sunday-school lessons because they were taught in the home.

"The work of religious education," he continued, must depend for its interest and quality, not upon recognition by the public school authorities, but the recognition of its importance by the people themselves

in the home, the church, the private school and the college. Success in training will receive great impetus from adoption of a schedule which shall include systematic use of week days as well as Sundays for religious instruction, with employment of such methods as the Gary church plan; from adoption of sound educational principles for a systematic scheme of instruction which shall include every portion of the work of education of the local church; and from adherence to a comprehensive method of giving adequate training to teachers in religious education."

As soon as the addresses delivered at the convention have been published, we expect to give our readers some of the most important contributions made by the speakers to the discussion of this highly important subject.

A THOUGHT FOR LENT

Christ, the life of all the living,
Christ, the death of death, our foe,
Who, thyself for us once giving,
To the darkened depths of woe,
Patiently didst yield Thy breath
Man to save from sin and death:
Thousand, thousand thanks shall be,
Blessed Jesus, unto Thee!

—Ernst Chr. Homburg

The Panama Congress

Recent developments in Mexico have renewed and intensified public interest in Latin America and made a correct analysis of the religious, social and political conditions, especially in the countries nearest to the United States, Mexico, Cuba and Central America, doubly desirable. We are convinced that religious and social problems are an important factor in nearly all the difficulties that have arisen between the United States and these countries, and believe that a proper adjustment of these difficulties can be reached only as the people of the United States arrive at a better understanding of real conditions in these countries. What Mexico, Cuba, Central America and all the Latin American countries need most of all is the enlightening and uplifting influence of the Gospel of Jesus Christ, which so far has been practically an unknown quantity to them. Enlightened and progressive popular government in these countries will come only as the people come in contact with the force and the freedom of Protestantism, which alone have made of North America what they are to-day. And the chief aim of the Congress on Christian Work in Latin America was to pave the way for bringing the Gospel to these peoples in a more direct, systematic and satisfying way than had ever been attempted before. On another page we have outlined some of the outward results of this important gathering; below we add, from a report in The Continent, some of the deeper and larger things which the Congress brings home to American Christianity:

"It has demonstrated the possibility of the evangelization of the whole western hemisphere, if evangelical Christianity will attack the task in co-operation and not in competition.

"It has frankly faced the facts of the present and the faults and failures of the past; and the result is the naked truth that if evangelical Christianity is to prevail in the tropics and farther south, we must offer on that altar the best of the talent and treasure our churches possess. What is not good enough for the homeland is much too poor for the far South.

"It has shown the almost, if not quite, criminal

folly of having half a score of, anemic and despised churches or schools or theological seminaries or houses of publication, each struggling for existence, and to exploit an unwelcome creed or ritual form of baptism, when, if the denominations would combine their funds and energies, there could be built one or, where needed, more churches, schools, seminaries or publishing houses that would command the respect of a people to whom denominational schism and ecclesiastical varieties are strange and unlovely.

"It has confessed the futility of attempting the religious conquest of Latin America solely by absentee generalship and a foreign born and bred Christian soldiery, however unselfish and consecrated. An early and permanent to-the-manor-born ministry; a native leadership, trained not abroad, but on the field of battle; and an advisory, if not chief executive, council near the battle fronts—these are conclusions compelled by this Congress.

"It has taken due and timely notice of such stubborn facts as growing national consciousness, race pride and prejudice, the universality of human nature's sympathy for the attacked and its hatred of everything that remotely resembles Pharisaism. Its members have gone home determined to govern themselves accordingly. Therefore, to the extent that these delegates can influence their churches and mission boards, future missionaries deployed on Latin American fields will boast not at all of the superiority of their homeland, but will respect the patriotism of the peoples whose eternal weal they would serve—will wisely content themselves with overcoming evil with good, not chiefly by vociferous denunciation of the errors in existing faiths, but by benevolent manifestation of the finer fruitage of the truth. They will be capable, cultured and courteous enough to teach the verities with convincing authority and yet with alluring considerateness and charity.

"It has stood aghast and humbled to a new attitude of dependence on God, who giveth the increase, in the awful presence of the Latin American need and the Christian church's duty to meet it without pretense, heroically and at once. Recognizing the miracle of the much that has been wrought by the few men and women that our churches have sent to these countries, the delegates to Panama have sat for ten terribly solemn days at the feet of these pioneers and their Spanish and Portuguese speaking converts and very competent co-workers, and have confessed their ignorance and lack of faith and zeal."

It is gratifying to learn that even while the matter of a better understanding and closer relationship between the people of the United States and the Latin-American nations is being earnestly considered, a step has already been taken which will be most helpful in bringing about such a good understanding. At the recent Pan-American Congress Dr. Ernesto Quesada, of Buenos Aires, asserted that Pan-Americanism should be established thru intellectual interchanges rather than thru political, diplomatic or commercial relations only. In line with this sane and progressive idea Harvard University has now established a chair of Latin-American history and economics, and its first incumbent is to be the very Senor Quesada who spoke at the Pan-American Congress.

Senor Quesada has paid much attention to comparisons between the conditions in his own and other countries. His Harvard duties are to cover the first half of the college year 1916-17, and his lectures should count for much in increasing our knowledge of Latin American peoples and in understanding their point of view. Without this we shall not be able to present to them intelligently the Protestant conception of Christian truth and religious liberty.

THE LORD'S SUPPER

The visible Signs and Means

"For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death till He come," 1 Cor. 11: 26.

In accordance with a custom of the day Christians in Corinth, as well as in Jerusalem, formed associations, clubs or guilds, the members of which partook of common meals once a week, once a month, or even daily, if practicable. The members, of course, differed in social standing as well as in material prosperity, and one of the aims of these associations, which, by the way, antedated Christianity and were political, religious or industrious in character, was to emphasize the equality of all and make provision for the less fortunate without humiliating them by offering them charity. All members had an equal right at the table and the property held by the society was supposed to be equally distributed to all. It thus became a prevalent custom for Christians to eat together, and the meals were called love-feasts and soon became a marked feature of the early Church. On a certain day, generally the first day of the week, the Christians assembled, each bringing what he could as a contribution to the feast: fish, poultry, meat, cheese, milk, honey, fruit and wine and bread. Sometimes the proceedings began with the partaking of the consecrated bread and wine, sometimes the physical appetite was first appeased by partaking of the food provided, and after that the bread and wine were passed around. This mode of celebrating the Lord's Supper became popular all the more easily as it resembled closely the original celebration by the Lord and His disciples, which was at the close of the Paschal supper, which was meant to satisfy hunger as well as commemorate the exodus from Egypt.

A Memorial of Christ

In the course of time, however, as had doubtless been the case with similar pagan associations, the Christian love-feast became liable to many corruptions. The wealthier members took the best seats, kept their own delicacies without waiting for any common distribution, each one looking after himself regardless of how the others at the table fared. It was a common occurrence, that while one was hungry and had received nothing, another had eaten or drunk too much, so that these love-feasts, instead of exhibiting Christian charity and temperance, became scandalous scenes of selfish conduct and greedy excesses. Thus arose the disorders of which Paul had heard and which he rebuked so severely in 1 Cor. 11: 17-34. It is worthy of note, however, that, to remedy the evil, he neither proposes to separate the religious rite from the ordinary meal, nor prohibits the use of the wine or counsels a less frequent communion, either one of which might have seemed advisable under the circumstances. The method he does propose is quite simple: he would merely have every man remember to what purpose the Lord's Supper was instituted and what it stands for. Altho Paul had not been privileged to be present when the Lord's Supper was instituted by Christ on the night in which He was betrayed, he had nevertheless received a direct revelation in regard to it and could therefore speak with authority. The words of institution as given by Paul are substantially the same as those given by Matthew, Mark and Luke; if there is any real difference it is in the emphasis Paul seems to place upon the words, "This do in remembrance of me," which he uses twice, and the substance of which he repeats in the passage quoted at the head of this article. It is significant, however, that this emphasis, if it is intentional, does not prevent the Apostle from insisting, as do the three gospels, that "this is my body," and "this cup is the new covenant in my blood." There is no doubt whatever in the Apostle's mind that the bread and wine which are given in the Lord's Supper as the visible signs and means of the sacrament actually stand for the full meaning of the body and the blood of Christ.

A Spiritual Food

It is significant that Jesus made use of *natural articles of food* as the signs and means of the spiritual gifts He intended to convey. The one essential thing about the Lord's Supper is that it is the *nourishment of the new life* thru the memory of the Lord's death. It was instituted on the occasion of the Jewish Passover, which was observed annually in memory of the sparing of Israel's first-born, when the first-born of

Egypt was slain at the time of the exodus. Thru the blood of the Passover the Israelites were cleansed of the corruption and iniquity of the Egyptians, and in the eating of the meal each one *accepted personally* the cleansing thus effected. Thru the death of Christ and the shedding of His innocent blood we too are cleansed from sin and delivered from its guilt and bondage, and we partake of the Lord's Supper that each one may *personally acquire* the blessed gifts of redemption and reconciliation. It is a memorial of Christ's death, a recognition and acceptance of Christ and of that which His life and death mean to men. The eating of the bread and the drinking of the cup as visible signs and means of the body and the blood of Jesus Christ, thus brings us into the most *intimate personal relationship* with Him.

The body of Jesus Christ was broken and His blood shed in order to secure *remission of sins for us*. Forgiveness of sins is available for any one at any time we choose to accept it. It has been vouchsafed to us in holy Baptism, but since we sin again and again every day and hour we need the renewed forgiveness which faith in Jesus Christ, a faithful use of the Word of God and the Lord's Supper, in which we assimilate as it were, all that Christ accomplished for us, can give us. Forgiveness of sins brings *life and salvation*, John 6: 53, 56, the inner spiritual life which we can have only by Christ's dwelling in our hearts, Gal. 2: 20; John 15: 5. Jesus Christ alone is the new life, and when we partake of the Lord's Supper in a worthy manner His life penetrates our own life and being and stimulates it so as to bring forth fruit in practical service.

With forgiveness of sin *the peace of God* enters the heart, Rom. 8: 31, and where the heart has found peace in Christ there is happiness, joy and the beginning of salvation. The partaking of the Lord's Supper increases and confirms this joyful and happy hope, which has given rise to the custom of giving the sacrament to the sick and dying, not as tho it could in some magical way automatically cleanse from sin and give salvation, but because it strengthens faith in the forgiveness of sins thru Christ and the hope of eternal life. That *only those who sincerely and fully trust in Christ Jesus as their Saviour and Lord* can enjoy these or any other blessings of His redemption ought to be so self-evident that it needs only to be mentioned.

To neglect partaking of the sacrament for years, or even for only one year at a time is therefore a wrong and an injury to the spiritual life, just as lack of proper food weakens the physical life. There must, however, be no attempt at compulsion, nor should any one come from mere force of habit or in obedience to custom, but only with the sincere purpose of nourishing and strengthening the spiritual life. The self-examination which a worthy partaking of the Lord's Supper implies, and which will be dealt with next week, is in itself a great blessing, a furtherance of self-knowledge and a strong incentive for more faithful fellowship with Christ.

The Old Hampton Place

BY HILDA RICHMOND

VII.

SYNOPSIS OF PREVIOUS CHAPTERS. Thomas and Cordelia Hampton, brother and sister, victims of a city boarding-house, receive news of the death of an eccentric old bachelor uncle, supposed to have burned to death in his barn. They attend the funeral and while enjoying the hospitality of a neighbor, become enamored of country life. After consulting a lawyer Thomas decides to take possession of his deceased uncle's farm and undertakes to make the neglected house habitable. The presence of the two young people brings a new spirit of sociability into the neighborhood, when, in the midst of a pleasant social gathering, the supposedly dead uncle suddenly reappears—it was only an old office skeleton that had been found in the ruins of the barn—and violently ejects them from his property. During a supposed serious illness of Uncle Richard an old will is discovered, according to the terms of which the farm really belongs to Thomas and Cordelia, who, however, nobly waive their rights, so that their uncle may have a home to his liking for his old age.

The last of June found Thomas and Cordelia Hampton very much discouraged. Old Mr. Parker was averse to having new methods tried on his cherished farm and he considered the old scrub stock quite good enough, particularly for an amateur farmer.

The wheezy old family horse had to be rested many times a day and the old cows gave little in the way of income. They invested in some good chickens, but it was too late to raise chicks successfully and the time was needed for other things. Thomas was handicapped not only by lack of experience, but by the old-time machinery as well, so that he and Cordelia were quietly planning to go back to town in the fall.

"But we must not say a word outside until we are ready to go," said Thomas positively. "I would not want poor old Uncle Richard to get it into his head that he ought to give up the farm to us. It makes me feel bad to think he must work as hard as he does, but the doctor says he needs exercise. He is far worse off than we, for when that bank failed in Cleveland he lost five thousand dollars. He may get something when the affairs are settled, but when a man gets to be sixty he can't afford to lose all he has."

"Of course we must be careful," agreed Cordelia. "Do you know, Thomas, I'm wicked enough to feel relieved that Uncle Richard didn't want us to move in with him. It is only in story books that people change over night and become radically different, so I'm glad Uncle Richard wanted to get along without us. He couldn't stand the noise and confusion at all if we tried to have good times."

"Well, it's few good times we'll have this summer, Sis. Everybody is run to death and help is impossible to get. We'll all have to put off good times until winter and—"

"And then we'll be back in town. O well! Don't imagine I'm fretting. I've made up my mind, Thomas, that it's our business to live one day at a time as well as we can and not fret about the future. At least that is what I'm trying to do."

"I had hoped to make a success of it this summer—that is just make a living—and then next year go at it in dead earnest," said Thomas sadly. "I like farming and I think it is more profitable than anything we've ever undertaken. Perhaps something will develop before fall that will help us out. At any rate we must not go into debt."

"I've thought of something," said Cordelia suddenly and she rapidly outlined her plan.

"I don't think it will work, to be perfectly frank, Sis, but it won't cost much to try it, I imagine. I'll write this very day and see what can be done."

If Thomas and Cordelia had been busy up to this time they were doubly so during the next few days. Letters flew back and forth and telephones were kept busy after that first important letter came. In spite of the busy times offers of assistance came to the two young workers and at the end of three or four days even Thomas began to feel some confidence in the scheme.

"At least it hasn't cost us a penny," he said half doubtfully as he and his sister waited anxiously for the evening train to whistle.

"You doubting Thomas!" said Grace severely. "Of course it's going to succeed. It must!"

"There they come! There they come!" cried half a dozen voices at once as the big farm wagon lumbered down the road. "I wonder what they'll say."

The unused farm house across the way had been rented for a nominal sum in case the undertaking succeeded, and nothing was to be paid if it failed, for a temporary home for twenty college students who wanted to do farm work for the summer. Cordelia with the help of a woman was to cook for them and serve the meals in her house so the unused farm house was merely for sleeping and lounging. Every available old bed and chair had been dragged from garret and barn and wood house, and the young ladies had worked hard to help Cordelia make the place clean and attractive. The farmers were delighted at the prospect of help in harvest and everyone had given such help as was possible to the undertaking. Old bedding had been loaned, old chairs and tables provided, old rugs utilized and old dishes raked and scraped together, so that the only thing yet to be tried out was how the young men would take to the scheme and whether Cordelia was able to carry out her cooking plans.

"Gee! This is some house!" said one of the most outspoken of the college bunch. "Beats living in a tent all hollow. I lived in a tent seven weeks last summer in Kansas. Why, there's even mosquito netting at the windows!"

"And wash-bowls and pitchers!" said another.

"Good gracious! Have we wandered into the Waldorf-Astoria by mistake? Last summer in Dakota a little muddy stream was all we had for our lavatory all summer."

Cordelia could not determine whether they were making fun of the place or were pleased with it, but when she set out the supper, aided by Mrs. Gross, Emily, Thomas and Frances, there was no doubt in her mind as to whether they liked the food or not. She was a trifle uneasy lest the price she had set for board might be too small, but she was glad to see that her eatables all disappeared in orderly fashion. No matter if they were ravenous they were gentlemen and her spirits rose. The supper was plain enough, consisting of cold boiled ham, biscuits, fresh strawberry jam, baked potatoes, fresh radishes, onions, lettuce and doughnuts, but everything was well cooked, hot and tempting.

"Miss Hampton, you need not worry as to whether we'll stay or not," said one young man who seemed to be a sort of Senior or Captain among them. "And if the meals continue like this we'll raise the price of board. You have it entirely too low."

The weather was fearfully hot that summer and work crowded in upon Thomas and Cordelia. The advent of the college students eased up tasks for the farmers who were able to hire help, but Thomas had no money to spend for assistance with his crops. Cordelia had one rather shiftless woman who had to be watched continually, so it was no small job to cook and wash dishes for hungry men three times a day no matter how the mercury ran up in the tube.

"But it wouldn't be so bad if Uncle Richard was only a little more easily pleased," sighed Cordelia to herself one hot July day as she made ready to carry a loaf of bread and a warm pie to her crochety relative. "If he would come over here and eat his meals I would have less trouble."

But that was the one thing Mr. Hampton had no idea of doing. He liked very much to have Cordelia's good things to eat, but he would not walk to the farm house after them. And he seemed to think Thomas had nothing in life to do but to help him with fences or the garden or rebuild the rickety old sheds. He wanted his place improved, he said, but he wanted to get it done without much effort on his part or the spending of money. And, to tell the truth, he was not able to work hard. A man who has idled away all his life can not expect to do hard labor when he gets old as Mr. Hampton speedily found out. An hour's work tired him out, so he called upon Thomas continually for help, and that young man felt it his duty to go when called upon.

"Of course Thomas is doing it all for himself and Cordelia," said Mr. Gross as they talked it over at home one hot evening. "It is too bad that they are worn to a thread waiting on him, but in the end they will get it all. That old will was recorded and it is impossible for Richard Hampton to keep them out of their rights. As long as he lives he'll have possession of the place and—"

"And he's likely to live to be a hundred!" put in Emily indignantly. "Thomas and Cordelia have not had a single good time all summer on account of that cranky old man. It's a mean shame!"

"Emily," said her parents reprovingly. "You ought to be glad Thomas and Cordelia are as noble as they are."

"They never complain," said John Gross. "I know they are not making a penny farming, but they are getting a fair income from the boarders, I think. It seems too bad that they work so hard for nothing. Mr. Parker is hard to get along with and they are handicapped in every way."

"They are going back to town this fall," said Emily. "As soon as the crops are harvested they will be back in their old places. Cordelia doesn't want her uncle to know they are going, for fear he would want them to come and live with him, and I don't blame her."

The hot prespiring summer was followed by a most wonderful autumn, and when the college students packed their belongings and went back to school in September Cordelia felt that she would need at least a month to rest and sort the neighbor's belongings before going back to town. The thought that she and her brother each had one hundred dollars to their credit, and that their old places were open for them helped her wonderfully, but she felt that the greatest luxury in life was simply to lie in bed late in the morning and go back to bed at dusk at night.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Sweetest Things

The sweetest flowers are the flowers that bloom
In the busy haunts of life;
That fill the air with their sweet perfume
In the midst of the toil and strife.

The sweetest songs are the songs we sing
In the ceaseless rounds of care,
Where sad hearts thrill with the cheer they bring
To the weary toilers there.

The sweetest joy is the joy to give
Of the best our lives afford,
And just to trust each day we live
In the fullness of the Lord.

—Edith Virginia Bradt.

The Girl Who Wasn't Smart.

BY DELLA DIMMITT.

A public playground is a very democratic place. You don't have to wait for introductions there and if you show a friendly spirit you're "in it" as much as anybody. I had talked for half an hour with the freckle-face Irish girl embroidering the pillow cover before I even knew she was Maggie O'Toole.

She didn't get on very fast with the pillow cover. She had to stop too often to see that Billy kept his trousers rolled up so he wouldn't get wet wading too far in the pool. Billy did get wet, after all, but it wasn't Maggie's fault.

"Billy your little brother?" I inquired politely.

"O, no," she said. "John, he's my brother. That's him—that big boy over there with one gallus and all them freckles just like me. He's a good boy but he needs watchin' to keep him out of mischief. I have to do a good deal of watchin' on John. Ma won't ever let him come down here without I'm along."

"Now, John," she commanded loudly out into the pool, "don't let Billy slip no more. He's a little fellow, he is. Ketch holt of him hard, John!"

"Billy," she lowered her voice to tell me, "lives in the house betwixt us and the store. The baby fell off the porch this mornin' and busted his head. O, no, not clean open—just kind o' busted like—a little on one side. He's all right, but Billy's ma thought she'd ort to take him to the hospital, so I'm tendin' Billy fur her."

By this time Billy had waded out of the pool and up to Maggie, the strap of his faded blue rompers needing adjustment.

"He's a nice little kid," she went on placidly, "only he will fight, and his ma tells me I must break him of it. If I was his ma it seems to me I'd break him myself, wouldn't you?"

"My brothers don't fight—no ma'am—they don't. O, I've got two. One of 'em is John—that's him with all them freckles."

"John, come here and get Billy," she called across the water again. And John obligingly waded back. The freckles on John were a good many, but his smile covered them in my eyes and the way he led Billy back showed him a true brother of man.

"John, he's smart," went on Maggie, "if he is freckled. He's two years younger'n me and two years ahead of me in school. Henry, that's my oldest brother, he's awfully smart. He graduated to the high school when he was only sixteen. He's workin' now, learnin' to be a bricklayer like pa."

"I aint smart," she confessed low-spiritedly. "I couldn't talk none till I was a great big girl, and then I couldn't say my words very plain."

"Well, you talk all right now," I reassured her.

"O, yes," she said, "pa made me say my words over and over and over again till I said 'em right; but then I'll never be smart like John or like Henry, neither," and she sighed.

"How old are you, Maggie?" I inquired.

"I'm eleven." The admission of her tremendous antiquity came with quite a shame-faced air.

"Eleven!" I burst out laughing. "Only eleven and here you are taking care of Billy and trying to make a man out of him when his own mother won't or can't. And you're keeping John out of mischief, and beside all that, you are working this beautiful pillow cover for your mother. And you're only eleven!"

"You tell your father when you go home to-night—and your mother—yes! and Henry and John—tell

'em all—take it straight from me—that you are the smartest one in the bunch!"

Maggie lifted up wondering eyes.

"But I just can't do 'rithmetic," she said.

But you *can* do philanthropy, Maggie. And that's a million times harder than 'rithmetic and it's ten million times better."

"What's that? 'Lantha—'?" said Maggie—"spell it for me!"

The Chain Prayer Again

Anonymous letters of any kind are improper and objectionable, but prayer chains seem especially obnoxious and improper. They cultivate an idea of prayer that is entirely foreign to the spirit of Christianity, and the threat they usually contain against those who break the chain is calculated to inspire fear rather than the spirit of confidence, joy and peace with which those who seek the presence of God should approach Him. Prayer chains have neither been commanded by the Word of God, nor is there any assurance that they will be answered.

The whole idea smacks of superstition and ignorance, and it is difficult to understand what useful purpose is to be served by copying things like this: "O Lord, I implore Thee to bless all mankind. Bring us to Thee, keep me to dwell in Thee" nine times and send it to as many friends in nine days, so that "some good thing" will happen on the ninth day. If the object is that of inducing persons to pray who might probably not pray otherwise, or to encourage a religious spirit in irreligious persons, it is a very foolish and unscriptural way of doing it, for no intelligent person has ever learned to pray or been helped to become religious by such a method. The only thing such a letter might do is to encourage superstition in weak and morbid minds and give the unbeliever into whose hands it may fall a cause for scoffing and contempt. And no matter how good the intention in mailing such letters may be, the end never justifies an objectionable means.

The prayer chain should be discouraged in every way; the best thing to do with them is to consign them to the flames at once. They threaten, they promise without the weight of authority; they are harmful to the true faith, which is founded entirely upon God's Word; they deny the true conception of prayer, which is that of a heart-to-heart conversation with God upon definite and vital matters, rather than vague and meaningless petitions uttered in the spirit of superstition. It is a mystery how persons who think clearly in other matters can fall a victim to the prayer chain.

All Meant for Our Making.

There is a purpose in circumstance. Nothing in our lives is for naught. All things which have been given us—even our chains—are meant for our making—meant for the working out of our goodly destiny.

Bunyan in prison, apparently cursed by sunless hours of solitude and loneliness, was a greater Bunyan than if he had been free to roam a field, writes Richard Wightman in the *The Metropolitan Magazine*. The walls which shut his body in could not confine his soul; it escaped them and went out into all the world to lift to higher levels the hope and vision of mankind.

The log cabin in which Lincoln was born lent its ruggedness and simplicity to the man himself, and has become a shrine which men approach with reverent feet as to some holy place which love and truth have glorified.

The hard lot is ever the school in which greatness is taught, and the best scholars are those who perceive the purpose of difficulty and do not grow bitter as they grapple with it. The very genius of progressive living consists in a capacity to appreciate the day and what the day holds; to find in all seasons and events a divine conspiracy to refine the soul and make it a greater soul; to hail hardship with grim gladness and bless the hills which must be climbed; to look with kindly eyes upon every human thing; to accept with complacency the small circle of opportunity until it has been shown that we are worthy to move into a wider one. Along no other path may we come to our best and largest estate of being and serving.

Denominational

We Want to Hear from You

It is an important part of the work of the Evangelical Herald to try to give its readers as much as possible of the important and interesting things which the nearly 1,500 Evangelical churches and the many charitable and benevolent institutions are doing. The editor is naturally unable to do this unless he has regular and reliable sources of information. With this end in view we have organized a staff of able and willing correspondents who are supposed to be on the lookout for everything in their respective territories that may be of interest to other churches and the denomination at large, especially all that makes for progress in the local church, the denomination or the kingdom of God. Each District has one or more correspondents who will be glad to get first-hand information concerning whatever may be going on in their field and to transmit it to the Herald office. They will consider it a favor if churches publishing a parish paper will put the proper correspondent on their mailing list, thus keeping him posted as to their progress and success. The amount of space that can be given to reports of this kind must be used to the best advantage in covering the whole field, hence the items should be as brief as possible, and the editor must reserve the right to select and condense wherever necessary.

The following is a revised list of the Herald correspondents in the various Districts:

Atlantic District: Rev. W. E. Bourquin, 595 E. 7th St., Brooklyn, N. Y.; Rev. H. F. Carl Haas, 16 Francis St., Annapolis, Md.

Indiana District: Rev. F. A. Meusch, 222 E. Spring St., New Albany, Ind.; Rev. A. E. Viehe, 242 Hosea St., Cincinnati, O.; Rev. Paul Press, Mt. Vernon, Ind.; Rev. W. E. Uhrland, 848 Sanders St., Indianapolis, Ind.

Iowa District: Rev. A. Haeussler, Alden, Iowa.

Michigan District: Rev. F. R. Schreiber, 352 Mt. Vernon St., Grand Rapids, Mich.; Rev. R. Niebuhr, 1761 Vinewood Ave., Detroit, Mich.

Minnesota District: Rev. Paul T. Bratzel, 219 E. 10th St., Duluth, Minn.

Missouri District: Rev. F. Rodenbeck, 106 W. 4th St., Fulton, Mo.

Nebraska District: Rev. H. Schirneker, Harvard, Neb.

Kansas District: Rev. H. Vlieth, 643 Orville Ave., Kansas City, Kas.

Ohio District: Rev. Ernst Irion, Strasburg, O.; Rev. Th. Merten, 725 Reid Ave., Lorain, O.

Pacific District: Rev. E. Arenas, 306 W. Locust St., Lodi, Cal.

Pennsylvania District: Rev. W. A. Bomhard, 210 8th St., Sharpsburg Sta., Pittsburgh, Pa.

New York District: Rev. H. L. Streich, 219 Bird Ave., Buffalo, N. Y.

North Illinois District: Rev. J. A. George, 744 W. 26th St., Chicago, Ill.

South Illinois District: Rev. D. Buchmueller, Trenton, Ill.; Mr. G. E. Seybold, 7834 Plum St., New Orleans, La.

Texas District: Rev. Carl Sanger, R. R. 1, Box 153, San Antonio, Texas.

West Missouri District: Rev. H. Rieger, Higginsville, Mo.

Wisconsin District: Rev. L. R. Moessner, R. R. 5, Ft. Atkinson, Wis.

Colorado Mission District: Rev. J. J. Braun, 1114 White Ave., Grand Junction, Colo.

Washington Mission District: Rev. G. A. Freund, Gresham, Ore.

Besides the church news our readers are always interested in the way churches are seeking to solve their local problems. Perhaps it is a puzzling financial proposition that has been successfully met. Tell our readers about it and help them meet similar problems. Perhaps it's a new way of winning members for the church, or of arousing indifferent ones to their duties; every other church wants to know about things like this, because in some way or other it is a vital matter everywhere. And if you have not succeeded as you would want to, some one else may help you discover the reason if you tell the Herald about it. No names need be mentioned, the Herald is glad to serve as a medium of exchange and by doing so help others who may be looking for counsel without saying anything about it. If it's anything in church

work, tell the Herald about it; to help our readers and their churches in their Sunday-school, the societies, brotherhoods or in any other department is the Herald's chief business and greatest joy.

North Illinois District Chicago

On the 6th of February the members of Gethsemane Church and their pastor, F. H. Krohne, were permitted to dedicate their new church and parsonage to the services of God. Many friends from far and near were present at the dedication services. Many pastors from Chicago and vicinity were present and expressed congratulations to the pastor and members of the Gethsemane Church in behalf of their respective congregations.

In the morning service Rev. H. S. Von Rague of Middleton, O., and Prof. A. Arlt delivered the sermons; in the afternoon Revs. J. Bollens, Alfred E. Meyer and R. B. Fiedler, and in the evening service Revs. C. A. Koenig and Jacob Pister preached God's Word.

All services were impressive and well attended. Besides the anthems rendered by the Gethsemane choir, the choirs of St. Peter's and the Nazareth Church took part in the program of the services.

The new structure (50x89) is modern and beautiful. It contains a basement, used for Sunday-school, the church proper and a ten-room parsonage. All are provided with steam heat, electric light and all modern conveniences. The church auditorium has splendid art glass windows, one representing "Christ the Good Shepherd," the other "Christ in Gethsemane." The cost of the structure, including all interior fixtures, is \$20,000.00.

Thus the Gethsemane Church has a splendid opportunity to increase its membership in the future. May the work of the pastor and its members be crowned with God's blessing and success. *R. B. F.*

Good Samaritan Home for Aged and Infirm, St. Louis, Mo.

The annual meeting of the Board for the Good Samaritan Home for the Aged and Infirm was held on January 13th. Every member was present. All the officers were re-elected, viz.: Mr. Karl J. Doerr, president; Mr. F. H. Hohengarten, vice-president; Mr. J. H. Wibbing, secretary; Mr. Wm. G. Mueller, Treasurer; and Rev. F. H. Krafft, Reporter. The annual report read by the president proved of so much interest that the Board resolved to have it published. The report follows:

Dear Brethren:

"As it is my duty, I herewith submit to you a report of the management of the Home for the Aged and Infirm for the year just passed.

RECEIPTS.

Board and Lodging from temporary inmates	\$1,965.08
Admission Fees	2,594.00
Board and Lodging from permanent inmates	468.00
Free will offerings from societies, congregations and many friends	3,458.08
Legacies	900.00
	<hr/>
	\$9,385.16

DISBURSEMENTS.

Salaries	\$2,331.75
Meat and Vegetables	1,170.69
Groceries	1,173.76
Light and power	296.40
Ice and coal	566.25
Baker	512.94
Milk	338.44
Medicines	90.43
Insurance	123.26
Telephone	24.25
"Wohltätigkeitsfreund"	144.25
Water tax	75.56
Sundry Expenses	1,693.03
	<hr/>
	\$8,541.01

"This shows a surplus of \$844.35. In the previous year our disbursements exceeded the receipts by \$600. Altho the surplus of 1915 is comparatively small, we have the satisfaction of noting that the financial condition has improved somewhat. The item "Sundries" covers many special expenses, such as roofing for the building, \$230.00; painting, \$351.00; whitewashing,

\$120.00, and many minor repairs, which make up the large aggregate of \$1693.03.

"The free will offerings include \$1000.00 from the Men's Benevolent Society; \$138.02 from the General Treasurer, and liberal contributions on part of our various church societies and the friends of our institution, far and near. Our good ladies' society also did much in the past year in order to make the lot of our old people as pleasant as possible. They furnished us with bedding and clothing, which demonstrates their great interest in our Home. We wish to express our heartfelt thanks to all our friends and patrons and especially to our two Home societies for their energetic activity for our welfare. We hope and trust that a great many men and women may join these societies in the new year, as their work means a permanent source of income to us.

"We also wish to remember gratefully those whose deceased relatives have favored us in their last will and testament. Such legacies assist us greatly in taking care of our running expenses.

"We also owe thanks to the various ministers who were kind enough to hold services in our chapel in the past year. Our old people gladly attend such services as the sermons are a source of strength in their hope for eternal life. We must also remember our Home physician, Dr. F. C. Esselbruegge, who cares for the physical welfare of our inmates without accepting any remuneration. Our matron, Sister Alwina Scheid, has filled the position in a most efficient manner, and has endeared herself to every one in the Home, who all respect and love her. May God bless her and assist her further in her work. We owe special thanks to the Deaconess Home whose Board was kind enough to place the services of this sister at our disposal.

"During the past year we admitted seventeen persons to our Home, six men and eleven women; eleven of these came to remain here for the rest of their days, and the others for a temporary stay. Grim death removed four of our old friends from our midst, Mrs. A. Kaltenbach, Mrs. E. Kuhl, Mrs. J. Schaper and Mr. H. Tuegel.

"Our present roll shows an increase of eleven over last year, and includes twenty-seven women and twenty-six men. Our staff, in addition to an assistant to the matron, consists of three servant girls, a cook and a fireman. Our entire family, including the matron and all employees, therefore numbers sixty persons. The average age of the inmates is seventy-five years. The Board has as yet been unable to dispose of the old building.

"At the close of a year thoughts of many kinds enter our minds. What will the new year bring us? What will be the results of our efforts in the field of charity in the days to come? After due consideration the Board has decided to purchase a new site in the coming year, which is the first step towards the erection of a larger and more suitable Home. Our space is all occupied, every bed is taken, and still we are called upon for assistance every day in the year. Naturally our inability to provide for new applicants is of great concern to the Board, and it has therefore come to the conclusion that now is the time to act, as there is not sufficient room to care for those who were unable to provide sufficiently for their old age during the time they were able to work. We should therefore endeavor to solve the problem how to provide for the most urgent cases and how to help the most worthy poor. This project recalls the time when the sainted Rev. L. Nollau called such men as Adolphus Meyer, Francis Whittaker, Friedrich Bolte and Francis Hackmeier to assist him in founding our present Home. At that time this was a great undertaking, but these men overcame all difficulties, and their convictions, courage and overwhelming faith in the Lord was crowned with success. May the same spirit which prompted those men lead us also. The Board does not consider this matter lightly, for it will take undivided activity and great love for the cause to begin the project as planned and to complete it; for it will take a large sum of money to carry it to completion. But our plans may be fulfilled if we pray: "Lord, let us not falter, give us steadfastness, and I will thank Thee eternally."

"Dear friends, wherever you may be, we ask for your support. Help us to erect a new Home for our Aged and Infirm so that we may provide for them on a larger scale than heretofore. With your help the Board will be able to begin the work and under the

Continued on Page 8

Picked up by the Way

Interesting Items Gleaned from Many Sources

American-made Bibles are reported as now the "best sellers" among all books. It is estimated that the year now closing will show an increase of fifty per cent in the sale of our Bibles over the best previous year's record. The war has interfered with the printing of Bibles in the countries affected, hence the demand for the American product.

A man who was making an address before some Sunday-school children, the "*Christian Register*" says, had occasion to use the word "epitome." Realizing that the word might need explanation to his young audience, he simplified the matter by saying that "epitome" meant "an abbreviated synopsis!"

Automobile racing men expect a speed of two miles a minute to be attained in the near future. A new world's short-distance track record was made recently which approximated this speed. A two-mile lap was made in 1 minute and a trifle over two seconds—an average of 115.67 miles an hour.

The largest apartment in New York City is planned for a new apartment-house to be erected on the corner of Fifth Avenue and Seventy-second street. It will consist of twenty-eight rooms and eight baths, and has already been leased for \$30,000 a year rent, tho it will not be ready for occupancy till next fall.

Among the bits of Irish humor recorded in "*National Humor*" is the story of a Dublin cabman who had driven a large man a long distance and was then offered the legal fare, sixpence. Politely deferring the acceptance of the coin for a moment, cabby carefully put his lap-robe over the horse's head, completely covering his eyes. The astonished "fare" asked what he was doing that for? "Just to kape the dacint baste from seeing what a big load he had dragged all this way for a sixpence," was the reply. The big customer, we are told, saw the point and suitably responded to the cabman's good-natured thrust.

In a recently published book a foot-note states that Nelson's celebrated message, "England expects every man to do his duty," was praised by the famous admiral as "*Nelson expetes*," etc., and that one of his officers suggested the change of the first word to "*England*." Nelson's greatness was evident in his immediate acceptance of the change; a smaller man would have felt insulted at the proposed elimination of his own name.

Hitting off the high price of eggs—50 and 60 cents a dozen for "near-by fresh eggs" in the New York market (and 72 cents for "glit-edge Leghorn" eggs, at retail), as against 40 to 55 cents last year—a cartoonist in an agricultural paper makes a policeman say, as he holds up and questions a suspicious-looking individual who is displaying his possessions, "I'll take yer word for the watch and the sparklers, but where did ye get that egg!"

"In every city in the United States where there are more than twenty Albanians there is an Albanian Club. . . . They hold no dances in these clubs. Many of them serve as evening schools. Their purpose is: Liberty, Fraternity, Justice." So says the "*Albanian Era*," which, strangely enough, is published in Denver, Colorado, and is edited by John Adams. It states that there are 40,000 Albanians, mostly young men, in this country. "They are convinced that they have now no friends in Europe and solicit earnestly the friendship of the United States."

The municipal asphalt plant of New York has "made good," according to its superintendent's report for the first year's operation. Nearly 300,000 square yards of sheet asphalt were laid, at an approximate cost of one dollar per yard. Former contract prices for this work were about fifty per cent higher. Thus a saving of \$140,000 was effected in one year. With some of the money saved, motor vehicles were bought, with a further saving in money and efficiency.

New Orleans is said to be now a ratless city, as a result of fifteen months' work following the appearance of a few cases of bubonic plague. Rats, which carry this plague, were practically exterminated within the city, a force of 600 rat-catchers being employed, who on a single day caught 1,708 of the plague-carriers. In addition, docks and buildings have been made rat-proof, as a preventive measure.

Practical Expressions of Protestant Christian Life in Germany Glimpses of some of the Agencies, independent of ecclesiastical control, thru which German Evangelical Christians are expressing their religious Life

DR. JOHN J. MEYER, ST. LOUIS, MO.

I.

In a series of very instructive articles the Evangelical Herald sometime ago has given us some glimpses of the development of Protestantism in Germany in the nineteenth century. It was shown how, after the Reformation, formal orthodoxy was undermined by pietism, the practical expression of a living faith in upright conduct. The final downfall of ecclesiastical orthodoxy, however, was brought about by rationalism, this common foe of both orthodoxy and pietism. It was now a question as to whether rationalism, which boldly set aside the fundamentals of the Christian religion, should hold full sway in the Protestant theology of Germany and shape the development of the future. With Schleiermacher, the reformer of German theology, came the turning point in German religious thought and life. With the firm conviction that religion, culture and morality must be renewed thru faith, if Germany was to arise to a new life, he became the spiritual leader against the destructive influences of the time, opening a new path for scientific and practical theology in Germany. Special mention was also made of J. T. Beck, who, with his motto, "The Scriptures interpret Scripture" stood for the unhindered unfolding of the Word of God as a power from on high in the human soul. And finally we saw Hofmann, of Erlangen, go a step farther by basing his system on the idea of historical development. We then were given an account of practical Christianity in Protestant Germany as demonstrated by the foreign and home or rather Inner Mission work. The nineteenth century marks a period of wonderful unfolding of Christian life and thought in Germany, impressing us with the far-reaching importance of Germany's contribution to the modern idea of Christian culture.

In a note by the Editor our attention was called to the meaning of the German term "*Innere Mission*" which includes far more than the expression "home mission work," as it is used in this country. By this term is not meant only a system of church expansion, but a thoroughgoing and comprehensive system of rescue, evangelistic, missionary, institutional and social service activity of all kinds.

A Diversity of Independent Religious Forces

This activity is supported and directed not by the official churches of Germany, but by societies whose representatives are in touch with all the different Churches of modern Germany. For Evangelical Germany represents a stately number of churches, like that of Prussia with its twelve provinces, the three kingdoms of Bavaria, Saxony and Wuertemberg with their respective churches, six Grandduchies, five Duchies, seven principalities, the Hanseatic cities of Lubeck, Bremen and Hamburg, and the province of Alsace-Lorraine with their churches and church organizations, and in addition to these a number of Lutheran and Reformed Free Churches, and the United Brethren or "Herrnhuter," as they are called in Germany. It is obvious that all these churches, tho one in spirit, have their local and historic peculiarities, so that the far-reaching activity of the Inner Mission cannot be organized and directed by the official church, but must needs be handled in Christian unity by private organizations, closely related to the different provincial churches and to local needs and conditions which call for special work.

One of the greatest societies is the *Gustav-Adolf-Verein*, (Gustavus Adolphus Association), founded in 1834 in Leipsic and in 1843 consolidated with a similar movement which had sprung up in Basel and Darmstadt. It then was called "Evangelischer Verein der Gustav Adolf Stiftung" (Evangelical Association of the Gustavus Adolphus Foundation). Its aim and purpose is to give aid and support to Protestant families and congregations wherever needed, especially to succor the churches of the diaspora, i. e., Protestant churches suffering from oppression or persecution in non-Protestant countries. Since the second convention at Frankfurt the association has developed rapidly. Bavaria joined in 1849, after she had declined to take part in the movement when it first started.

Every country, every large state and every province has a main association with branch associations. At least every third year a general convention takes place. After 1852 associations were also established in Holland, Sweden, Austria, Transylvania, Hungary, and in 1859 an association for supporting Lutheran congregations was formed in Russia. Institutions like the Evangelical Society for Protestant Germans in North America, in Barmen and Elberfeld, the Society for Pastoral Assistance in Berlin, the Rhenish Institution for Pastoral Assistance in Duisberg, the Jerusalem Association in Berlin, the Lutherischer Gotteskasten, all originated under the influence of the Gustav-Adolf-Verein. Associations in foreign countries, working in the same spirit, but having no connection with the original German association, have been established in Belgium, France, Roumania and Italy, while England, Denmark and America do not possess them. Since its organization in 1832 in Germany and Austria and other countries between twenty-five and thirty million dollars have been spent for the purposes of the Association.

The "Evangelischer Bund" (Evangelical Union) is an alliance of German Protestants for maintaining Protestant interests in Germany itself. The occasion of the formation was the aggressive policy of the papacy and the arrogance of Romanism, or Ultramontanism, the dream of which is to re-establish the political influence of Catholicism in Germany. Its founder was Professor Willibald Beyschlag in Halle, who, finding others interested, called the first meeting at Erfurt in 1886. The Union seeks to reach its aims by public lectures, by issuing literature from its headquarters in Leipsic, exposing and refuting the claims of Romanism and repelling attacks against Protestantism and especially against Luther and Gustavus Adolphus. The Bund also affords material aid to weak institutions in the "Diaspora." Last year the Bund has voted the amount of 39,000 Marks, to which amount have to be added 300,000 Marks raised by the sub-committees of the principal associations for the furtherance of the Evangelical Church in Austria. The membership is 509,119.

Denominational Tendencies

"Lutherischer Gotteskasten" (Lutheran temple treasury) is the odd name of an organization of Lutheran societies in Germany, which aim to help and support Lutherans, living abroad, in their church work. As we have remarked already, this movement sprang from the Gustav-Adolf Verein. The founders in general approved of the aim of the Gustav-Adolf Verein, but took exception to some of its ecclesiastical principles and solicited voluntary contributions to be used for the same purpose. There was much opposition to the Gustav-Adolf Verein, because it extended aid to the Reformed and so-called United Church as well as to Lutherans, and because it limited its field to localities where Roman Catholicism predominated. One of the societies, selected for five years, acts as the head and arranges for an annual conference. A special branch of the work—the administration of the Lutherstift in Königgrätz, the work in Austria, in Brazil, etc.—is assigned to each society. According to the figures of 1912, the latest data available, the receipts of the Gotteskasten Society amounted to about \$30,000.

"Reformed Union for Germany" (Reformierter Bund für Deutschland) is the name of a society which grew out of the Reformed Conference of Stuttgart in 1850. On the occasion of the Zwingli Jubilee in Marburg 1884 Reformed church bodies and congregations joined the society and thus the "Reformed Union for Germany" became an accomplished fact. The Union consists of four church corporations with twenty-one congregations, ninety-four individual congregations and societies in practically all German provinces where the Reformed Church is represented. All the congregations represent a membership of 330,000 souls. The Reformed Union stands for the idea that the two Reformation Churches are a necessity to keep up a healthy and prosperous church life which can be

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Religious News

American Bible Society Centennial

The American Bible Society has just issued the first of its bulletins announcing preparations thus far made for the celebration in many cities of the one hundredth anniversary of the Society's founding. The chief celebration is to take place in Washington, on about May 8, with President Wilson as the speaker. Here are to assemble the Bible distributing interests of the world, for not only are American Bible interests to be there, but societies of other nations are to send representatives. The second most important celebration takes place in New York, where the Society was formed, and where it has always had its headquarters. Plans are in hand to make this celebration unique in many ways.

Other celebrations are planned for more than forty cities, including Atlanta, Birmingham, New Orleans, Chicago, Detroit, Indianapolis, Minneapolis, Los Angeles, Cincinnati, Cleveland, Seattle and Nashville. Committees have been named by all principal religious bodies, and there is to be issued a history of the Society in popular form. A call has gone to all churches asking that Sunday, May 7, be observed as a universal Bible celebration day.

The Society has circulated during its century 115,000,000 copies of the Scriptures, and with the British and Foreign Bible Society, and perhaps one or two other smaller societies, has led in the Bible translations for the peoples of all the world. A great function of these Bible societies is not only the translations, but also the furnishing of Bibles and Testaments for the use of missionaries in many fields. For the celebration of one hundred years of this great work exercises for services by Sunday-schools and others are being arranged. The American Society spent in ninety years over \$38,000,000.

Church Federation in St. Louis

Perhaps nowhere else in the United States has the spirit of practical co-operation between the churches of the various denominations made steadier and more effective progress than in St. Louis, where the organization of the local Church Federation is entering its fifth year. The reports from the officers and standing committees are to the effect that the closer affiliation and companionship has brought a deeper consciousness of the essential unity of the Protestant congregations of the city. The people in the churches have learned to think less of the "sectarian differences" and more of the "federated unity" of the churches. As a result of this the problems of the city have been studied from a new view-point and their solution has been undertaken with a new determination. The unchurched multitudes, the congested districts, the problems of vice, poverty, sorrow and despair have been brought to the attention and to the heart of the ministry and the churches as never before, and the meaning of community responsibility is being generally realized for the first time. Many cases of church location have been amicably adjusted between the denominations thru the co-operation of the Federation, thus avoiding the unwise use of thousands of dollars. A study of the "down-town" section is proceeding, so that definite areas of responsibility may be established. Thru the Federation the constituent churches are performing a definite part in city-wide movements for civic betterment, and the Federation renders many valuable services to the churches that no other agency could offer, by studying local fields, preparing maps and surveys, supplying information and stimulating co-operation. To meet the need of trained teachers and officers in the Sunday-school a training school for Sunday-school workers, now in its third year, is being conducted for 240 teachers and officers. National experts declare it the equal, if not the best of any community training school in the country. Thru the capable and tirelessly faithful services of their representative in the Juvenile Court, the Rev. Howard Billman, the churches are expressing their love and reaching out a helping hand to hundreds of erring, homeless, friendless boys and girls and their parents. Last summer, at five street meetings every night in the week for twenty-two weeks, under the auspices of the Church Federation, 60,000 of the city's men and women, who could probably not have been induced to enter a church building, heard the Church's platform of social justice and Christian love, of sin, of repentance, of a crucified Christ, and of redemption. Twelve shop meetings conducted every week thruout the year by

devoted and earnest pastors have succeeded in turning a very large proportion of the workingman's suspicion, indifference and antagonism to the Church into respect and friendship. A direct result of this has been conversions, increased church attendance by workingmen and their families, and new church memberships. The Big Brother Movement is being earnestly promoted with a view of employing the manhood of the churches in the task of cultivating Christian character in the neglected and delinquent boys of the community. Negotiations under way indicate that six other lines of work, the responsibility for which plainly rests upon the Protestant churches of the city, may be added to the present program.

The budget for maintaining the Federation amounts to about \$7,500 annually, exclusive of the extension work (shop meetings, street meetings, Juvenile Court work and Big Brother Movement, and other lines of work to be taken up in the future). According to the plan devised under the inspiration of the persistent efforts and able leadership of the executive secretary, the Rev. Clair E. Ames, the extension work is being carried on thru the Federation office without separate overhead charges, thus enabling those interested in the various lines of work to undertake and support these tasks directly, without extra expense, but with the advantage of having back of them the Protestant churches of the city, and of being allied with all the other strong federated movements fostered and promoted by the Church Federation. The work of the St. Louis Federation is being watched with great interest by interested persons and organizations in many parts of the country.

The Panama Congress

The Panama Congress, attended by 275 leaders in Protestant Church work from North America and almost all Latin America, being now over and most of the delegates returned to their homes, the future work is placed in hands of Committees of Co-operation, which is to have two divisions. One of these, already organized is that of the Churches of North America, the other of Churches in England, Scotland and Holland. The North American section has been organized into five departments: 1. On fields, to prevent overlapping and overlooking, with E. T. Colton, who is at the head of the foreign work of the International Committee of the Y. M. C. A., as chairman. 2. On Education, President Henry Churchill King, of Oberlin University, chairman; 3. On Literature, for which there is reported to be a great need, the Rev. Dr. L. C. Barnes, one of the secretaries of the American Baptist Home Mission Society, chairman; 4. On the Churches in North America, to secure their interest and co-operation, S. Earl Taylor, secretary of the Methodist Foreign Board, chairman, and 5. On finance, Eben E. Olcott of New York, president of the Albany Day Line, and the foremost leader of the Laymen's Missionary Movement, chairman.

It is stated that the work of the entire committee, fifty members in all, is to stimulate the work of existing agencies, not to duplicate it. It is, in short, a co-operative and efficiency board. The finance committee has already adopted a budget of \$12,000 a year and is said to have secured it in part. It is to support the secretary, the Rev. S. G. Inman, who comes from one of the Disciples of Christ mission boards, and to pay the expenses of the work of the various departments.

Concerning the complications brought in by the Episcopal Church missionary society, in advance of the meeting of the Congress, it is stated that nothing done at Panama changes the situation in the slightest respect. The Committee on Co-operation, appointed by the Congress, is prohibited from taking any steps save as such steps are ordered by the respective mission boards. This action throws the matters in dispute back into the Episcopal society, in so far as that Church is concerned. All department chairmen of the North American division of the Committee, and Dr. Robert E. Speer, the Committee's chairman, belong to bodies other than the Episcopal. Yet this is said to have been done at their request. The belief is expressed that the way has been paved for Episcopal Church co-operation, without further friction in the missionary councils of that Church.

Propositions endorsed by the Congress, and now to come before the various Protestant missionary boards in this country, include the founding of the lectureships, and also the founding of three Christian universities, the last named a plan long advocated by Wm. J. Bryan. The Congress thought that

one of these universities ought to be in Rio, a concession to the Portuguese; a second in Spanish South America, and the third in Spanish North America, either in Havana or the City of Mexico. The Congress expressed the hope that the American and the British and Foreign Bible Societies will divide Latin America and serve all of it. It favored the higher education of women, as well as men, the founding of central publishing plants for Christian literature, and the evangelization of students in existing Latin American universities.

Returned delegates are of the opinion that the character of the Congress, and of the men who attended it from North America, were such as favorably impress the Panamans. The President of Panama attended some sessions, but did not give the address of welcome, as had been arranged. His representative, Senor Ernesto Lofevere, the Panaman Foreign Minister, who delivered the welcoming address, while confessing himself a sincere and devout Catholic, nevertheless recognized the lofty and comprehensive purpose of the Congress. Whenever the Roman Catholic Church was mentioned in reports or referred to in the debates the reference was invariably courteous. Some of the delegates from the fields in South America regretted such attitude, but deferred the judgment of the leaders from the supporting missionary societies.

Cathedral warnings had been uttered, and ex-cathedral anathema had been published against the congress of "mercenary invasion," but no attention was given to these epithets in the meetings. The atmosphere in official Roman Catholic circles was anything but friendly, and this fact states the deepest problem that the evangelization of Latin America offers to American Christianity.

Thirty leading members of the Congress, under the chairmanship of the Rev. Dr. A. Woodruff Halsey of the Presbyterian Foreign Board are conducting during this month regional conferences thruout South America. These are in Lima, Peru; Santiago, Chile; Rio, Brazil; Havana, Cuba; and San Juan, Porto Rico, and next fall when conditions are expected to be more settled than now, a conference on work in Mexico in the City of Mexico.

Fear is expressed that the European section of the Committee on Co-operation may not be able to organize until after the war, altho it is known that existing missionary work supported from Europe has not been allowed to suffer from lack of support. All delegates returning from Panama report themselves delighted with the treatment accorded them by the Panama Republic, and freely declare that a new era in missionary work of the world has been opened.

The principal missionary societies have already perfected plans for new and enlarged work in Latin America. The American Board, representing Congregationalists, and the Baptist Foreign Board, neither having work now in South America, will take up work. The first named will enlarge some work it has in Mexico and take up new work in South America. Disciples of Christ will enlarge work they already have in the West Indies, and the Methodist Foreign Society, already with large enterprises in the Argentine, Chile and Brazil will confine their activities to those countries, but strengthen them. Presbyterians north and south have combined and will take the southern part of Mexico, working there with the agreement that they are not to be entrenched upon by other Protestant agencies. The Reformed Church has no work in Latin America at this time, but will inaugurate some.

For the present, until conditions seem to be more favorable for the establishment of a publishing house, printing will be done under direction of the various missionary societies. One plan is to commission experts, college professors wherever their release can be secured, into Latin America to study conditions not of education alone but on all lines, and report back to the permanent Latin American committee and also to American Missionary societies. It is declared that everything of efficient management and co-operation that can be devised will be employed in the new religious work for this vast Latin region.

Stenographic reports of the proceedings were made and will be printed, together with the revised reports of the commissioners, in three volumes. A story of the Congress, by Professor Harlan P. Beach of Yale in one volume will also be printed, and both works may be secured thru the Missionary Education Movement, 156 5th Ave., New York.

"Examining the Scriptures daily, whether these things were so"

Apr. 2, 1916. Laetare, fourth Sunday in Lent

Helps for a Good Meeting

Rev. Henry Katterjohn

CONSECRATED TIME

M. Mar. 27. Youthful days. Eccl. 12: 1-7.
T. Mar. 28. Consecrated Days. Eph. 5: 14-21.
W. Mar. 29. A motto for every day. 1 Sam. 21: 8.
T. Mar. 30. A consecrated day. Mar. 11: 1-11.
F. Mar. 31. Time well used. John 9: 1-7.
S. Apr. 1. Prayer-time. Acts 10: 1-8.
Sun., Apr. 2. Topic:—The Consecration of Time.
Ps. 90: 1-17. (Consecration Meeting.)

Suggestions to the Leader

Bring to the meeting the different mechanisms used by men to measure time, a clock, hour glass, picture of a sun dial, water-wheel, etc. All these present time as something that is fleeting, running away from us, as it were. As a matter of fact it is not time that is fleeting but we ourselves. We speak of the sun rising and setting, but we now know that the sun is stationary, a fixed star of the greatest magnitude as far as the earth is concerned, and that the earth is revolving around her axis every twenty-four hours, the time required for one revolution having been divided into twenty-four periods of equal length. Similarly it is not time that is fleeting, but we ourselves are *withering* away. Time is therefore measured by our passing thru life, and is not a token or sign of time, but life itself.

Bring out the thought, that because time marks our passing, therefore it is essential that we use every God-given opportunity. He who kills time is a murderer.

The Topic Presented

The 90th Psalm is a prayer by Moses, the man of God. In the psalm Moses contrasts the transitoriness of man with the eternity of God. Time is not a passing of moments but a giving of life. In God's sight there can be no time, because there life is complete. But in our finite and imperfect state in which growth and development are the natural process, there life is in the process of becoming, and that process we call time. Because time in God's eyes is the opportunity for growth into the likeness and being of God, therefore every moment is important, for every moment marks a new growth, a new being.

1. Therefore use every moment right. We dare not trifle with eternity. It behooves us to make every effort within our power to grow from day to day into the perfect life, the image of God.

2. Have a definite plan. We dare not waste nor kill time. What we call time is an opportunity for development. To waste or kill time means that we are deliberately shutting off the opportunity for complete development. The imperfect, underdeveloped man is he who has wasted his opportunity. From his hands God will demand an accounting for the unused opportunities. This does not mean that every moment is to be considered in its most serious aspect. Jesus took time to rest and converse, to sleep and to pray, to dine and indulge in social fellowship. But these were moments of reaction in which He gathered strength for greater efforts. He never lost a minute, every moment counted for something definite that He was planning for the future.

3. Put first things first. What do you consider the most important things in life? What is that *one thing needful*? Is it moneymaking? Is it pleasure? Is it intellectual development? Is it art, science, or any of the thousand things that help fill our life? Is not the most important thing the perfect development of the inner life into the image of Jesus Christ? Those things that make such development impossible ought to be avoided, but those things which help bring out the divine ought to be practised. That is what consecration of time means, the setting aside of our given opportunities for the perfection of the inner man, the real Christian character and personality that puts God's things first.

4. Consider time a God-given opportunity.

1. To live, which word implies all that helps make life worth while.
2. To grow. Growth is expressive of the outward forms life may assume, and corresponds and includes the inner development, that conformity to the divine ideals.
3. To mature. Some day the pattern will be

completed, and the picture will be done. What will your pattern be like? There will be many broken threads, but if we have permitted God to plan the pattern, and if we have but obeyed the directions, then the pattern will be an expression of the divine likeness given to the world in its most perfect form in the life of Jesus Christ.

In conclusion let us pray the last verse of the 90. Psalm: *Let the favor of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.*

Some Questions on the Topic

What is a wise division of your time?
Why is living by plan an effective living?
What part of our time should be given daily to prayer and reading God's word?
How can we make use of fragments of time?
The moments spent on the street cars, waiting for others, etc.?
Why is he who is late meeting engagements a thief?

Some Scripture on the Topic

Gen. 1: 1, 14; Ex. 14: 24; 1 Sam. 11: 11; Matt. 14: 25; 2 Pet. 3: 8; Gal. 4: 4; Eph. 1: 10; Job 26: 10; Rev. 10: 6.

A Prayer

Help us to remember, O Lord, that time is but the passing of ourselves thru this world. Thou Lord hast been in all generations, Thou art from everlasting to everlasting. Help us to use our time wisely, that within us may develop the perfect life, that alone determines our fitness to dwell with Thee. May we guard carefully and sacredly these opportunities for inner growth, utilizing every fragment of time, every moment as Thou hast planned it for us.

With Thee, O Christ, we would walk thru life, taking heed of the one thing needful, to grow into Thy perfect being. And when the pattern of our life is completed, then take us unto Thyself, where time shall be no more, where perfect delight shall be given us, thru our dwelling with Thee in glory everlasting. Amen.

The Advanced Bible Lessons

Lesson Material for the second year: New Testament Studies—the Messianic and the Apostolic Eras.

Second Quarter

Apr. 2. The Faith of the Syrophenician Woman. Matt. 15: 21-28.
Apr. 9. Challenging Jesus. Matt. 15: 39-16: 12.
Apr. 16. What Think Ye of Christ? Matt. 16: 13-20.
Apr. 23. Jesus Transfigured. Matt. 17: 1-13; 2 Peter 1: 16-18.
Apr. 30. Entering the Kingdom. Matt. 18: 1-20.
May 7. Jesus and the Seventh Commandment. John 7: 53-8: 11.
May 14. The Light of the World. John 8: 12-20.
May 21. The Seventy Sent Forth. Luke 10: 1-24.
May 28. The Problem of Suffering. John 9: 1-12.
June 4. Praying in Jesus' Name. Luke 11: 1-13.
June 11. Raised from the Dead. John 11: 20-44.
June 18. The Coming of the Kingdom. Luke 17: 20-37.

Optional Lessons

Easter Lesson—The Glory of the Resurrection. 1 Cor. 15: 1-28.
Pentecost Lesson—The Power of Pentecost. Acts 2: 14-38.

Lesson 1. The Faith of the Syrophenician Woman
M. Mar. 27. Matt. 28: 18-20. John 4: 35, 36. The Great Commission.

T. Mar. 28. Psa. 22: 22-31. Jehovah the Ruler of the Nations.
W. Mar. 29. Isa. 11: 1-10. A Kingdom of Peace.
T. Mar. 30. Matt. 15: 21-28. The Faith of the Syrophenician Woman.
F. Mar. 31. Matt. 8: 5-13. The Centurion's Glory.

S. Apr. 1. Mark 7: 31-37. The Gentiles Healed.
S. Apr. 2. Rev. 21: 1-8. Jesus' Rule Established.

Lesson Key:—"And Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him, Acts 10: 34, 35.

Altho Jesus, as the Messiah, had been especially promised to the Jewish nation; altho He himself said to the Samaritan woman, "Salvation is from the Jews," John 4: 22, and to the Syrophenician woman,

"I was not sent but unto the lost sheep of the house of Israel," Matt. 15: 24, the Scriptures are quite clear in proclaiming the universal meaning of His ministry. The very first definite promise of the coming of the King out of Judah, Gen. 49: 10, also promises that unto Him shall be the obedience of the peoples, i. e., all the nations of the earth; Isaiah, 60: 3, tells how the nations shall come to the light of Israel, and kings to the brightness of His rising, and the very fact that Jesus is conversing with the Samaritan and the Syrophenician woman indicates that He by no means restricted His message to His own people. In the latter case the manner in which Jesus ignores racial lines is especially evident when we note the mixture of national traits which the woman represents. She was a descendant of the Canaanites, Matt. 15: 22, of the Syrophenician race, and she spoke the Greek language, Mark 7: 26. She stood before the Master, as it were, as a representative of the great heathen world, a type of all nations, races and languages. When Jesus tells her, "I was not sent but to the lost sheep of the house of Israel," and, "It is not meet to take the children's bread and cast it to the dogs," it is not His intention to exclude her from the benefits and blessings of His salvation, but to test her faith in His mercy and in His power to help her.

The world-significance of Jesus' message, which was evident, altho not emphasized, in the public ministry among His people, is made, in the farewell speeches, the supreme issue which the disciples are to carry out to all the nations of the earth. When Jesus says to His disciples, "Go ye therefore, and make disciples of all the nations," Matt. 28: 19, and "ye shall be my witnesses both in Jerusalem, and in all Samaria, and unto the uttermost parts of the earth," He calls attention to the great world-need of redemption from sin, Satan and death, and to the world-wide sufficiency and inclusiveness of God's plan of salvation. God is not merely a Jewish national deity who thinks and acts only for the people of His chosen race or nation; He is the Creator of the world and the universe, whose paternal Providence preserves and governs all things. And in His infinite and perfect wisdom He has made His plan of redemption so far-reaching and inclusive that forgiveness of sins is offered thru Christ to all mankind, so that every person of every time can and may have part therein. And in accordance with this universal plan of salvation the Christian Church is a universal Church, in which every sinner of all nations and times may find just what he most needs for his spiritual life.

The missionary activity of the Church represents the efforts of Jesus' disciples to fulfill the world-wide mission of the Gospel of Jesus Christ. Being in line with the eternal purposes of Almighty God this missionary activity is not something that can be ignored or emphasized at pleasure, but a duty, a responsibility, an obligation. The individual Christian who is indifferent to the world-wide significance of the Gospel of Jesus Christ, or who wilfully neglects it, is unfaithful to the duty he owes his Saviour and Lord. And the congregation or church body that does not assume its share of the obligation or carry out its part of the task is disobedient to the most important and far-reaching call of the Church's Head and Founder. The people who do not "believe in" missions, and who do not support missionary work, are, strictly speaking, not Christians at all, because they disbelieve in and neglect an essential phase of the work which their professed Lord and Master has established and which He commands them, as His witnesses, to promote.

This lesson affords a splendid opportunity for calling attention to our own missionary work both in the home and foreign field. It will be interesting to point out how our Church came by its mission field in India; describe the people among whom our missionaries in India or the far west are working; to name the men and women now on the field; the institutions of different kinds that help in bringing the Gospel to the benighted dwellers of India, and how much money is needed annually to keep the work going. Our missionary literature, such as "Come over and help us," "Our Work," the report of the Boards for Home and Foreign Mission work in the Year Book, or the articles appearing regularly in this paper or the Evangelical Tidings, should be familiar, or made so, to all church members, young and old.

Denominational

Continued from Page 4

guidance of our merciful Father they will finish it. In closing I wish to thank the brethren for their valuable assistance and want to express the hope that the work in our beloved institution will continue in the coming year in a greater measure than ever before.

Respectfully,

Karl J. Doerr, President."

A Home for the Cure of Souls

REV. G. H. FREUND, GRESHAM, ORE.

High up on a beautiful plateau in the foot-hills of the Cascade mountains about thirty-five miles east of Portland, there is a tract of sixty acres which is of more than ordinary interest. The land is as yet only partially cleared, but it is rapidly being turned into a well equipped farm with an ideal country home.

The purpose of this farm is a benevolent one. It is not to make money, but to *remake men* who have lost out in the battle of life. To rescue them from the grind of the busy world where they have met defeat, and in the shelter of a congenial environment, give them a chance to find out why they have failed, and encourage them to tackle the tasks of living with a new purpose and the hope of success.

In the humdrum of a great city we see the sad spectacle of how the wreckage of human lives is tossed up by the relentless waves of circumstance. Christian love brings spiritual comfort to the bruised souls and physical help to the wasted bodies. But the environment is bad and the temptation too great, and over and over again we see man after man slip back into the old slough and end up at the rockpile, or in the jail, or—in the river.

Here up in the mountain home they are away from the old temptations; and they have pure air, pure water, wholesome food, and a chance to do honest work. There is no suggestion of charity about it, as everyone earns his living, and has time left for reading, for games and other social and religious exercises. Self-respect is regained and a new vision of life enters into the man's soul. When he again goes out into the world, it is with a new purpose and a new hope.

The institution is not quite a year old, but eighteen men have already graduated and have come down from that mountain home with a new light in their eyes.

The farm is owned and controlled by the First Presbyterian Church of Portland. It appeals to me as being a step in the right direction, and if emulated by other benevolent societies would do much toward solving the social question of to-day.

F. H. Freund.

The Twenty-seventh Annual Meeting of the St. Louis Deaconess Association

was held on Jan. 16 in St. James Church, of that city. The speakers were the Revs. G. Bode (German) and Otto Press (English). An especially happy feature of the occasion was that Miss Charlotte Kiel of St. James Church, who had heard and heeded the call to the deaconess work, was ready to enter the ministry of mercy, and took up her duties at the Deaconess Home immediately after the services.

The report of the president at the annual business meeting on the Thursday following contained the following points of general interest: Last year there were fifty-two deaconesses in service at the Home; this year the number is sixty, six of whom are from other bodies and are with us for training purposes only. With the aid of our superintendent and sister superior the Henrietta hospital at East St. Louis has been reorganized into a regular Deaconess Home and Hospital. One June 30th two of our sisters were turned over to this institution and under their guidance the work there has greatly prospered.

During 1915 1,900 patients passed thru the Deaconess Hospital, of whom 1,483 paid in full for the services rendered; 216 St. Louis patients and 201 from outside the city were treated on the charity basis. According to their belief the patients classify themselves as follows: Evangelical 492; Methodist, 290; Roman Catholics, 276; Presbyterians, 179; Lutherans, 153; Baptists, 135; Disciples of Christ, 86; Protestant, 83; Jews, 74; Episcopal, 61; Congregational, 35; Reformed and Unitarian, eight each; without church affiliation, six; Adventists, four;

Swedenborgians, Christian Science and Quakers, three each; United Brethren and Buddhist, one each.

In October last, at the close of the fiscal year, the assets of the Association were \$169,903.82, and the liabilities \$10,086.07. The indebtedness amounted to \$7,650.75, and consists of notes at four, three and two percent. During the past year the debt was reduced by \$3,850. The Sisters' Benefit Reserve Fund amounted to \$8,567.67 on Oct. 1.

RECEIPTS.

From Hospital, for nursing, bandages, medicine, etc.	\$59,054.11
Membership dues	815.00
Free will offerings and bequests	2,002.99
Hospital Saturday and Sunday Ass'n.	1,857.06
Branch Homes, private nursing, etc.	2,771.63
Total	\$66,500.79

EXPENDITURES

Groceries and provisions	\$20,482.22
Medicine, bandages, instruments, etc.	4,332.71
Repairs, bedding, light and fuel	9,315.93
Salaries, wages and Sister's allowances	15,034.85
Water, insurance, etc.	1,354.83
Purchase of Residence, 4141 West Belle Pl... ..	3,717.53
Printing, postage and office expenses	1,422.95
Interest, traveling expenses, presents and unpaid debts	2,988.69
Total	\$58,649.71

The Association voices its gratitude toward God who has prospered its work during another year, increased the force of deaconesses, protected the health of the sisters in the midst of many dangers and blessed their faithful and tireless efforts with success; it also expresses its appreciation of the able and conscientious services of the physicians which have been so generously given free of charge to the institution. The executive committee consists of Pastor J. Irion, chairman; Pastor F. Klemme, vice-chairman; Pastor G. Bode, secretary; Mr. O. G. Koenig, treasurer; Prof. S. D. Press, Mr. W. Samel, Mr. Anton Roesch, Mr. H. Poser, Mrs. E. Stifel, Mrs. F. Zimmermann, Mrs. L. Esser, Mrs. J. Hanpeter, Sister Superior Magdalen Gerhold, and Pastor F. P. Jens, superintendent and financial secretary.

Practical Expressions of Protestant Christian Life in Germany

Continued from Page 5

done best, if both work out their own peculiar features. The Reformed Union seeks to promote culture of the spiritual life and the preservation of the outward existence of the Reformed Church. The Reformed Students' Home in Halle and the Deaconess' Home in Detmold are under the control of the Union and are apparently in a prosperous condition.

A "Society for the Propagation of the Gospel among Catholics" is one of the later organizations on the field of practical Christian social work. The Society is doing mission work among Catholic immigrants like Italians, Poles, Czechs and Slovaks, and aids in the distribution of the Scriptures in different languages. The work seems to increase with every year; tho there seems to be an occasional lack of funds there is apparently no relaxation in the enthusiastic efforts in behalf of the cause.

The eight German Bible societies in 1912 distributed 364,128 Bibles and 437,928 New Testaments, an astounding result of one year's work. It may be of interest to learn that one of these societies, the Wuerttemberg Privilegierte Bibelanstalt, during the first century of her existence, from 1812 to 1912, has distributed 3,090,977 Bibles, 4,243,441 New Testaments, 718,369 parts of the Bible, including biblical reading books, and 18,097 books for the blind.

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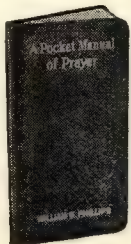
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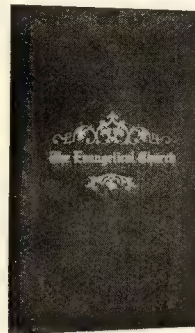
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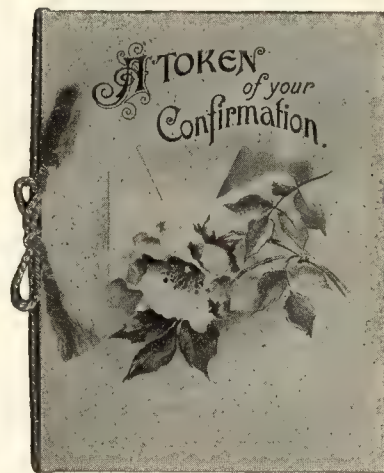
The contents of this timely booklet of forty pages are the same as those of the English tract recently published, with the addition of six full-page illustrations as follows:

1. The great Reformers, Luther, Melancthon, Zwingli and Calvin. 2. The historic log church in Gravois Settlement. 3. The Presidents of Eden Theological Seminary. 4. Eden Theological Seminary. 5. The Presidents General of the German Evangelical Synod of North America. 6. Irion Hall, Elmhurst College.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

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Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

ST. LOUIS, MO., MARCH 30th, 1916

NUMBER 13

Anent the Higher Cost of Living

Altho the high cost of living is no longer in the limelight of public discussion as it was before the outbreak of the European war, the seriousness of the situation is none the less apparent to those who have an opportunity to observe the actual conditions among the mass of the people. If anything, the situation may be said to have become even more grave thru the alleged influence of the war upon our trade, altho it is probable that the war has comparatively little to do with the extraordinary rise in the prices of many necessities. The suspicion is rather deepening that under cover of the war and the distractions which it has brought during nearly two years, "big business" has been tightening its grip upon the consumer and forcing him to pay an inordinate profit to the merchant and the manufacturer.

Legislative relief seems remote, but the problem may be attacked from another quarter, and in a way that promises sure and speedy relief at least for the individual who has the determination and the perseverance to undertake and carry out the plan. In one of the "sermons on advertising" that appeared last week in most of the prominent dailies was one sentence that, quite unwittingly, we feel sure, revealed an important factor in the problem of the higher cost of living that is usually overlooked. Among the items there set down to illustrate the rapid progress of present-day business was this: "the luxury of to-day becomes the necessity of to-morrow," and it seems a telling way of stating what is probably the weakest spot in present-day living. A luxury is something superfluous, something that is delightful to the senses, the feelings, not necessarily wrong or injurious, but something that is not necessary to either life or happiness, a more or less extravagant indulgence in physical or intellectual pleasure. Naturally there are differences. The savage, for instance, regards many things as luxuries, which civilized man rightfully considers as absolutely necessary to his welfare and happiness, and any sort of a rule for determining what is a luxury and what is a necessity would therefore be out of the question. That is something every individual must determine for himself in accordance to the dictates of his reason and his conscience and the limitations of his purse.

And right there is where the difficulty comes in. In most cases "the luxury of to-day becomes the necessity of to-morrow," not because of any advance in civilization, or in response to a higher need than was realized before, but because one is unable or unwilling to forego the pleasure that has once been experienced. The desire for enjoyment becomes so strong that the voice of conscience and reason is silenced and the limitations of the purse are forgotten or ignored. And this natural tendency is strengthened and stimulated by excessive advertising. Advertising is certainly a legitimate line of business, and a business necessity, but when it undertakes to make the luxuries of today become the necessities of to-morrow it is treading on dangerous ground, because it tempts the individual—and those individuals most who can least resist the temptation—to go beyond his depth as regards reason, conscience or purse.

Robbing the People

The other day one of our dailies had a cartoon that we wish could have been seen by every voter in the country. It represented Uncle Sam staring in open-mouthed wonder at a huge cannon, larger than any that had ever been made. His traveling bag, on which was inscribed "Water Power Rights," reposed on the ground beside him. From behind a thief was shown sneaking up with arm outstretched to grab the

bag. That was the cartoonist's way of calling the country's attention to the danger which threatened it in the passage by the Senate of the Shields' bill on Mar. 8. This bill grants to corporations the right to assume possession of water power on public lands and eminent domain over privately owned lands. Possession is nominally restricted to fifty years, but at the end of that time, in order to resume possession, the Government must pay all unearned increment, *which capital secured at the expense of the people*, and the value of all plants owned by the corporation. Regulation of rates is left with the states, which are notoriously unable to deal satisfactorily with large corporations. It would hardly have been possible to railroad such a measure thru the Senate except under cover of the preparedness mania and the excitement fostered by the press of the country concerning our relations with the Central Powers.

A Democratic Senator, writing anonymously in Harper's Weekly expresses his profound astonishment at the fact that a matter of such importance can be

A THOUGHT FOR LENT

"Behold the Lamb of God, which taketh away the sin of the world," John 1: 29.

discussed in the upper chamber of Congress without exciting the attention of the press, and without engaging the thought of barely half a dozen Senators. Does no one in the Senate or among the newspaper correspondents in Washington realize the far-reaching importance to the future industrial development of the country, of the rights taken away from the people of the United States by this measure? Are the people behind this iniquitous bill the only ones who know that 115 miles of the Chicago, Milwaukee & Saint Paul railway in the state of Montana are now being operated by hydro-electric power, and that by June 1 cars will be moving over 450 miles of that transcontinental system propelled by the force of the falling waters of our streams? Are the men intent of securing the rights of the people for nothing the only ones who know that the cost of operating the Butte, Anaconda & Pacific Railway electrically has been reduced thirty-three and one-third percent, and that the engineers confidently expect an even better saving than that on the Milwaukee railroad? Do only capitalists understand that such a result means the electrification of the rival lines serving the same territory—the Northern Pacific and the Great Northern—and that millions of dollars will immediately be invested in the development of water-power schemes in all parts of the country just as soon as this or some other satisfactory bill is passed by Congress?

The "interests" certainly show a shrewd eye to business by attempting to put a scheme like this thru Congress while the attention of the country is fixed upon the allurements of compulsory military service and all sorts of exaggerated schemes for national defense which the armor and munition manufacturers are trying to foist upon the country. And it is not at all difficult to imagine that all these schemes were hatched out for the sole purpose of keeping the mind of the people engaged elsewhere while big business helped itself to what it wanted.

It is a comfort to know that of the sixty-eight Senators voting at least twenty-two (Ashhurst, Borah, Chamberlain, Chilton, Cummins, Gronna, Hollis, Husting, James, Kenyon, La Follette, Lans, Lea, Lee, Lewis, Martine, Newlands, Norris, Poindexter, Reed,

Sheppard and Works) voted against the measure. The measure will in due time come before the House, and all pressure possible should be brought to bear upon the Representatives to consign it to oblivion. Do not fail to let your Representative know of your opposition to this legalized robbery scheme.

The Motion Picture

The motion picture has become a fixed institution. Its appeal to human life and interest, the diversion and amusement it offers, the profits it promises and bestows upon the shrewd manager, as well as its possibilities as a mold and educator of public sentiment have already made it indispensable to the popular mind and, in a way, even invaluable as a means of understanding and knowing the attitude and the desires of the mass of the people. Whether we like it or not, it is bound to be with us until something better in its line comes along, and we shall have to reckon with it and its influence for weal or woe in any educational, social or religious movement.

Since the motion picture must be reckoned with, and is coming to be reckoned with by the churches in hundreds of large and small cities and towns all over the country, it seems desirable to understand its history and development as well as its present-day character and possibilities, so that we may at least judge it intelligently and sympathetically. It is for this reason that we are reprinting from The Gospel of the Kingdom a discussion of the motion picture in its various aspects as it affects the community and the church by one who is thoroly familiar with the meaning and the possibilities of this form of popular amusement. In the course of the series, which begins in this issue, there will be told the history of the National Board of Censorship, the point of view from which it approves or condemns the films upon which it passes, the ways and means in which its work has been most effectively supplemented by local authorities in different parts of the country, and what the local churches can do to improve the pictures.

If the Church is to take the position implied in the words, "Nothing human is foreign to me," which seems to us essentially the attitude of the Bible, it cannot afford to ignore the motion picture. It should rather regard it as a most interesting social phenomenon, as something that deserves to be studied and understood and made use of as a powerful educational agency and a valuable instrument for social betterment. When it is borne in mind how the entire Bible, from Genesis to Revelation, is really a vast drama of human life and experience, portrayed by figures of flesh and blood in constant action for good or ill, and thus teaching its lessons of eternal spiritual truth, one can hardly help wishing that some one with the pen of a Shakespeare or Goethe, and the inspiration of Dante or Milton, might write a scenario of the divine plan of the ages, so that the screen might continually project its living appeal into the minds and hearts of countless millions of human beings in Christian and heathen lands in a manner undreamed of before. And who will say that the motion picture, as we see it developing under our eyes to-day, may not, with or without the help of the pulpit, the press and the platform, be called upon to present to men the power and the inspiration of the Christian Gospel with results that are altogether beyond our powers of imagination? With this possibility in mind the Church of Jesus Christ dare not despise the handmaid, as yet untutored and awkward, perhaps, which human ingenuity has placed at her disposal, but which may yet become the most resourceful and effective servant the Gospel of the Kingdom ever had.

THE LORD'S SUPPER

Who is Worthy?

"Wherefore whosoever shall eat the bread and drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord," 1 Cor. 11: 27.

To the mind of the Apostle, as we have seen, the Lord's Supper stands for the full meaning of the body and the blood of Christ, as the nourishment of the new life thru the memory of the Lord's death. To take part in it meant personal acceptance of the redemption in His blood, relief from the guilt and bondage of sin, forgiveness of sin, life and salvation, and the perfect peace of God. It would seem that a reminder of this serious and vital significance of the Lord's Supper should be all that was necessary to make Christians avoid anything and everything that was not in keeping with the memory of the Master while they were celebrating it. To clinch the matter, and make the meaning clear beyond a doubt, however, Paul goes a step farther and declares that all who do eat the bread and drink the cup in an unworthy manner, are guilty of the body and the blood of the Lord, i. e., they are committing a direct offense against that to which they owe their salvation. While they are outwardly in communion with the memory of their Lord and Saviour, they are inwardly opposing that which makes Him this. This is hypocrisy in its most awful form, indeed, one might almost compare such a sin with that against the Holy Spirit.

With this solemn significance of the Lord's Supper in mind sensitive minds have become almost superstitious in their fear of being unworthy of partaking of Christ's memorial, and elaborate schemes of self-examination have been devised that have only filled their minds with scruples and a morbid anxiety lest they not only lose the blessings Christ intended they should receive in the Lord's Supper, but even forfeit His great gift of salvation itself. But if our enjoyment of the blessings of God's salvation depended on our *worthiness* of these gifts, God might as well never have offered them, for then there would be none to accept them. What Paul means to say is that those who partake of the Lord's Supper should ask themselves only the simple question, *Do I discern the Lord's body in the sacrament?* Do I understand that this is no common meal, but merely the visible sign and means by which God offers to me all that the life and death of Jesus Christ has meant to me? Those who remember that their Lord freely gave His own body and blood for the life of the world, and accept the bread and the wine as a reminder of this, and as renewed nourishment for their new life of faith and love, are *worthy communicants*, and are not likely to desecrate the sacrament by unworthy thoughts or unseemly behaviour.

Not Belief but Faith Counts

Nor does it matter much what we think of the manner in which those who believe in Jesus Christ as their Saviour receive His body and His blood. Luther taught that, since Jesus in instituting the Lord's Supper uses the words "This is My body," "This is My blood," it cannot be otherwise than that the body and the blood of Christ is *actually present and really given* in the sacrament; "in with and under the bread and the wine we receive the body and the blood of Christ." Zwingli, the early Swiss Reformer, held that the bread and the wine were merely *symbols* of the body and the blood of Christ, and that therefore the Lord's Supper is a *memorial* of the crucified body and the atoning blood of Christ. Calvin, the great Geneva Reformer, regarded the bread and the wine as *pledges of the spiritual gifts*. Just as surely, he says, as the believer receives bread and wine, the spiritual man receives the body and the blood of Christ, i. e., all that the life, the suffering and the death of Christ stands for. Since both Christ himself and the Apostles content themselves with stating the fact that believers receive the body and the blood of Christ in the Lord's Supper, but say nothing at all about the manner in which this takes place, the Evangelical Church does not undertake to decide for or against any one of these teachings. Just as we cannot explain the connection that exists between our own body and soul, or the precise manner in which the food we eat is transformed into blood and tissue, life and energy, so the connection between the bread and the wine and the body and the blood of Jesus Christ remains a *mystery* concerning which each sincere believer is entitled to his own opinion. The

one essential thing about the Lord's Supper is that it is the *nourishment of the new life*, i. e., that those who partake of it receive the body and the blood of Christ, i. e., accept in sincere faith what Jesus Christ has done for them by offering up His life and shedding His blood, and therefore seek a closer communion with Him and a more fruitful service for Him.

As believers in Christ we concern ourselves only with what the *worthy partaker* of the Lord's Supper receives. What those receive who partake unworthily is outside our interest in accordance with Matt. 7: 1. It seems clear that the attitude of those who receive the sacrament can have no power to change it. It is not man that makes the sacrament, but God. And if the visible signs and means are there, with the Word of God, they are consecrated and offered as the body and the blood of Christ, regardless of what those who receive them think of them. In the same way the Word of God, which is preached to both believers and unbelievers, becomes to one a savor from life unto life, to the other a savor from death unto death. The same sun that gives life and comfort to the living and helps to grow beautiful flowers and nourishing fruit, brings decay and corruption to the dead and develops the poisonous atmosphere of the marshes and swamp. The sun remains the same, but the *recipient is not* and hence the result is not the same. And the same bread and wine received in the Lord's Supper has a different effect on the believer than on the unbeliever.

Whether one accepts the Lutheran teaching concerning the Lord's Supper or that of Zwingli or Calvin, *persons known to be unworthy should not be permitted to partake of the sacrament*, lest they eat and drink judgment unto themselves if they "discern not the body."

The Old Hampton Place

BY HILDA RICHMOND

VIII.

SYNOPSIS OF PREVIOUS CHAPTERS. Thomas and Cordelia Hampton, brother and sister, victims of a city boarding-house, receive news of the death of an eccentric old bachelor uncle, supposed to have burned to death in his barn. They attend the funeral and while enjoying the hospitality of a neighbor, become enamored of country life. After consulting a lawyer Thomas decides to take possession of his deceased uncle's farm and undertakes to make the neglected house habitable. The presence of the two young people brings a new spirit of sociability into the neighborhood, when, in the midst of a pleasant social gathering, the supposedly dead uncle suddenly reappears—it was only an old office skeleton that had been found in the ruins of the barn—and violently ejects them from his property. During a supposed serious illness of Uncle Richard an old will is discovered, according to the terms of which the farm really belongs to Thomas and Cordelia, who, however, nobly waive their rights, so that their uncle may have a home to his liking for his old age. An experiment in renting for the summer is a failure, and only the boarding of some college students furnishes the ready money with which they expect to return to town early in the fall.

"Come on and go for a drive with a picnic at the end of it!" called a gay party of young people—the "Old Crowd," as they called themselves—one morning as Cordelia was industriously sorting pillow slips with Thomas cording up the heavier bedding. "That work will wait on you."

"But we have to get things in order this week," said Cordelia. "We go back to town next Tuesday and nobody knows these things apart as I do."

"And this is the only day I can help Cordelia," added Thomas.

"But you haven't had a single good time all summer!" cried the young people. "You must go!"

Of course it ended in closing the farm house, jumping into summer garments suited to the occasion and getting into the waiting automobiles. "Why didn't you tell me about the picnic?" lamented Cordelia. "I haven't a thing fit to take."

"We are not in the habit of asking the guests of honor to contribute to the feast," said Grace. "This picnic is to be a sort of farewell to you and Thomas since you are leaving the Parker farm next week."

After a long and most delightful drive the automobiles circled round and when they finally came to a standstill the guests of honor were amazed to find

themselves in front of Uncle Richard Hampton's house. Yes, and there was Uncle Richard himself gravely shaking hands with some people who were just entering the yard. There was no time to ask questions and they soon found themselves shaking hands with the master of the house perplexed and a trifle worried.

"My dear friends," said Mr. Hampton as a little hush fell upon the company. "I want to make a little speech and then it will be time for me to go to the train. One year ago to-day you thought you buried me over in the family lot and my sole surviving relatives took charge of this place. You all know how I acted when I got home, and you also know how I have imposed upon Thomas and Cordelia this summer. I wanted to try them to see what they were made of. They have been most dutiful and helpful in spite of my whims and I want you all to know it. I want to spend the rest of my life in California, as I enjoyed my winter there very much. I have plenty of money to care for me as long as I live and some to leave to these young relatives of mine. You have all been most kind to me. I don't pretend to say that I should like to live here with Thomas and Cordelia. Their ways are not my ways. But out in California I'm going to work and I'm going to try to be of some account before I die. And I'm going to go into the church and help along with my money. You people—particularly my nephew and niece—have convinced me that there is something to religion and I'm going to work in dead earnest at the eleventh hour. Everything on the place is yours. Good-bye! I see the hack coming for me!"

It was a long speech, and at its close the neighbors gathered round to wish Richard Hampton god-speed. He was touched by the real warmth of their words and tears stood in his eyes as he climbed into the depot hack. "I'm sorry I've wasted so much of my life, but I'm going to do better," he said. "I'll be back to visit here next summer if everything goes well, but I want to live out West. Goodbye! Good-bye!"

"Poor old man!" said Cordelia wiping away her tears as she and Thomas led the way into the house. "See! He tried to make things homelike before he left. What's this?" as she picked up a sealed envelope propped against the lamp. "A check for all the money we spent on the place last fall. Isn't that wonderful? I'm so sorry he didn't stay in his old home."

"But he didn't want to stay, child," said Mrs. Gross. "The doctor told him in a milder climate he might live many years and he's anxious to get to work. I'm sorry you could not have heard all he told us, but we have saved up every sentence to tell you later."

"Come out and see what's in the barn!" cried Mr. Gross excitedly. "I can't wait a minute longer."

The whole company streamed out to the rebuilt sheds and Thomas and Cordelia were amazed to find a beautiful team of matched work horses, two fine Jersey cows, a small flock of beautiful sheep and a few choice pigs, while the chicken coop boasted a dozen plump hens whose beautifully marked plumage told of their high-bred ancestry. The granary was filled with corn and wheat and it was evident that Mr. Hampton had left no stone unturned to make amends for keeping his relatives out of their inheritance all summer.

"Dinner! dinner! dinner!" called the ladies, as the excited young owners and most of the guests would have made a tour of the old orchard loaded with fruit and the garden over which Thomas had worked so faithfully all summer. "After dinner we will all walk around. The food is hot now and you must not delay."

"Where did all this food come from?" asked Cordelia in amazement as she looked at the tables loaded with every good thing the farms could boast. "I feel like a very important personage to have a share in this wonderful picnic."

"And you are an important personage," said the minister. "This feast is intended to celebrate your return to the old brick house where we had such good times last winter and also to open the social season for this year."

"And to celebrate the fact that so many of the young people are taking an interest in the country and its work," added the minister's wife. "Frances and Emily and Joe and Grace are all going to take district schools, and Julia Morris and her sister are coming back home to go round dressmaking, and—"

Mrs. Ashley paused for breath and Mrs. Dillon took up the narrative.

"And to celebrate the revival of interest in the church and Sunday-school and all rural undertakings," she supplemented. "Mr. Dillon and I are overjoyed at the turn affairs have taken."

"Hush—sh" came the subdued voice of Mrs. Burton. "Ladies, the minister is ready to return thanks."

As they all stood round the loaded tables beautiful with autumn fruits and flowers Mr. Ashley did return thanks, not in any conventional words, but in a little prayer of thankfulness that the lines had fallen to them all in goodly places. Even with his eyes closed he could see the Hampton burial lot with its rows of stiff cedars around which the same company had stood at that hour only one short year before, and he rejoiced to feel that the burying of that old skeleton had had such a happy outcome. The little children wondered what it was all about, and why so many of the grown-up folks found occasion to use their handkerchiefs, but they were not old enough to know that their hearts overflowed with happiness as well as with sadness.

"Poor Uncle Richard!" said Thomas as they took their seats. "Isn't it a pity that he doesn't care for good times like these? That is the only drawback to all my happiness to-day."

"Rich Uncle Richard!" said Cordelia wiping her eyes. "Isn't it wonderful that God has given him another chance, so to speak. I confidently expect that in the years to come he will enjoy such gatherings. There is no drawback to my happiness to-day."

"That's the way to feel!" said the minister heartily. "God has given Richard Hampton another chance and he promises to improve it. He is well and strong and it is our privilege to pray that many years of usefulness may be given him. He may even yet realize his dream of blessing mankind tho not as he once hoped, so he is not poor but rich—exceedingly rich."

"So are we all!" said Mr. Dillon reverently. "Somehow we never realized it so much as now. It was a great day for this neighborhood when the old Hampton place came into possession of its rightful owners."

"And the best is yet to be," said a hearty chorus of young voices.

"May God grant it!" said Mr. Ashley heartily and with one voice the assembled company said "Amen!"

Max Mueller and the New Testament

In these days of open and of covert attack upon the inspired Word of God, it is helpful to find such an intellect as that of Professor Max Muller bent in reverent joy before the Scriptures, and writing to a friend:

"How shall I describe to you what I found in the New Testament? I had not read it for many years and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange (than that which fell on me) when I suddenly discovered the fulfillment of all hopes, the highest perfection of philosophy, the key to all seeming contradictions of the physical and moral world. The whole world seemed to me to be ordered for the sole purpose of furthering the religion of the Redeemer, and if this religion is not divine I understand nothing at all. In all my studies of the ancient times I have always felt the want of something, and it was not until I knew our Lord that all was clear to me. With Him, there is nothing I am unable to solve."—*London Christian*.

The Silent Prayer at the Beginning and Close of Worship

Speaking of prayer, we should like to say a few words about the good old custom of bowing the heads in silent prayer for a minute or two upon entering and before leaving the house of worship. Whoever observes this custom with true devotion and not as a mere formality certainly benefits thereby. Such a prayer at the beginning of the service naturally turns our thoughts toward the spiritual things of God's house; it puts us into a receptive mood; we draw near with our hearts to God; and—last but not least—there is the definite promise of God's hearing, and answering our prayer. Suitable words we find, if need be, in our hymnal. Whatever words you choose, continue the custom with true devotion, and it will prove very profitable to you for your spiritual welfare. —*Lutheran Witness*.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

March

Growl, growl, gray March,
And shake your icy mane,
Call forth your servile winds,
Reforge the river's chain.

Storm o'er the shivering wood
And fright the stripling trees,
Pull down the royal oak,
And snap him 'cross your knees.

Growl, growl, and grind your teeth,
We do not fear your stroke,
Too well we know the one
You hide within your cloak.

Above your savage roar,
We hear her sleeping sing,
"I come, I come, I come,
O earth, receive your Spring!"
—*Fletcher Harper Swift*.

Fear Not; I Am with Thee

In a brief account of his boyhood, the Rev. John McNeil, the well-known Scotch preacher and evangelist, tells this fine story of an experience he had with his father in the days of his youth. He was employed as a clerk in a railway station at Greenock. The family lived at Inverkip. He says:

"I remember when a lad thus employed that no matter how late we were in getting thru our work on the Saturday, I started away home, so as to wake up at home on Sunday morning and spend the day with father and mother and the others in the dear old village. During the week I lived in lodgings in the town. The road home from the town lies thru the Valley of the Shadows, a long, dreary, lonely glen.

"I remember one Saturday night it was nearly midnight when I got clear of the booking-office, and started to tramp six or seven miles down thru the lonely glen to get home. The road had a bad name. It is the highway between one seaport and another, and there were ugly stories about men being knocked down and robbed.

This particular night was very black, and two miles outside our little village the road gets blacker than ever—a high wooded hill on the right and another on the left, and no light from moon or star or kindly cottage window. I was just entering the dark defile, blacker than a wolf's jaw, and I was in such a hurry to get home that I was only touching the road here and there, so to speak, when suddenly I thought my heart would leave me, and then it came leaping back to me.

"About one hundred yards ahead in the densest of the darkness, there suddenly rang out a great strong cheery voice:

"Is that you, Johnny?"

"It was my father—the bravest, strongest man I ever knew. He knew it was a black, dark, gruesome night and that I was nervous, for I was his son, as I am for strength, I was also my mother's for a kind of nervousness shot all thru me; and like a father, he arranged to be waiting for me at the worst of it, at the blackest of it.

"I was thinking of him away at home in the blaze and the ruddy glow of the fire, thinking of his boy of course, trudging thru the mire and mud, when suddenly he cried out. Even tho he saved me from my fears, he rather increased them for a little. But when I had steadied myself, and knew who it was, I was as good as at home.

"Many a time since when things have been getting very black and gloomy round about me I have heard a voice greater than any earthly parent cry: 'Fear not, for I am with thee!' And lo, God's foot is rising and falling on the road beside us as we tread the journey of life. Don't let us forget that."

Encouraging the Pastor

"Aunt Myra" took her hands from the dish-water, wiped them on her apron, and gave her visitor a chair. Her husband had gone to a neighbor's, and while they waited for him to come back, she talked about her home, the school, and the church she attended, two miles away.

"It's hard to get there sometimes," she said, "but I manage to go almost every Sunday. Sometimes it rains, and I think I can't, but generally a little clearing spell comes just before church-time, and we get in between showers. And sometimes it gets hot. Only last Sunday I thought I couldn't go. It was sultry, and the morning's work was hard, and by church-time I was tired out. But I went to the sink and pumped the big basin full of cold water, and I washed my face, and I rolled up my sleeves and washed my arms, and I splashed the cold water over my wrists, and I felt a lot better, so I thought I'd go after all.

"Well, when my husband saw me getting ready, he washed, too, and put on his clean clothes, and I said, 'I declare, you look real nice!' and he said, 'Well, come to think of it, you look real nice, too.' Of course, he's partial, but it does a body good to hear it said, anyway.

"It seemed as if our pastor always knew just what I needed, and I thought the sermon last Sunday was meant for me. It was practical, and gave you lots of comfort, too. You know the kind of sermon I mean, don't you?

"When church was out, and I was standing in the vestibule, waiting for my husband to bring the buggy round, our minister came out, and what do you think he said to me?

"He said, 'Mrs. Radford, I want to tell you how much you encourage me. Preaching in the summer is hard work. So many people go away, so many find it easy to stay at home; church work reaches a low ebb. But every Sunday, rain or shine, I know you and your husband will be here. I know how hard you work; and when I see you sitting there, reverent and prayerful and attentive, you are a real help and inspiration and I want to tell you so.'

"Well, sir, I didn't know what to say. I stood there looking foolish, I guess. But wasn't it good of him to say that? I knew all the time my going to church was doing me good, but who'd have thought that I was encouraging the pastor?"—*Selected*.

Rest in Him

A young man, distressed about his soul, confided in a friend. The friend said, "Did you ever learn to float?"

"Yes, I did," was the surprised reply.

"And did you find it easy to learn?"

"Not at first," he answered.

"What was the difficulty?" his friend pursued.

"Well, the fact was I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and, of course, down I went at once."

"And then?"

"Then I found out that I must give up the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink."

"And is not God's Word more worthy of your trust than the changeable sea? He does not bid you wait for feelings; He commands you to rest in Him, to believe His word, and accept His gift."

The Reason Why the Sale of Liquor is Restricted

Ignorant people, says *The Alliance Press Agency*, are apt to say that those selling intoxicants should be as free to carry on their trade as other tradespeople, but the following words in *The Brewer's Gazette*, recently, show the consciousness of "the Trade" of the evils which compel legislators to load the liquor traffic with restrictions, and, in many countries, prohibit or allow the public to prohibit it: "It is axiomatic that it is because of the potentiality for drunkenness that, unfortunately, is a corollary to the sale of alcohol that restriction exists. Anyone may sell general provisions, anyone may vend green-groceries, under conditions which he is almost at liberty to determine for himself, and if the sale of alcohol were as innocuous as that of biscuits or oranges, similar liberties would obtain for the licensed victualler as the retailers of other commodities."

Denominational

Going Forward in St. Louis

While the Evangelical pastors of St. Louis, some forty in number, including the editors and professors and heads of institutions, have numerous opportunities for getting together and working together, the faithful sharers of their joys and sorrows have long lacked the opportunities for such an intercourse. Home duties and the work in their own churches took up practically all their time and left little chance for going beyond their immediate spheres and getting together and becoming better acquainted with each other. Four years ago, however, a movement set on foot by Mrs. Nollau, then of St. James Church, sought to overcome these difficulties and to unite the "first ladies" of the Evangelical churches of the city for promoting the missionary and educational work of the Church and cultivating a real sociability. Regular monthly meetings have been held at the homes of the pastors in rotation and have been most enjoyable and successful. The list of names now on the list is thirty-seven, and it would require some time to enumerate the things that have been accomplished in the interest of Eden Seminary, the home and foreign mission work and the local city mission work, to say nothing of the spirit of friendliness and fellowship that has been established and fostered. The officers are Mrs. J. F. Klick, president; Mrs. W. Baur, vice president; Mrs. H. Bode, secretary; Mrs. A. Reusch, treasurer.

An effort to make the influence of these gatherings count in a larger way was undertaken by inviting some 300 "leading ladies" from the Evangelical churches of the city for a social afternoon at St. Peter's Church on Feb. 16. Mrs. Nottrott gave interesting glimpses of life and conditions in India, and of some phases of missionary work, and the other numbers on the program and the luncheon served were thoroughly enjoyed by all. The proceeds, which were distributed among different branches of the Church's work, were substantial and highly satisfactory. It is not impossible that this meeting may be the beginning of a city-wide organization of Evangelical women in the effort to employ the splendid tho still largely latent forces of Evangelical womanhood in St. Louis to the best possible advantage in united and constructive effort in the interest of the Church and the Kingdom. H.

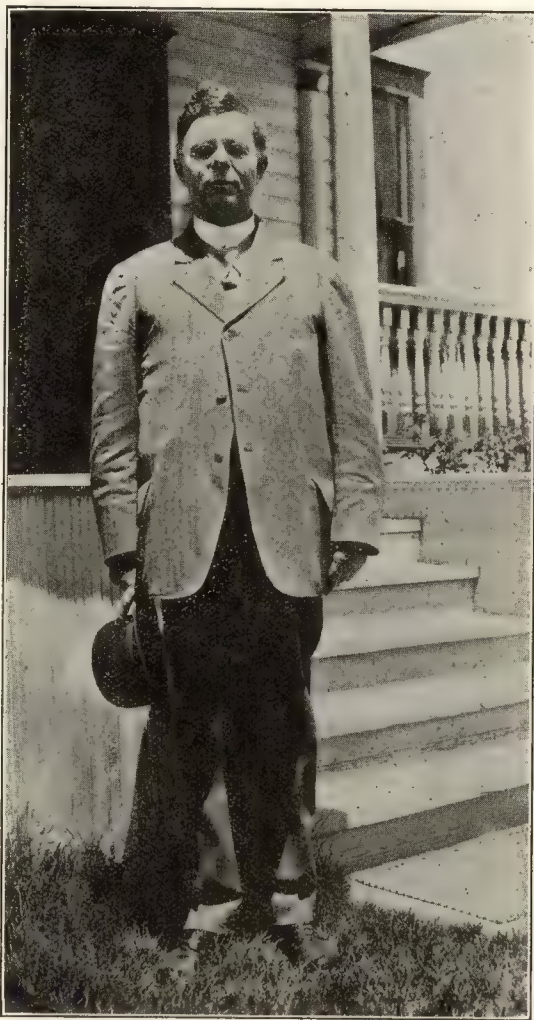
Colorado

The president of the Colorado Mission District must surely be one of the busiest men in the Synod. He seems to pray without ceasing and live out his prayer incessantly: "God use our Synod toward the coming of Thy kingdom." Building up our new western academy at Fort Collins with much personal and vital energy and very limited external equipment; traveling here and there to cities and desolate country spots to proclaim the message of truth and of love to ten or to hundreds; writing his hundreds of letters promptly, whole-heartedly:—he is always the same big-hearted, wise, far-sighted man of God—an inspiration to the ministers working in his District. May God send more like him into our western work.

One characteristic of Pastor Jans is that he will never perform the burial ceremony before the actual decease of the victim. Recently he was called to Petersville, Colo., to pronounce the last rites over a defunct congregation. The people had decided to deed their church over to the Church Extension Fund and allow the congregation to give up the ghost. When, however, Pastor Jans remembered how many excellent men had labored at Petersville before the big strike had laid the town low, he took the little trip over to see what methods of resuscitation could be applied. He found that the people were by no means "dead ones." Encouraging them to endure patiently this period of dullness, he arranged with them for bi-monthly services.

The next day found Rev. Jans at Horace, a thriving city of eastern Colorado and the seat of the state Normal School. Surrounding Horace is a large colony of Russo-German beet-raisers. The soil had been well prepared and with sixty farmers and their families Pastor Jans held a service and then organized a congregation on the spot. A church building committee was appointed and a liberal sum of money subscribed toward the building. This infant church, christened St. John's, already had a Sunday-school of 150 child-

ren in weekly attendance. Such churches do not drop out of the skies. This is how the soil had been prepared: Several other German Synods had worked in



Pastor Jans, the aggressive and progressive President of the District

and about Horace and God had blessed their efforts. However, they had utterly failed to take into account that interesting development among the Russo-Ger-

mans, the prayer-meetings. These Lutheran Synods will not allow their members to bow their heads in prayer with members of other Synods. Only the official prayers of their own clergy are permissible. Of course, interdenominational prayer-meetings at which simple-hearted Russo-German laymen pray are to people thus falsely taught an abomination. This formal, artificial conception of prayer and of God's grace frequently leads to fanaticism, from which the simple layman revolts. So here. The "Alaska" and the "Arizona" Synods had withdrawn, and when the representative of our Synod arrived, he was welcomed with open arms.

This unpleasant feature of modern religious work, the rivalry of denominations, showed even uglier colors at Puma, Colo. A few German "dry-farmers" had been plodding along for thirty years with no success materially and positive retrogression spiritually. Things changed when a group of sturdy German farmers from Iowa came into the country. These good people noticed at once that the natural dearth of the country was insignificant compared with the utter spiritual desolation. They persuaded their former evangelical pastor in Iowa to pay them a visit. He in turn invited Pastor Jans to accompany him. So the time for the visit and for a big religious gathering was set. Just about this time a wealthy German who had been thoroly drilled in the chief tenets of the "Alaska" Synod moved into the country. Reading the announcements of Pastor Jans' meeting he quickly invited one of his ministers and together they made a house-to-house canvass securing \$2,600 in subscriptions for a church. Nothing could be more foreign to the true spirit of the Evangelical Synod than fanatic rivalry with another Synod. However, there were enough people present in Pastor Jans' meeting who of their free will declared they could not feel at home amid the narrowness of the "Alaska" Synod and they desired to be served by the Evangelical Synod. So Puma will now be served by both churches. This reminds one of the story of Philips Brooks:—He went down to the seaside and found a great number of water-holes on the beach. He walked from puddle to puddle and gave each one a name writing with his cane into the sand: This is the Presbyterian Church, this is the Methodist Church,

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Practical Expressions of Protestant Christian Life in Germany

A surprisingly wide Range of Effort to win Men for Christ and extend His Kingdom. Popular positive Movements are both earnest and effective

DR. JOHN J. MEYER, ST. LOUIS, MO.

II.

Great good thruout Germany is also being accomplished by the Association of Christian Periodicals (Christlicher Zeitschriftenverein), with headquarters in Berlin. The work of this society is largely directed against the irreligious propaganda of the "Social-Democrat" party. (This party must not be confounded with similarly named movements in this country. In Germany the movement going by the name referred to is radically anti-ecclesiastical, anti-religious and anti-government, because of the close connection existing between the State and the Church. It is for this reason that many who are familiar with the aims of the German "Social-Democrats," but not so well acquainted with the aims of similarly named American movements which are wholly political in character, often say harsh things against the latter. It is because of the anti-religious character of the "Social-Democrats" in Germany that Christian leaders there are finding it necessary to counteract their propaganda by every means available. *Note by the Editor.*)

The periodicals published and distributed by the Society are of a general religious and evangelistic character, many of them devoted especially to the needs of workingmen,—women and girls, and are kept entirely free from advertising, altho many tempting offers have been made. They are usually distributed free of charge in public places, altho a smaller number are sold at a very nominal price, usually a "pfennig" (about one-fourth of one cent). During 1913 1,306,466 weekly publications, 106,000 monthlies and 37,850 quarterlies, or a total annual output of 63,359,632 copies, were circulated. In addition to

this 565 hospitals and 369 prisons were supplied with suitable literature. The Society, with a membership of nearly 800, also pays for the pension insurance of all their officers, men and women, who have been in the employ of the Society for more than ten years. The Relief Fund for Workingmen, which gives financial help in addition to the government old-age and disability pension, has a fund of over \$15,000, and all employees of the Society receive a summer vacation of from four days to four weeks. A special department is devoted to producing and distributing literature devoted to the sick and the bereaved, and another branch organization is lending assistance to poor women of the better classes, and securing work for those who are in need. Many women and children were sent into rural resorts for recreation.

An interesting Incident

In May 1888 the Evangelical Aid Association ("Evangelisch-kirchlicher Hilfsverein") was organized with the purpose of improving the conditions of the people within the sphere of church influence. The present emperor and empress may be called the real founders of this Society. The history of the beginning of this useful and efficient organization is very interesting. Prince and Princess William, after hearing a sermon on the urgent needs of the Evangelical Church on Memorial Sunday, Nov. 20, 1887, desired to arrange for a general collection on behalf of the Berlin City Mission and similar enterprises in other large cities. Chamberlain von Mirbach was sent to Berlin to arrange for a meeting in the royal palace.

Unfortunately the heating apparatus was temporarily out of commission, and so the meeting was

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Picked up by the Way

Horses as well as men get nervous breakdowns at the front, according to a letter quoted in "Rider and Driver." Some of these horses are sent back to England for recuperation. The writer describes an army remount stable in Berkshire, run entirely by women. "The horses go there frightened, ill, and wild. In a month they are quiet as pet dogs, and in hard condition. The secret is that with the quiet, gentle handling of these skilled women, the horses' nerves get a rest and they recuperate in a marvelously short time."

The "North American Review," in publishing an article by Sydney Brooks on "The New England," notes that the article would have appeared in an earlier issue but for the fact that the original MS. went down in the Hesperian when that vessel was destroyed in September. Among generous tributes to a foe this sentence from Mr. Brooks' article is worthy of a place: "The cohesion and the unanimity of selfless devotion which Germany has displayed thruout her titanic efforts are as much beyond our present British reach as are the intelligence and foresight with which she has marshaled and turned to account all her resources of human and material energy."

The controversy over the name of the great mountain between Seattle and Tacoma still continues. An evidence of a *rapprochement*, however, comes in a circular which states that the Congregational churches of the two cities have united in asking the Geographic Board of the United States to call for testimony as to the name given to the mountain by the Indians, and its adoption instead of the present official name, Mount Rainier. Curiously, the circular makes no mention as to what the supposed aboriginal name may have been. Have we heard that the Indians called the mountain Tacoma?

The self-satisfaction which some illiterate people feel with regard to their own limitations has rarely been more pointedly expressed than by an inhabitant of the mountain region of Kentucky, as reported in "Harper's Magazine," by Mr. W. A. Bradley in describing a recent trip: "The reason why we-uns knows so much more than you-uns," an old mountain woman said to him, "is because we can't read so much. So we think more." The remark has its moral, too, for the "omnivorous reader."

"I'm awfully sorry that my engagements prevent my attending your charity concert, but I shall be with you in spirit."

"Splendid! And where would you like your spirit to sit? I have tickets here for fifty cents, one dollar and two dollars."

In "Welsh Humor" is this story which may replace the time-honored story of Columbus and his egg: Sir Foulk Fitzwarren was recounting to his knights his exploits against the Saracen. These being calmly received, Sir Foulk said: "But right here, the other day, I jumped from the ground to the top of my castle." The knights being skeptical, Sir Foulk invited them to come the next day and see him perform the feat. When they assembled, he jumped up one step of the stairway, and continued jumping, step by step, till he was on the top of the tallest tower! "But we could do that too," chorused the knights. "Not till I showed you how," retorted the redoubtable warrior.

It was recently announced that 252 ships of more than a thousand tons, not counting warships, were under construction in the shipyards of the United States, the average size being about 5,000 tons. The shipyards are said to have contracts on hand sufficient to keep them in full operation for three years. Senator Burton of Ohio expressed himself as opposed to the government ship purchase act. He said that American shipping on the high seas was certain to occupy a more favorable position at the end of the war than before, since the war has changed shipping conditions materially. The business is now profitable for American vessels and there is no need for a government subsidy. With the American shipyards already two years behind their orders it is difficult to see where the government could get any boats. Senator Burton also favors the modification of the Seaman's Act, to make it more suitable to the needs of the mercantile marine, especially in those points at which it handicaps the entrance of American vessels into the foreign trade.

"WE BEHELD HIS GLORY"

The Greatness of Christ's divine Glory was His perfect Humanity. He is the Ideal of Mankind realized, the only true Measure of Manhood. Thru the Establishment of a new Kingdom, a new Righteousness and a new Covenant He founded a new Relationship between God and Man

PROF. S. D. PRESS, EDEN SEMINARY, ST. LOUIS. FROM THE GERMAN BY PASTOR J. J. BRAUN

I.

Beholding the Son of Man in the Flesh

It is worth noticing that the evangelist places the words "and we beheld His glory" between the clearest expression of the humanity of Jesus: "the Word became flesh" and the highest expression of His relation to the Godhead: "a glory as of the only-begotten of the Father, full of grace and truth." As inexplicable as the person of Christ is when one tries to understand Him as man only, so mistaken it is to base an explanation of His glory on His divinity alone. The explanation of the glory of the person of Christ is to be found in the fact that, as Peter expressed it "God was with Him," i. e., that God owned or acknowledged what He did; or in the words of Paul, that "God was in Him," i. e., that in Him the entire undivided divine glory revealed itself, but not as tho He were God, but as in a man, "being made in the likeness of man."

Therefore Jesus preferred to call himself the "Son of Man." With this term Jesus himself emphasized His intimate connection with mankind, His essential kinship with the human race. This is peculiar in Him that in spite of His being the Son of God, He did not assert His likeness to God but rather emphasized His identity with the human race. The greatness of Christ is to be seen not in the fact that He was a superhuman being, but rather in this that *He was a man, yea more a man than any one of us*. In distinction from all of us, Christ is the man in whom the highest idea of humanity is perfectly realized, God's idea of humanity, i. e., that it is *the image of God*. In an absolute sense He has always been the complete expression of the Godhead, even as He is termed in Hebrews: "The reflection, or rather the effulgence of His glory, the express image or the character of His being." In a relative sense He became all of this in the course of His earthly development. To such heights did God call us when He gave us His image, namely, that we should "be conformed to the image of His Son."

Jesus was more man for the express reason that He was more divine. For being so, God could dwell in Him as was not possible in any other man. He was more the Son of man because He was the Son of God. He was most keenly sympathetic with everything truly human, for He never could have become man's Prophet, Priest and King. No one could be near Him without thinking more highly of himself, without receiving a deeper impression of a man's true dignity, of the nobility of humanity; without being filled with the burning desire to realize man's ideal: to be like God, perfect. The glory of Jesus Christ consisted in the fact that He was that in which Paul saw the goal of the human personality: "a man of God thoroly furnished unto all good works." Jesus' desires corresponded with His duties and His nature corresponded perfectly with His desires. Jesus Christ was a perfect man at every stage of His development, so that His life as a whole exhibited the perfected God-personality in the flesh.

As a perfected personality He is presented to us in the gospels: In whatever the four authors of the gospels may differ, they all agree in that they are conscious of describing a unique personality. John expresses this in his theme: "We beheld His glory as of the first-born full of grace and truth." The fullness and manifoldness of His glory is seen most clearly in the differences of the gospel narratives. "Out of His fulness have all we received, and grace for grace," says John. The unique personality of Jesus had not merely a purpose in himself, but as the perfect man He is of importance to each one of us. His life is the standard for every man's life. Whatever a man needs to become a finished personality can be found in Him and can be had from Him. Thus each of the evangelists took from Jesus what was lacking in his own individuality and what he needed for his particular task. This explains the differences in the gospels, each of which is nevertheless complete in itself.

The Great Fulfiller

To Matthew Jesus is the promised Messiah, in whom all the promises God had given the chosen people Israel are fulfilled. Matthew presents Him as the great Fulfiller, thru whom the great promises of the past have become a wonderful reality.

First of all He is the fulfiller of the theocratic idea, i. e. the idea of the establishment of the *royal rule of God on earth*. In this He is the founder of a new and eternal kingdom. Jesus realized the royal rule of God on earth in the first place by showing that the kingdom of God does not mean a place, nor an institution, rather that it is of an inner and spiritual nature, within man, in every man in whose life the will of God is the supreme law. Then He realized the royal rule of God in His own life. Here for the first time was a man whose life was lived completely according to God's will: an irreproachable, spotless life, filled only with love. In this sense Christ accomplished the kingdom of God on earth and was at the same time the beginning of a new humanity. He was the head of all those who like himself desired to live their lives altogether in the spirit and according to the will of God, a new *kind* of life, which was possible in the fullness of its power and freedom only as a result of Christ's having lived and died.

In the second place Matthew saw the glory of Christ in His *fulfilling* of the law. Herein He ushered in a new righteousness, a blessedness which in reality is already contained in the foregoing. Jesus fulfilled the law in the first place by showing its true nature. The essence of the law is not its performance. Finding the law to consist in works makes life under the law to spend itself in endless and oftentimes fruitless activity. The true nature of the law is moreover its righteousness, a *state of being*, an inner disposition. It is the expression of the deepest nature of man, the part of his being that bears his kinship with God. Viewed thus the law becomes not only the highest standard for our life, the expression of that which we *ought to be*, but as the law of our life it becomes our ideal, the expression of that which we *desire to be*. Thus Christ transformed the law from being a hard taskmaster to being something far better within us: a glad incentive. He changed the "Thou shalt" of Moses into "Thou canst now if thou wilt." By His own fulfillment of the law Jesus not only proved the possibility of fulfilling it according to his interpretation, but He also pointed out the way, namely the way of faith and of hearty devotion to God in the spirit and power of Jesus Christ.

The basis for this righteousness is the fact that Christ is the founder of a new relation to God. Therefore Matthew thirdly sees the glory of Christ in this that He fulfills *the Old Testament idea of sacrifice*—the central idea of all religion—and thus becomes the founder of a new holy covenant, a new and real relationship to God. In this also Christ brought fulfillment by showing that a man's true relation to God is not of the nature of a contract, rather a personal relation, and that sacrifice, the center of all religion, does not consist in presenting an external gift, but rather in the presentation of a *holy life*. Such sacrifice of a holy life, the condition of entry into the fellowship with God, no one but the Sinless One himself could render. Sacrificing himself for mankind by His obedience unto death, Jesus became the founder of a new covenant, a new relationship to God. Whoever is sanctified by Christ, whoever by repentance participates in the death of Christ, whoever by the power of His resurrection walks in newness of life: he is in fellowship with the holy God.

This is the climax of the glory of the human Christ according to the gospels, that by Him a personal relationship between God and man is brought about again in spite of sin. In Christ we have the assurance of the forgiveness of sins and thus we come boldly to the throne of grace and live as His children in the very presence of God. Jesus is the Christ, Jesus is our Saviour, and this will remain His greatest glory.

Practical Expressions of Protestant Christian Life in Germany

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held in the building of the General Staff, a fact which, however, came very near leading to serious political consequences. About fifty prominent gentlemen and a few ladies were invited by Prince and Princess William to attend this meeting which led to the drawing up of an appeal for a general offering. Court preacher Adolf Stoecker was one of the speakers. His presence and the locality of this meeting gave rise to a veritable flood of suspicions and exciting articles in the liberal and the socialist press. It was surmised and publicly declared that this meeting was nothing but a pretext to cover a political-reactionary and religious-orthodox conspiracy with the aim to win over the young royal couple!

As a result of these insinuations the Crownprince Frederick, who at first had been delighted at the spirit manifested by his son and daughter-in-law, as well Prince Bismarck, became uneasy at the turn events had taken and counseled giving up the whole plan in order to appease this political tempest. Even Stoecker was willing to resign from the Berlin City Mission, but the royal couple would not yield to these advices and intentions. Prince William wrote to the Emperor, his excellent grand-father, Princess William addressed the Empress in behalf of the cause, Chamberlain Mirbach and Herr von Bennigsen fought for the good cause publicly, and when Prince Bismarck came to Berlin in January, he spoke well of the enterprise and approved the appeal, deeming it entirely in order that even ministers of the government had signed the document. The appeal brought \$25,000 within a short time.

On May 28, 1888 the Evangelical Aid Association was organized in the parliament building under the protectorate of the crown-princess. In June 1913 this efficient society celebrated the twenty-fifth anniversary of its existence. Dr. Dryander reported on the work accomplished during the past twenty-five years and other leaders of national reputation spoke on the different branches of the work. The Society has accepted the patronage of the Paul Gerhardt and Kathryn-Memorials in Wittenberg.

Miscellaneous Organizations

A Society for the Preservation of the Evangelical Public School (Verein zur Erhaltung der Evangelischen Volksschule) was organized in 1876, when the government seemed to favor the establishment of public schools with religious teaching adapted to both Protestant and Catholic pupils. As a result of constant agitation the plan was abandoned and the public school with definite Protestant and Catholic (in Catholic territory) teaching was established. Other forces opposing the teaching of evangelical Christianity in the public schools soon arose and the Society has continued its efforts to keep the public school in Protestant territory strictly Evangelical. At present it is in the midst of a fight opposing the National Association of Teachers, which seeks to "nationalize" the public school system, which means the discontinuance of all religious teaching. The Society is well organized and is financially prosperous, so that a permanent secretary could be employed. Its propaganda is carried on by means of a monthly journal which has been in existence for thirty-four years.

The Society for Protestant Germans in America (Evangelische Gesellschaft fuer die Protestantischen Deutschen in Amerika) was organized in 1838 as an auxiliary of the Rhenish Missionary Society at Barmen. The work of this Society, which observed its 75th anniversary three years ago, received detailed notice in our columns at that time. To many it is better known as the "Langenberg Society," and thru its assistance many of the early pioneers of our Synod found their first field of labor in this country. Confessional controversies unfortunately caused trouble, and many of the pastors sent to the United States affiliated with different denominations, Lutherans, Reformed or Evangelical, as suited their individual preferences or the wishes of the congregation among which they were to labor. The Society sought to make its work for the United States self-supporting by the establishment of theological seminaries wherever possible. Since the early eighties, when the work in this country could well be taken care of by existing societies, the Society turned its attention to South America, especially to Brazil, where the spiritual care

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THE PROBLEM OF THE "MOVIES"

The unlimited human Interest of the Motion Picture gives it a permanent Place among Amusements. Sympathetic Study offers more opportunities for improving Motion Pictures than indiscriminate Criticism

ORRIN G. COCKS, ADVISORY SECRETARY NATIONAL BOARD OF CENSORSHIP OF MOTION PICTURES

The Immensity of the Problem

In 1914, over 6,000 motion-picture subjects were brought into being and put into circulation. These, in turn, were copied from 30 to 100 times, and were exhibited simultaneously to audiences in practically all the great cities of the United States. From these centers they moved rapidly until they were seen in the course of three or four months by people in the smallest town within a region of 200 or 300 miles of the central city. The same film, therefore, may possibly have been shown to 8,000,000 people. In some cities like New York or Chicago it would remain for a month, and in the smaller towns for a day.

The motion picture has as its field the sum total of human experiences, good, bad, and indifferent. The camera enlarges the field of the stage one hundredfold. The big motives and situations governing life are detected and woven into intensely human stories by men of undoubted ingenuity. These men lay hold of the great novels, the thrilling incidents of history, the crucial movements of life, the incidents which touch the heart-strings and the motives which build up or tear down character. The field is the world, and the scope is as wide as human history. When skilled individuals, with an eye for the dramatic, search thru life for themes, it becomes a nice problem in morals for the critic to ascertain the effects of such stories upon audiences.

The motion picture appeals to all classes and ages in this country which is composed of a bewildering variety of people. Within the limits of the country are foreigners and native-born, educated and ignorant, working people and leisure classes, the simple and the sophisticated, the black and the white, the farmer and the city dweller. All these have moral standards which are the result of heredity and training. The people, moreover, demand that they shall have essential freedom to think, work and enjoy themselves without the dictation of any class or group. There is essential agreement regarding those subjects which are undoubtedly bad. It is the border-line questions of morality and conduct which are difficult. Who is wise enough accurately to place the "ban" on some of these experiences and motives which make or mar humanity?

Since the American people have allowed this popular form of amusement to become commercialized, they find themselves bound by methods of circulation. These films must yield profit. They are, therefore, rented to business men who exhibit them under one of two methods. The exhibitor contracts to take a daily supply of film-stories suitable for his needs on a weekly or monthly basis. He is ignorant, in most cases, of the particular subjects which will be forwarded to him. He is, therefore, powerless to make any essential changes in his program. The best he can do is to remove certain sections of a picture which he believes to be unsatisfactory to his clientele. This method of circulating films appears to be required by the limited attendance at his motion-picture theatre. The second method is more extensively in vogue among those exhibitors who command a larger audience and a correspondingly larger income. Such men arrange in advance for the rental of special films which they are satisfied will meet the amusement needs of their audiences. They are able to control the class of pictures which are shown in their theatres. Their business demands that they be keen students of human nature and that they be governed by the expressions of interest of their audiences.

How shall be met the demands of the children for amusement? About fifteen per cent of the audiences of motion-picture houses thruout the United States are young people under sixteen. It is generally agreed that the pleasure of children should be active rather than passive, and in the open air rather than within doors. It is further agreed that the censor should seriously consider the influence of the photo-play which has been constructed primarily for the adult. The constructive way of meeting this problem would appear to be that of substitution rather than prohibition. It is possible in every city to exhibit pictures

which are satisfactory to the child mind and to encourage parents to allow their children to attend only such performances. One writer says, "There are already thousands of films that can be used by churches and Sunday-schools and young people's societies. The imperative need just now is a system of circulation and handling of those worthy ones on the market and those coming into existence from time to time so that no religious organization will be taking any risk or subjecting themselves to criticism."

Real Difficulties and the Reasons:

The difficulty in obtaining films which are satisfactory for use in churches, parish houses, and similar institutions must be met. It may be well to speak briefly as to why such films are not available for such worthy purposes. Owing to the indifference of educational and religious institutions, the motion picture is almost entirely in the hands of those who are using it for gain. This does not mean that it has been unworthily used, but it does mean that it has been capitalized and commercialized. Films now must do service like trolley cars, railroad equipment, and ocean-going liners, which bring in regular financial returns. From the business standpoint, the demand of churches, schools and libraries has been irregular. Those using the films desire a large service at the minimum price and are regarded by business men as poor pay. Many of them, moreover, have been unbusiness-like in their dealings with the companies circulating films and have caused delays which are irritating. The commercial film houses have made some costly experiments with disheartening results in attempting to enlarge and meet this demand.

Do you desire to possess influence in changing the play houses of your city for the better? Go to them, don't stay away. Study the pictures and their effects on the audiences. Analyze their appeal. Form the acquaintance of the keen-minded proprietor who daily listens to the comments of his clientele. Let him know when you are pleased. Speak to him about the future shows. Support the decent, conscientious men; and there are many. Discriminate between houses, if necessary. Results will surely follow. Don't censor and condemn without accurate knowledge. "Go and tell him his fault, between thee and him alone: if he shall hear thee, thou has gained thy brother. But if he will not hear thee, take with thee one or two more . . ." Only then, "Tell it unto the church" or city. In most of our cities, there are one or more picture houses (1 to 5,000). These are keen to give their clientele what they want. A group of skilled laymen during the Newark campaign of the Men and Religion Forward Movement canvassed the city for evils in the picture houses and almost unanimously reported that they were clean in the shows presented and that the conduct of the audiences was above reproach.

"The public is fast realizing that besides being the greatest known amusement factor, the photo-play acts as a sort of rest producer, a sort of check valve on the human nerves, bringing refreshment and rest to a troubled mind instead of filling sanitariums with human wrecks as the direct result of overworked nerves."

The Difficulties of Censorship

Among the various forms of public or commercial amusement—dancing, baseball, college athletics, racing, boxing, the theatre and vaudeville—there is none which is cleaner or more wholesome than the motion picture. It is, however, a new art, which has grown so rapidly that it is impossible to pass judgment upon it from month to month. Changes have been made in projection machines, cameras, acting, the themes used, the devices for dramatic effects, as well as in the producing companies, methods of circulation, the theatres, and the advertising. It is unfair to criticize a motion picture on the basis of the character of films produced when the art was new and the results obtained were crass and spectacular. The entire amusement is suffering from judgments which were formed during that early period.

Concluded on Page 8

"Examining the Scriptures daily, whether these things were so"

Apr. 9, 1916. Judica, fifth Sunday in Lent

Helps for a Good Meeting

Rev. Henry Katterjohn

DENOMINATIONAL DUTIES

- M. Apr. 3. Co-operation. 1 Cor. 12: 1-12.
T. Apr. 4. Gifts. 2 Cor. 9: 1-5.
W. Apr. 5. Earnest prayer. Ps. 122: 1-9.
T. Apr. 6. Zealous service. 1 Tim. 3: 1-13.
F. Apr. 7. Willing testimony. Acts 5: 17-29.
S. Apr. 8. Clean lives. Eph. 4: 1-15.
Sun., Apr. 9. Topic:—What my Denomination Expects from its Young People. Ps. 84: 1-12.

Suggestions to the Leader

Our topic is an appeal for denominational loyalty and support. The leader ought to be well informed as to the principles for which our Evangelical Church stands, and the work our Evangelical Church is doing. Bring out the need of denominationalism. Every denomination represents a specific family in the great kingdom of Jesus Christ. Its prime reason for existence is the historic development of the nation in whose midst the denomination originated. No nation is doing her duty towards the Kingdom of Jesus Christ that does not contribute something specific towards the development of that Kingdom. Thus every denomination is the fruit of this distinct national contribution to the development of the faith in Jesus Christ. We cannot at this time subscribe to the creed of the so-called "Internationalism," according to which every man is asked to renounce his loyalty and adherence to any one race, and proclaims himself to be a member of the great human race. We realize that patriotism belongs to our fatherland, and that true service to mankind can best be rendered thru the channels of our national life. Neither can it be conceived at this time, which is properly regarded as the formative period of the struggling Christian Church, that a man can be loyal to the cause of Jesus Christ who renounces membership in any specific denomination, and proclaims himself to be a member of the Church universal. Human life demands divisions in organization, for the purpose of perfecting and completing the work assigned to us. Thus we shall need the smaller division that denominations stand for, but work and pray that these smaller divisions may each live out the principles characteristic of them and thus contribute to the sum total of divine revelation.

The Topic Presented

The topic may be presented in the form of various sub-topics assigned to different members for treatment. Carry out the following outline sub-topics, and have them discussed by different members of the society.

What does our Evangelical Church expect of her Young People?

1. Our Evangelical Church expects her young people to be *loyal followers* of Jesus Christ. That includes an experimental knowledge of Jesus Christ, a public confession by word and deed of our faith in Him, as our Saviour, a consistent logical life in Christian righteousness, that the world seeing our good works may praise our Father in heaven.

2. Our Evangelical Church expects her young people to be *informed as to the principles for which our denomination stands*. Our Evangelical Church stands for the Gospel of Jesus Christ only. The Evangelical Church is not named after a man, be it even a Paul or Luther, nor after one of the sacraments, nor after a certain form of organization, but after the message Jesus came to proclaim, and the mission with which Jesus commissioned His followers and disciples,—Evangelical. The Evangel, the Gospel is our heritage, and to proclaim that Gospel, to evangelize the world, is our duty and commission. Jesus Christ is the heart and life of the Gospel, He is also the center of our Evangelical Church.

3. Our Evangelical Church expects her young people to work for the spreading of these principles. This implies active work and sacrificing service.

1. *Service in our own congregation*. Every young person ought to have some definite task to perform. There is so much that you can do, and still more that you ought to do. The Sunday-school, League, Mission Society, etc., all offer opportunities of definite service.

2. *Preparation for this service*. It is not only important that we know Jesus Christ, but we must

also know the best methods and best plans of work. After Jesus had awakened in the disciples the conviction that He was the Messiah of Israel, and the Saviour of the world, then He called them to His discipleship and trained them in methods of service. No one can be a loyal disciple of Jesus Christ who does not develop intellectually, and is not willing to perfect the working plans of the Church. Training classes ought to abound in every congregation, Teacher Training Classes, Mission Study Clubs, Reading Circles, etc. Smaller groups of young people, who are anxious to specialize in certain branches of work, such as Primary work, Teen Age work, Boys' Work, etc., ought to unite and pursue these special studies. It is absolutely essential that we specialize in our work, and prepare thoroly for this special work.

3. *Financial support*. The denomination has given you more than you ever can repay. No child can pay for his own raising, even if all the wealth of the world were his. Love and the molding of the inner life is a priceless task. The generations of noble lives that have made their church a possibility, the day after day, year after year influence, that has helped form your life and developed your conviction and character, calling out the best in you, these are blessings for which you can never pay. Therefore we can give the means to make these blessings accessible to others, that the spirit of the Evangelical Church be maintained on earth. With your money you will also give thought and prayer and service.

3. Our Evangelical Church expects her young people to co-operate with the other Christian denominations. Interdenominational work is impossible where denominational loyalty does not exist. Loyalty to your denomination does not preclude knowledge of other denominations. Ignorance of this sort breeds bigotry, and fanaticism. These are evil, and must be crushed wherever they appear. They are a counterfeit Christian faith, and will never pass for the genuine in the realm of the Master.

Some Questions on the Topic

What do we owe to our denomination? With what does our denomination provide us?

How can we support our denomination?

Why is the liberal use of denominational literature essential in the development of Evangelical Christians?

What has our Evangelical Church a right to expect of you?

Some Scripture on the Topic

Loyalty to the Church—Ezra 10: 7; Matt. 16: 19; John 16: 2; Rom. 14: 1; 15: 1; 16: 17; 1 Cor. 4: 19, 21; 1 Cor. 16: 22; 1 Thess. 5: 14; Rev. 22: 19.

Love for the Church—Psalm 122: 6; 128: 5; Isa. 22: 4; 58: 12; 62: 1, 6, 7; 66: 10, 13, 14; Jer. 14: 17; Eph. 4: 25; 5: 30; Rev. 21: 27.

A Prayer

When Thy children returned from the land of captivity they sought to build Thy temple, that Thy kingdom might again be established upon the earth. Thou hast delivered us, O Lord from the captivity of sin. Rejoicing in our deliverance we are seeking to build Thy temple on earth, that the message of deliverance and salvation might be brought to all mankind. Help us, Lord, to use right these means which Thou hast placed within our reach. We thank Thee, for our Evangelical Church. She has broken unto us our spiritual food, guarded us against unbelief and superstition, guided us into the heavenly truth. We thank Thee, for the ministry of Thy word, and pray that we may grow more in grace and understanding, that we may be living stones in Thy kingdom, living witnesses of Thy truth. Save us from error and indifference, and hasten us in our work, that thru our testimony others may be brought into the fold of Thy flock. Amen.

The Advanced Bible Lessons

Lesson 2.—Challenging Jesus

DAILY BIBLE READINGS

- M. Apr. 3. Matt. 15: 39-16:12. Challenging Jesus.
T. Apr. 4. John 12: 36b-50. Blind Leaders of the People.
W. Apr. 5. Matt. 15: 29-38. Jesus' Compassion.
T. Apr. 6. John 8: 12-20. Jesus the Light of the World.

F. Apr. 7. Isa. 61: 1-11. Isaiah's Vision of the Messiah.

S. Apr. 8. John 6: 30-40. The Heavenly Manna.

S. Apr. 9. John 12: 20-36. The Sign from Heaven.

Lesson Key:—"A stone of stumbling, and a rock of offence; for they stumble at the word; being disobedient: whereunto they also were appointed," 1 Peter 2: 8.

It is a strange and perplexing fact that the Jewish people, after waiting for their promised King and Deliverer for more than a thousand years, should not only not have recognized Him when He finally came, but should even have consciously and decisively rejected Him after He had made himself known to them. And when it is remembered what the coming and the ministry of Jesus could have meant to His people if they had received Him as their Messiah and Lord and wholeheartedly followed His leadership, their failure to do so amounts to a tragedy that is hardly equaled in the annals of the race. We may understand this tragedy only as we understand its causes, i. e., the perverted ideals and wrong desires with which the people had come to regard their promised Messiah and what He was to accomplish for them.

At the very beginning of their national life Israel had been made familiar with the one purpose of God in choosing them as His people. The one condition on which they were thus chosen was that they should hear His voice and keep His covenant, and the only reason why they were thus chosen was that they were to become a kingdom of priests and a holy nation. Moses had emphasized these facts again and again, and the prophets and men of God who were raised up after him had continually laid stress upon them, while every event in their history, victory as well as defeat, and prosperity as well as disaster, had been ordained of God for the single purpose of making them understand and remember them. And yet, when all things have been prepared, and they are asked to partake of the fullness of the divine blessing so graciously and generously offered, they deliberately turn their back upon the Giver and the gift, for no other reason than that it does not meet their wrong and unfounded earthly and material expectations. They desired political freedom instead of freedom from the bondage of sin; earthly glory instead of the glory of God; an outward world-empire ruling over the nations, instead of the conquest of Satan and the forces of darkness thru the rule of God, and hence they could not and would not appreciate the spiritual and eternal blessings which were to be theirs. We have already seen how the opposition to Jesus began immediately upon His appearance, and continued and increased as the spirit of His life and work became more plainly evident.

It is inspiring to note the patience and persistence with which Jesus keeps His divinely appointed task in view in the very midst of the fiercest opposition and the most trying circumstances. Opposed to Him are all the rulers of the people, the very ones whose word had always counted for most among pious Israelites, and who were most highly respected as the representatives and interpreters of God's will, yet He shows no sign of weakening in His position. Tho He knows full well the fanatical temper of the enemy that has been aroused, and the cunning and hypocrisy with which they are laying traps for Him, He yet goes bravely forward in the calm and courageous conviction that the truth He proclaims and the work He has inaugurated is of God and that all the powers of hell shall not prevail against it. Nothing that may happen to Him personally can swerve Him from the singlehearted devotion to love and truth and righteousness, and the knowledge that these forces will finally conquer the world. In the face of every challenge and all opposition He is unshakably firm in His insistence that the things that count most in life and, in the last analysis, in the world also, are not the things of the world that pass away, but the eternal things of God that abide forever. The meek shall inherit the earth, and they that believe on Him, tho they die, yet shall they live; and whosoever liveth and believeth on Him shall never die.

What the Church and the followers of Jesus need today is a far larger measure of the determination to remain true to the highest and the best ideals and principles of Jesus Christ. The forces of darkness and evil are gathering for the final conflict, it seems, with the forces of truth and righteousness, and they are using every inducement that can be secured and

that will appeal to an ease- and pleasure-loving age to win men to the worship of mammon. It has probably never been so hard to stand firmly by one's Christian convictions as it is to-day, since the enemy is very often not plainly visible, like a roaring lion, seeking whom he may devour, but rather fashions himself as an angel of light, with ministers fashioning themselves as ministers of righteousness, seeking to tempt and pervert even the elect. There is constant need of earnest prayer for enlightenment and the guidance of the Holy Spirit to discover the truth in the midst of error and falsehood, and of heroic devotion and determination to follow out the will of Jesus Christ, when it has been learned, to the bitter end, if necessary.

Denominational Continued from Page 4

this is the Lutheran Church, etc. Then he walked to a higher position, sat down and watched developments. Presently the tide set in. Closer and closer the water rolled on, until all the puddles were filled, then overflowed and directly there were no puddles distinguishable. There was only one great swelling sea. Then Philips Brooks prayed: "Lord, send a flood-tide of Thy spirit and fill our little lives as the water filled the puddles, that we may overflow with divine power and all become one as Thou art one!"

We should like to have a photograph of our beloved President en route to a certain Wyoming town on a rickety hay-rack. He had arrived at the nearest railway station at two A. M. The appointed farmer had not appeared. Finally at two P. M. the man came. He had been out on his new homestead twenty-five miles distant and had not received the pastor's announcement of his coming, and had even now just come thru the station town "by chance." The bottom of the wagon consisted of boards nine inches apart. The pastor was bidden to take his seat on a sack of corn and see that the rest of the cargo was not lost. So the President Jans held on to his suit-case with one hand and to a sack of flour with the other and with his foot tried to steady a sack of potatoes. He succeeded well for a few miles, when suddenly the outfit struck a typical Wyoming rut and out went the potatoes. The economical farmer must have every potato—but the rest we will leave for the reader's imagination.

During all this trying experience, the pastor was working hard to get acquainted with the farmer, whom he knew to be a key-man in the colony of beet-raisers, and it was he who had induced Rev. Jans to make the trip. But now he was as hopeless about the prospects in the Wyoming section as formerly he was optimistic. The people were deaf to his invitations. However, he explained that the most of the men were that afternoon gathered in the town for an auction. Thither preacher and farmer repaired. One by one the men were interviewed and cordially invited to a service on the following day, Sunday. The result was a Sunday morning congregation of ten adults and some children. But it was an impressive service. A girl of 15 years was catechised and found to be well versed in the catechism. Her parents, devout and intelligent Christians, had been her teachers. So Pastor Jans did not hesitate to confirm her in this service.—Here, too, bi-monthly services were promised.

Many more settlements of Evangelical people like these remain unvisited in Colorado and the West. Pray ye the Lord of the harvest that He may send laborers into His vineyard. —J. J. Braun.

Practical Expressions of Protestant Christian Life in Germany

Concluded from Page 6

of the German settlers had been undertaken by Pastor Borchard as early as 1863. The efforts to seek out and minister to the Germans of the southern provinces of Brazil has been most successful and is still being effectively carried on.

Another influential agency of German Evangelical life and work is the Evangelical Press Association for Germany (Evangelischer Pressverband fuer Deutschland) which was organized in 1910. In the comparatively short time of its existence it has succeeded in unifying and systematizing the entire Protestant publicity service, so that subscribers receive all the important church and missionary news at first hand, treated simply as facts, without comment, except where it becomes necessary to give explanations

or correct errors. The service is being more and more recognized as impartial and authentic even by secular papers, which make free use of the material furnished. The work is being developed along four distinct lines: the journalistic section, which deals with the reports transmitted to other papers; the observation section, which is on the lookout for direct or indirect attacks upon Protestantism or religion in general; the correspondence section, which furnishes special and devotional articles, and a defensive and offensive section, which meets any attacks that may be made with authoritative articles by competent writers, and exposes the character and the motives of the attacks and of those who make them.

The National Evangelical Union (Evangelischer Volksbund), devoted to the promotion of positive Evangelical teaching as against liberal movements on the one hand and popular indifference towards things religious on the other, the only three years old, has already secured a membership of 42,700 (1914). "That portion of our people who still hold to the Bible as the revealed Word of God," said the call for organizing the Union, "is being forced into a life and death struggle, the like of which, in intensity and far-reaching importance, has not been known in the history of the Church. Two points of view, as diametrically opposed to each other as day and night, as fire and water, are struggling for supremacy in the nation and in the Church. The very existence of religion in general and Christianity in particular is at stake, 'to be or not to be, that is the question.' The battle-cry, 'Here Wittenberg—here Rome!' has been superseded by the cry, 'Here Christianity—here anti-Christianity!' The aim of the National Evangelical Union is to so unite and mobilize the entire force of Bible Christians in Germany that it shall be able to win the decisive battle that is drawing nigh between the prince of darkness and Him who is the Light of the world." The willingness with which the means for such a program are being furnished by the members and the manner in which the membership was almost trebled in the second year, indicate that the Evangelical people of Germany understand the danger of the present situation and are responding heroically.

In the above we have sought to show a few of the chief activities thru which the Evangelical Christians of Germany are giving expression to their faith, their hope and their life. Space permits only a brief mention of the most prominent agencies, and a long list of others might be mentioned, especially the far-reaching, well organized service of Evangelical deaconesses, of whom there are about 20,000 in the different Homes and hospitals, and who are now to a very large extent devoting their trained services to the physical and spiritual care of the wounded soldiers brought home from the front. Thousands of male nurses are engaged in similar services at the front, and in addition to the large number of pastors who have responded to their country's call to the field, the great armies on the east and the west are well supplied with chaplains, who minister to the spiritual needs of the wounded and the dying, distribute Bibles, Testaments and other Christian literature, and render any other service that may be in their power. From all this it is abundantly evident that Evangelical Christianity in Germany, notwithstanding the report circulated by hostile British interests, or biased, indifferent and uninformed American journals, is earnestly and aggressively active in holding its own and building the Kingdom.

The Problem of the "Movies"

Concluded from Page 6

The motion picture is not what it was even eight or ten years ago. It was then proved piffling, shocking, or insane. Out of this tertiary period it has emerged thru the stone age of brutishness and its pre-historic past into the age of intelligence, esthetics, morals, humor, and social values. Some credit should be given to an art, answering many human needs and portraying most human events, which has sprung, like Jason's warriors, into full and self-conscious manhood within some fifteen years! What if, still, there are some elements which grate on sensitive nerves, some crudities and some shortcomings? They are the minor and fleeting gaucheries of youth. They, too, will pass. It is true that some producers walk boldly into the inner sanctuaries of life where angels fear to tread. Most of them have undertaken the quest there to find those hidden forces and impulses which make or mar life. Some of the vast numbers of people

viewing such stories winnow the wheat from the chaff and find food and comfort.

The motion picture strikes into the minds of people thru the eye. The figures of people walk up and down and live their brief lives. No audible word is spoken, but, thru action, association of individuals, surrounding and background, the story is told; the idea presented. By clever foreshortening, the events of years, the emotions of a lifetime, are told in an hour. No wonder that skilled psychologists and educators see in the motion picture an incomparable force and potentiality! Have you ever considered the power of indirect against direct advice in the region of social influence and morals? Of course, this is pre-eminently illustrated in the stories and parables of our Lord. The humble motion picture carries facts, laws, consequences into the minds of the spectators apparently as incidents. The story is told and the people see for themselves the cause, the progress, the inevitable entanglements or the casting off of burdens and shackles, and the final results. With minds like our own, they generalize and do it wholesomely. They also make the personal application and store up the teaching against the day when their own wills need strengthening. Concede to the motion picture the same powers which are granted to the book, the painting and the event in real life. Let it tell its own story and sink in. It knows how to touch the heart-strings, stimulate the mind, train the will and accomplish the results in action. It can be a true hand-maid to the cause of pure religion.

It is because it is vital and lays a firm, if sometimes ignorant, hand upon the forces of life that the motion picture is here. It cannot be dislodged. It appeals to people primarily as an amusement and relaxation, but cunningly weaves into such hours of play thrills, thoughts, emotions, the elements for imagination, instruction and culture. "The church must not only see that the motion pictures are carefully regulated so as to be fit for general use but it must actually use them." The church needs to recognize that people require relaxation, amusement, change, and thrill. It can as little stand aside from these periods of happiness as from the solemn, tragic or holy moments.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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Christianity and Politics

To the minds of many good people Christianity and politics appear mutually exclusive. The word "politics" seems to them so suggestive of graft, intrigue and general corruption that the pure and lofty ideals for which Christianity stands can have nothing to do with it. The idea of politics smacks so much of the world and the things that are in the world that he who appreciates the otherworldliness of Christianity and would do the will of God must necessarily keep away from anything that has any connection with so demoralizing a subject.

It is not difficult to understand such an attitude, for those who have come to realize what Jesus Christ means to the inner life of men, who have felt the saving, cleansing, uplifting influence of His Gospel, and thru it have learned to seek the things which are above, where Christ is, naturally feel inclined to concentrate their entire attention upon the spiritual life. They think so much of their newly-discovered treasure that they gladly count all things to be loss for the excellency of the knowledge of Christ Jesus their Lord, and lose interest in everything that has no direct spiritual bearing. They remember, too, that on one occasion where Jesus was confronted with a question of political duty, He answered those who were seeking to trap Him, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." That principle seems to lay down a clear-cut dividing line between religious and political interests, and to justify the action of those who hold that one excludes the other.

The fact is, however, that Jesus' words have no such meaning. In fact, what Jesus emphasized was just this, that *both* religious and political duties must be taken care of. What He meant was not that rendering unto Caesar the things that are Caesar's made it impossible to render unto God the things that are God's, but rather that he who would fulfill his whole duty conscientiously must both render unto Caesar the things that are Caesar's and unto God the things that are God's. Jesus' idea of human life was not that there was a great gulf fixed between those things that concerned themselves with the life beyond and those that concerned this life, so that the one might be called God's sphere, while the devil was supposed to hold sway in the other. It was rather Christ's aim that the spirit of righteousness, which is the Spirit of God, should permeate and control *every* human interest and *every* human relationship. The kingdom of God He had come to establish meant the *supremacy of God everywhere*, the rule of God at every point in every human life, so that the lives of its citizens might reflect God's will in every thought, word and deed and thus help to re-form, i. e., to make over every human condition that was not in accord with the will of God.

Jesus could have meant nothing less than this when He said to His disciples, "Ye are the salt of the earth," "Ye are the light of the world," "The kingdom of heaven is like unto a leaven." If these expressions mean anything at all they mean that, as the salt must show its effect upon everything it touches; as the light in the darkness cannot be hidden; as the leaven continues to act until all the meal it can reach is leavened, so the royal rule of God, working in and thru the lives of all true disciples of Christ, will and must exert a real, definite, purifying enlightening and regenerating influence upon his surroundings. Such an influence will naturally express itself in the personal life of the Christian, in his home life and in his relations with others, and in his attitude toward the things and conditions among which he lives. If Christianity were merely a form of belief

or a system of teachings or a set of convictions upon certain subjects it could withdraw itself into the quiet seclusion of monasteries and convents and, content with the personal holiness that might there be attained, let the world run its course. But the religion of Jesus Christ is a *living thing*, a force that moves and grows and acts, and that is known by its fruits, a divine power at work in the world that not only will not and cannot be hedged in by human definitions or limitations, but that *will eventually conquer every evil influence*.

In a democracy politics is the very life of the people. If the people are to rule not only some of the people but all of them must take a deep and abiding interest in public affairs of every kind. Where politics in the United States are corrupt it is largely because the best, i. e. the Christian, citizens of the country have permitted them to become so thru their

A THOUGHT FOR LENT

To Calv'ry, Lord, in spirit now
Our weary souls repair,
To dwell upon Thy dying love,
And taste its sweetness there.

Thy sympathies and hopes are ours;
Dear Lord, we wait to see
Creation, all, below, above,
Redeemed and blest by Thee.

—Samuel Denney.

indifference or indolence. In a country where the people have it in their power to improve the government and the conditions under which people live, indifference toward public affairs and indolence in promoting the welfare of the nation is actually treasonable, because the nation has a right to expect every citizen to take an active part in the life of his community, his state and the entire nation. And the Christian citizens of the country, who are keeping out of politics are injuring their country most of all because their convictions, their attitude and their influence could constitute so great and powerful an influence for better things. Far from being un-Christian or disgraceful being in politics is thus rather a Christian and a patriotic duty of the utmost importance, as well as a great opportunity for applying the principles of Christian truth and righteousness to every-day affairs and conditions.

The National Missionary Campaign and Congress

As the National Missionary Campaign draws to a close the manner in which it has stirred the country is becoming more and more evident. "In city after city," says Men and Missions, "the auditoriums where meetings were held have been crowded to the doors, and in a few cases overflow meetings have been necessary for the women who had to be removed from the galleries to make a place for the men who had registered and wished to get in. From practically every city came expressions of wonder at the attendance at the day sessions. This feature of the campaign is so noteworthy that it is worth while to call attention to it again. In one city the local leaders warned the speakers that altho the attendance on Sunday and in the evening would be large, no one would attend the day sessions. Their astonishment was most interesting as they saw nearly a thousand people present when the first day session opened. The numbers grew from session to session until the day audiences were nearly as large as those at night.

No more striking evidences of the vitality of the campaign could be given than these."

The total number of registered delegates to the conventions held in twenty-two cities before Jan. 1 were 34,368. The conventions held since Jan. 19, the opening of the winter campaign, in twenty cities registered 27,096 delegates, and the incomplete figures from twelve other cities that are available to date, add 20,422 more. A dozen cities in which conventions were held during March have not yet reported, and the conventions in New York and Brooklyn, which close the campaign, are to be held from Apr. 9—16. The total number of 100,000 delegates aimed at when the campaign was undertaken is therefore practically assured, with the probability that 110,000 will be reached if not exceeded. That such signal success should have attended the progress of the campaign at a time of political and industrial unrest, with threatening conditions on our southern border and across the Atlantic, indicates a remarkably active religious interest on the part of the people. There can be no doubt that the churches of the country are stirred in regard to the nation's responsibility toward those who are still without the Gospel of Jesus Christ.

The preparations for the National Missionary Congress, the fitting climax to the winter's series of meetings, are well advanced and the Congress promises to be an event of nation- and world-wide importance. It is the purpose to make this Congress much more a deliberative body than any of the preceding conventions have been, for the hope is that the delegates in attendance will be a group of men so thoroly representative of American Protestant Christianity that they will be very largely able to bring to pass whatever they may conclude that American church people ought to do.

In order that the Congress as held may not lack this deliberative force, it has been determined that no delegate will be admitted to the Congress except as he is appointed to his seat by one of the mission boards of his own denomination. The attendance has been limited to the seating capacity of Memorial Continental Hall, which is less than 2,000. Each denomination has been allowed only a specific number of delegates, twenty-five being the number allotted to the Evangelical Church. Volunteer applications will therefore not be accepted by the convention committee, but it is in order for any layman to inform his own denominational mission secretaries of his desire to attend, and the Boards will undoubtedly select their respective quotas for the Congress as far as possible from those who have sent in their names. Applications so filed with the Boards should be accompanied with the required registration fee of \$5.00. Applications of Evangelical delegates should be filed at once with Rev. E. Schmidt, 1377 Main St., Buffalo, N. Y.

The mornings will be given up to general discussion of ways and means by which laymen can be enlisted in the missionary undertaking, while afternoons and evenings the order will be a succession of inspirational and informational addresses.

The registrations already received come from Texas, California and Washington and over thirty other states, thus showing that the Congress will not be an assemblage of men from any one section of the country, tho at present Virginia and New York seem to be rivals for first place in the number of delegates. A special rate of two cents per mile in each direction with a minimum of \$1.00 for the round trip going and returning via the same route have been granted by the passenger associations. A special folder will be issued and sent to all registered delegates giving the names and the special rates at all desirable hotels.

THE LORD'S SUPPER

"But let a man prove himself"

"Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me and lead me in the way everlasting," Psal. 139: 23, 24.

If what we receive in the Lord's Supper depends upon our own spiritual condition, it is clear that none should come to the altar thoughtlessly, but with due self-examination. If the essential thing in partaking of the Lord's Supper is that we discern the body and the blood of Jesus Christ; that we understand what His life and His death stand for and mean to us, and accept what He has done for us in sincere and believing faith, then the matter is certainly worthy of the most earnest and heart-searching thought. For if Jesus Christ and His life and death mean anything at all to us it is something so vital, so personal and so intimate that we cannot afford to be anything less than very sure of ourselves and of our right relationship to Him. And that is why we should, as it were, look ourselves squarely in the face and learn to know the true character of our innermost being every time we plan to partake of the Lord's Supper. No careless or superficial thinking has any place where salvation from sin and eternal life are at stake.

And who of us has not realized, with the psalmist, that this is impossible without divine help? That the imagination of man's heart is evil means first of all that it is centered upon self. It is natural for all of us to exalt self in every way. We think of ourselves first; we naturally have a good opinion of ourselves; our desires, our motives and our ambitions seem to us just a little worthier than those of others. It is not easy for us to believe that our thoughts, desires, words and deeds are really sinful. We say so, perhaps, because we have been taught that way, and because conscience convicts us of guilt in many instances, and we listen quietly to what the Word of God tells us about the corruption and iniquity of the human heart, but even tho we believe we are not convinced; the heart is biased in its own favor and therefore easily overlooks the secret sinfulness and evil it ought most to see. It takes the all-seeing eye of God to search and fathom the hidden depths of the human heart, deceitful above all things, and exceedingly corrupt, and only He who is absolutely holy, righteous and just can judge it rightly. They who come to Him with the prayer of the psalmist upon their lips and in their hearts, ready to submit to the thoro and persistent searching of the Holy Spirit thru the living and active Word of God, sharper than any two-edged sword to pierce even to the dividing of soul and spirit, and quick to discern the thoughts and intents of the heart, will not deceive themselves by saying they have no sin. Because they earnestly desire to know the truth they shall see the truth about themselves, and the truth shall make them free, because only as the truth concerning our sins is known and admitted can we realize the need of salvation and accept the blessings which Christ offers.

Turning on the Searchlight

With the help of God and the earnest determination to know the actual condition of our hearts, we shall then make it our serious business to find out whether we still secretly or openly cherish any form of sin; whether we have been conscientious enough in our Christian life and every-day conduct; and whether we earnestly repent of the wrong things in our lives that will be uncovered there. Luther gives this advice: "Consider thy station in the light of the Ten Commandments, whether thou art father, mother, son, daughter, master or servant; whether thou hast been disobedient, unfaithful, idle, angry, impure, or revengeful; whether thou hast wronged any one in word or deed, or hast stolen or been neglectful to any one's wrong or injury." Every station or condition in life has its own duties and its own transgressions, and it is our business to see to it that we perform our full Christian duty in every way. The Ten Commandments represent the will of God, and all of them have their special application to every human life, from the first Commandment, which requires that we fear and love God and trust in Him above all things, to the last, which forbids all evil lust and desires and requires that we delight in God and in His holy providence.

A searching self-examination in accordance with

the standard set by the Ten Commandments will lead every sincere inquirer to repentance, i. e., to a recognition of his own sinfulness, to sorrow and regret for the actual sins that have been committed, to the confession of wrong-doing to those who have been wronged, whether God or man, to the renunciation of sin and the yearning for the grace of God thru which sins are forgiven. Those who think they need no repentance have not examined themselves very thoroughly. Those who after earnest and honest self-examination think they must regard themselves as unworthy of the blessings of salvation that are vouchsafed to them in the Lord's Supper, should also remember that salvation thru faith in the grace of God in Christ Jesus requires no merit of our own, no sufficiency thru our own effort, but only a repentant heart that sincerely wants to be relieved of its guilt and sin and be clothed with the righteousness of Christ.

When that point has been reached the heart is ready to receive by the hand of faith the blessing which Jesus Christ offers, forgiveness of sins, life and salvation. Every Lord's Supper is a new opportunity for strengthening the inward man with the bread of life, for establishing and confirming the communion with Christ and with all His believers and declaring one's faith in the death of Christ for the sins of mankind. By the firm confidence of faith we accept and retain the atonement for our sins and the reconciliation with God established by Christ, and this faith is therefore necessary to a worthy partaking of the Lord's Supper, 2 Cor. 13: 5. Faith directs our lives Godward and effects a consecrated and sanctified way of living. Jesus does not demand of us a faith like that of Peter or Paul; even a weak faith is faith nevertheless, and will receive the nourishment it needs at the Lord's table. Those who come with this purpose in mind will not come in vain, for the Lord himself will strengthen and confirm their faith.

When we are planning to attend a festivity of any kind no one would think of going in any other than clean and presentable apparel, and without being sure that every part of the apparel was properly arranged. Should we not bestow far more care upon the condition of our hearts and the proper spiritual preparation when we are to be guests at the Lord's table? As we prepare our hearts for coming to the Lord's table on Good Friday or Easter, let us pray with the psalmist, as above, that our self-examination may be sincere and searching and may be accompanied with true repentance and real faith. Then there can be no doubt of our worthiness to come nor of the forgiveness of sins, life and salvation we shall receive.

What a Winter Taught Him

BY CORA S. DAY

A bad tempered baby was expressing its opinion of things downstairs. Its upraised voice mingled with the noisy quarreling of Teddy and Katie, the small twins.

"A fine, peaceful household, this," said James Connor to his reflection in the glass. He was just finishing dressing, and scowling over the racket below. "If it were not that examination is so near now, I'd get right out of this and go home. When it is over, and I am free—"

His face brightened at thought of that freedom ahead, when he should pack his few belongings and speed away, swiftly as trains could carry him—home! Such a dear, quiet, comfortable, tidy home. He drew a long breath at the mere thought of it in contrast with this.

If only there had been more advanced schools near it, he would not have been an inmate of his uncle's home this winter, to endure as best he could, for the sake of good school advantages, the slipshod, easy-going housekeeping of that uncle's second wife. It seemed the best place for him, in spite of its drawbacks. He knew no one else in the city. Mrs. Brannon was a good cook, whatever her other failings; and the charge was moderate, and a welcome addition to the slender Brannon income. So James had settled there for the winter, heroically made the best of what he could not help, and avoided the small cousins as much as possible. He was the only child of his own home, and did not relish the change to this noisy brood.

"Now for my housekeeping," he smiled to himself, stepping about and putting his room in order with the deftness of practice, and leaving it as neat as

any girl of his age could have made it. He stepped into the hallway, closed and locked the door and dropped the key into his pocket. Only so could he protect his own against the ravages of the twins and keep undisturbed his one little oasis of tidiness in the house.

He had not locked his room at first. Such a thing was unheard of at home. But the twins wrought such havoc that at last he had, in great embarrassment, ventured to complain mildly to Mrs. Brannon. To his relief she listened and nodded assent with no sign of ruffled temper in her placid face or pleasant voice when she answered him.

"They are too bad, I know; but I've so many things on my hands, and the baby is so cross, it seems as if I just can't keep them out of mischief. Lock your door when you go out, James, then your things will be safe from the little rascals," and she laughed good-naturedly as she rescued the baby from the coal scuttle.

"It will lock her out, too," James thought, smiling to himself. "But I can keep things straighter than she ever has, thanks to my practice in helping mother about home."

So he did his own roomkeeping, partook of the excellent meals in which Mrs. Brannon seemed to center all her skill, studied as hard as he could, and looked forward to the homeward flight as a pleasant haven of refuge after the burden and toil of the year.

On his way downstairs that morning he came across a small figure sitting on the bottom step, bending over a torn story book, while another lay on the step beside him. This was Archie, the little boy Aunt Alice had left a baby when she died. He was a quiet, gentle little fellow, very unlike the noisy half-brothers and sisters. Mrs. Brannon was very good to him; indeed, he received many a tender word and caress that her own sturdy, boisterous youngsters neither missed, nor appreciated when given to them. Yet to James, Archie seemed as misplaced as himself in the happy-go-lucky family—that is, when James stopped to give his cousin a thought. Usually he was too busy to notice the quiet little chap, who never forced himself on his attention as the other youngsters did.

"Hello, Archie! See here, I almost fell over that book you had on the step. Don't you know you must not lay traps like that for folks?" he said as the boy glanced up with a little smile of greeting. The smile faded, and Archie hastily removed the offending book. James' conscience said something quite clearly and distinctly as he noticed the nervous movement of the little fellow.

"There, Archie, you needn't mind. I've eyes, and if I don't use them that is my fault. You have to get off in corners for any chance for peace, don't you?" he said sympathetically. Archie nodded silently, unsmilingly, and James tried again.

"Never mind, sonny. Next summer you shall go home with me and have a good time all to yourself. Wouldn't you like that?"

He expected instant and joyful assent. To his surprise Archie shook his head.

"No," he answered quietly but decisively.

"You wouldn't? Why not?" Astonishment mingled with chagrin at such prompt refusal of what he had considered a tempting offer.

"Because you are cross to me sometimes—and she never is," with a nod toward the kitchen and his step-mother.

It was a plain and simple explanation, and James carried it away with him as he went to school that morning. Unerringly the small boy had judged between them, and all his own virtues counted for nothing in Archie's eyes against the faults of Mrs. Brannon—when kindness counted on her side. In a flash James Connor saw himself as Archie saw him.

"I have been a pretty selfish kind of a beast all winter. I see it now, thanks to Archie's outspokenness," James told himself remorsefully. "I've been so completely wrapped up in my own comfort and convenience and plans and studies that I've never given a thought as to whether I could make things better outside of my room. If I had given a little more time to the youngsters, maybe I could have tamed them down a little and made things easier for myself and everybody else. I guess I've made a pretty complete failure of my winter in the Brannon household, no matter what I have done at school. Looks as if I had some reforming to do for the rest of the time I am here—"

He was always glad afterward that he had made that good resolution before the accident happened—before he had it knocked into him, as he put it. For the next minute something big and noisy and swift loomed up before him at the street crossing; the warning shouts of the spectators mingled with the frantic signal of the horn, and the next thing he realized was that he was gasping up to the frightened faces above him:

"Take me home—not to a hospital, please. Take me home to Aunt Mary."

They did as he wished. There was no gainsaying his insistence. A broken leg and some fractured ribs were not necessarily a hospital case, so they took him home to Aunt Mary. The doctor shook his head—mentally, as doctors must often do instead of physically—over the hallway littered with broken toys, and his equally unpromising glimpse of the rest of the house. He looked a little relieved at sight of the neat room to which the injured boy was taken, and completely satisfied when he saw how Mrs. Brannon took charge of the case, promptly, calmly, with unflurried speech and action.

"A born nurse," he pronounced her. "Not one woman in a dozen would do as splendidly as she did in such an emergency. Perhaps she is not a model housekeeper; but she has good, steady nerves, an easy pleasant way, and a kind heart that will just mother that boy well as fast as those broken bones will allow."

All of this prediction came quite true. Of course James's mother came posthaste at the news that her precious son had been worsted in an argument with an automobile over the right of way. Of course she claimed the position of head nurse, but she was far from being as strong and steady of nerve as easy-going Aunt Mary. It was not long before she was gratefully allowing the latter to go ahead and meekly following after her, doing the few things she could manage in the sick room, and helping further by putting, with the few deft, skillful touches which Aunt Mary had never learned, the house into such order as it had never known before.

Sitting-up time came at last. It was one day during that period that James found opportunity to make full confession to his mother of all the winter's failure to be a helpful member of the household. She listened, understanding many of the things he could not make plain in words, interpreting it all with her older wisdom and experience.

"Dear boy," she said when the story was done, "Aunt Mary has taught you something this winter—something well worth knowing, something that I'm afraid I did not teach you, because I was in danger of forgetting it myself. She may not be the best housekeeper in the world, and she may not train her children just as she ought. But we must remember that she came into her home here with no training for the work of a household. She is very willing and eager to learn all the things I have shown her in the way of better methods; she has done wonders in becoming so good a cook, and in bringing up her children to be so strong and well. I am going to help her to help herself—as I should have done long ago. The little folks will soon be outgrowing their present mischievous stage, too, and are just the bright, active sort to do great things with in the future. And Aunt Mary is so grateful for help.

"But about that lesson Aunt Mary has taught—the lesson of kindness and readiness to help others. We have been such a happy little family—father and I and our boy—that I'm afraid we have been in danger of forgetting our need of others and their need of us. For after all, James, no one of us, nor little family of us, no matter how selfishly happy, can live to ourselves. We need others—just as you needed Aunt Mary. They need us—as she did in a different way. It was well for you that when your need came she was ready to do her part. She makes me think, as she goes so pleasantly about her many duties, of that verse that says: 'In her tongue was the law of kindness'—and in her heart as well. It is a good law to learn and keep, isn't it? Suppose we try not to forget it again, and to remember that other verse, too, which says that we shall add 'to godliness brotherly kindness; and to brotherly kindness charity.'"

And James assented earnestly, sincerely thankful that returning strength was fast coming to enable him to practice that law which he had overlooked until Aunt Mary and her kind heart—with Archie to drive the lesson home—taught it to him.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Jewels

BY ARCHIBALD RUTLEDGE

The jewels are lost in the night,
Are darkened; and only by light
At length can their beauty be known.
Then the rose in the ruby is blown,
In the sapphire sparkles the ocean deep,
And the turquois cradles a sky asleep
In the tender twilights of tone.
On the beryl's shrine is the springtime shed,
In the agate the autumn is red.
As an angel, of beauty aware,
Adown the white shimmering stair
Thru the amethyst's crystalline door
A violet glory is led.
Thru the opal a far moon will roam,
As over a wild seashore,
Thru clouds that curtain her western home
She sinks to the foam.

O Master of love and of light,
O Giver of glorious day,
Not less than these jewels, we pray
Deliverance out of the night!
From the dim and the ignorant thought
Bring us forth as the jewels are brought;
By the might of Thy mind we were wrought;
Leave us not in the darkness alone!
More precious are we in Thy sight,
Are we, Thy children, Thine own—
Our radiance yielding more living delight
Than the wizard starlights of stone.
Our hearts, how imperfect they seem!
Their crystals are cloudy and marred;
Oh, yet, by Thy spirit starred,
They interpret Thee and Thy dream.
Beauty is lost till Thy radiance arrives;
Only Thy love can illumine our lives,
O Maker and Master supreme!

Give Yourself

"I don't see how you manage with so much company," said one woman to another. "Half the number of guests that you entertain would wear me out so that I should have to go to bed."

"I is all owing to a little secret that I learned," responded the elder woman. "It is worth its weight in gold, but I'm going to give it to you. I discovered that what my guests wanted most was not fine table service and an immaculate house, but just myself. You know company is literally together, with bread, while a function is something which we are bound by duty to perform."

The words are full of suggestion. Company often brings about an entire change in the family menu and its service. When guests are expected, the anxious housewife immediately sees dust on floor and table, flyspecks on windows, and disorder in the children's rooms. Mary must go to the florist's and John run to the confectioner's; husband must hurry home from the office, and slip up the back way to get into fresh clothes before he is seen, and everybody is put out more or less, shunted off the main track till the express goes by.

Yet think of the place where you like best to visit. It is not at the home of Mrs. Blank, who worries herself and her maids into a fever over imaginary defects in the roast or the pudding where you find only perfection, and who points out blemishes that you are unable to discern in her spotless rooms. I can see the very place toward which your heart turns with longing. There is a wide, roomy couch, with plenty of usable and much used pillows; magazines and papers at hand, not always in the most exact piles; rocking chairs are convenient, the children come into the room in their home clothes, unabashed, and the father is glad to see you. Your hostess sits down with you for a good talk, her mind sufficiently at rest to note a little shadow on your face, or a new light in your eyes. She is quite at leisure to take cognizance of your problems, and to put herself into the equation—which is sometimes all that is needed for their solution—or to bring her own experiences to you. How much it means to have some one to whom you can tell things! Company means companionship; it is from that root that we get our word "comrade."

This does not go to prove that we should never perform for our guests any of the little delicate acts of service which are such a delight to give as well as to receive. Love prompts these, and they are not wearing. The Japanese has a way of arranging flowers so that they have a special meaning for the one whom he is to entertain. But the guest who really cares for you will not be happier because you have tired yourself out to put an extra polish on floor or chair; rather will he be ill at ease because of it, and uncomfortable.

When your guest knocks, open the door wide into your own life. Give yourself—that is the difference between "company" and a "function."

—Gussie Packard Du Bois.

John Kellogg's Failure

Deacon John Kellogg, who sat in the second pew from the front, was generally the first man to shake the hand of the young minister after the sermon. The deacon's words of commendation were hearty, and they carried more weight than most words of praise, for the old man had lived a few years in the city, and had heard some famous preachers.

He had been a successful farmer, with money in the bank, but he had been ambitious to move to town and go into business. When he was somewhat past middle age, he had left his farm, gone to town, and entered into partnership with two other men. But after three years the business had failed.

So John Kellogg came back to the farm and began to pay off his debts. It took him a long time to do it, and when they were all paid, he was an old man, and his ambition gone. Nothing remained to him except his farm and his seat in the church.

The young minister had heard the story of those few years in the city, and once, while attending a conference there, he had met some one who had known John Kellogg. What he heard thrilled him with admiration. He resolved that when he returned home he would go to John Kellogg and tell him what sort of man he had discovered him to be.

Before the conference meetings were over, he received a telegram, and he hastened back, only to find that John Kellogg was dead. But what he had learned too late to tell him to his face, he told beside his coffin. Part of the people knew—but not all.

It was the dishonesty of John Kellogg's partners that had wrecked the business. Legally each partner was liable for the entire indebtedness, but the other two had hidden their property. John Kellogg might have escaped by the payment of his third, but he had refused to do that, because, he said, the people who trusted the firm had trusted him.

The debt was three times what in fairness he should have paid. But for honor's sake he had plowed corn year by year till he had paid the last dollar. When that was done, he was an old man. But had he failed?—*Ex.*

The Lord Permits no Hoarding

If we lock our strength in selfish indolence, it will be invaded by mysterious moth and rust, and subtle thieves will break thru and steal. A joy that is selfishly enjoyed dies out like a lamp deprived of oil. A blessing that is not shared withers away like grass that has no rain. Things are always fertilized when they are shared. They begin to propagate in the fine atmosphere of communion. God's holy dew and rain and sunshine fall upon human fellowships, while the selfish and exclusive life becomes dry and barren as a blasted heath.

Strange and gracious discoveries are made in the fraternal and sacrificial life. We go about distributing comforts, and we find comfort. We take heart's ease to our neighbors, and we return to find the gift of peace. We go down the roads of life lighting lamps of happiness for our neighbor, and lo! on our return blessedness is shining in our own chamber. We scatter flowers of good-will and beneficence, and lo! Eden blooms in our own garden. . . . Many hearts are poor because they never give anything away. God cannot pour anything in because they pour nothing out. Every time we graciously minister to our brother we make room for the grace of God.

—Dr. J. H. Jowett.

Denominational

OFFICIAL ANNOUNCEMENTS.

Installations

In accordance with the instructions of the respective District presidents the pastors named below have recently been installed in their various charges:

On Nov. 7, 1915 Pastor G. F. Schuetze at Berlin, Wis., by Pastor F. Kuether.

On Feb. 13, 1916 Pastor M. Peper as pastor of Colby-Milan parish, Wis., by Pastor J. Bizer.

Feb. 20, 1916

Pastor E. Beier at Browntown-Jordan-Wayne parish, Wis., by Pastor P. A. Schuh.

Pastor H. J. Hahn at West Toledo, O., by Pastor G. W. Krause.

On Feb. 27, 1916 Pastor J. Fisser at Lape-Dexter parish, Mo., by Pastor F. Bemberg.

Application for Membership

Pastor F. Fuerst, formerly pastor of St. Peter's Church, Halfway, Mich., now of North Detroit, has filed with the undersigned his application for membership in the German Evangelical Synod of N. A., announcement of which is herewith duly made according to the By-laws.

Paul Irion, Pres. Michigan District.

The Evangelical Academy at Fort Collins, Colo.

Some time has passed since we last reported to the readers of the Herald on the work of our institution, and it is time that we again appear in print. Some of our friends helped us to make Christmas-time real pleasant for our students. For the older students we selected the biography of Adolph Baltzer, so as to acquaint them with one of the early leaders of our Church. The younger ones received a volume of church history. Everybody was treated to nuts and candy.

Our lessons have not been interrupted since Christmas, altho we have lost some students. Our brother G. E., as first product of our institution, has been licensed to serve a congregation consisting of "home-steaders" out in Idaho, about 800 miles from here. His departure was rather unexpected, but were compelled to yield to the urgent wishes of these people if we were not to lose them altogether. Two younger pupils, who failed to develop sufficient love for the work, gave up their studies. One of our younger pupils is very ill at the hospital, just over an operation for appendicitis. We hope and pray that God, to whom all things are possible, may permit this young man, who was an earnest scholar, to remain with us. Our Senior class is at present composed of eight pupils and our Junior class contains six. We commend our work, a seed sown in hope, to the prayers of our readers.

J. Jans.

The Pastor's Home in Blue Springs, Mo.

Quite often we see new movements started with a blare of trumpets, a great show of apparent support, and a promise of success, which seemingly cannot fail to come. But after a few years nothing more is heard, and finally we learn that the movement has died a natural death. Great things, as a rule have a humble beginning and a slow but natural growth, they spring from some great need of the times and grow with a very real and living support.

Our Pastor's Home in Blue Springs, Mo., had a small enough beginning. The need of such an institution had long been felt, the only thing that was needed was for someone to plant the seed. This was done in 1906 when a Christian woman, a member of St. Peter's Church in Kansas City, Mo., made a donation of \$2,000 to be used for the Church in any way that her pastor deemed best. Another donation of \$500 was added by another member. Pastor Sauer thought that this money should be used in a manner that would make it of continuous benefit to our Synod; and so he conceived the idea of buying a plot of ground to be used in the foundation of a home for retired Evangelical ministers. He found, after considerable trouble, an ideal piece of ground on the outskirts of the little town of Blue Springs, about twenty miles from Kansas City. The original ten acre tract was at once deeded to the Synod, the General Con-

ference leaving the West Missouri District in charge of the institution. A small cottage stood on the place, which was soon occupied by Pastor Pens and family. The institution found many friends from the beginning and their gifts made it possible to enlarge the property by the purchase of an adjoining piece of two and one-half acres on which also stood a small house. This house was remodeled and enlarged and Mrs. Pens and her sister moved into this new home. Pastor Pens died in the home.



Pastor Frank's Cottage at Blue Springs

It was intended to remodel the other house also, when something happened that brought the Home forcibly to the attention of our entire Church. Pastor Beyersdorff lost his sight in an unfortunate explosion and being without a home and unable to support himself on the small sum the Ministerial Pension and Re-

lief Fund was able to pay him, the people of our Synod thought it only fair that a house should be built for his use. Blue Springs seemed the logical place. And the generous gifts of our congregations made the erection of two new houses and the remodeling of the old house possible. These first four cottages on the place, all occupied at present, compare favorably with the average parsonage; they have five rooms each and good cellars. The surroundings are the most pleasant imaginable. The little town

of Blue Springs lies on a high elevation offering beautiful views, has a railroad and good rock roads connecting it with the neighboring towns; the trolley line will come sooner or later. The lots for the cottages are laid out on generous lines, there is plenty of room for gardens and for chickens; a large orchard furnishes plenty of fruit.

In spite of all this the Home has had its share of trouble. The occupants of the cottages as a rule come from other states; they have been used to an active life in an Evangelical congregation. In Blue Springs they missed the contact with a congregation, for Independence, the nearest one, is twelve

miles distant. To-day Independence has been brought nearer by a "bus line," and the Home has grown sufficiently to have a social life of its own; it will grow still more and we are sure that the future will justify the judgment of the founders as to the value of the location.

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"WE BEHELD HIS GLORY"

How the Spirit of Jesus Christ makes spiritual Heroes of every-day Men is the Wonder of the Ages. No other Power can do it

PROF. S. D. PRESS, EDEN SEMINARY, ST. LOUIS. FROM THE GERMAN BY PASTOR J. J. BRAUN

II

Beholding the Glory of Jesus in Spirit

Next to Christ himself, the most glorious thing on earth is a personality filled with His Spirit, a man in whom Christ has taken form.

The most glorious heritage that anyone ever left behind in this world is that which Jesus left His followers: that is, His Spirit. By this term we do not merely understand the wealth of His personal life on earth, rather His personal tho invisible presence. Therefore the Church of Jesus Christ, which came into existence upon the outpouring of the Spirit at Pentecost, is the most live organization that the history of the world knows. Thru the Spirit of Christ the glory of Christ is manifest in the Church. In a similar manner, at the beginning of Spring, nature manifests the glory of her great Creator. Gentle rains fall, the reviving rays of the sun shine warmly upon the land and all is suddenly full of life. Her glorious garb of tender green spread everywhere is a symbol of His joy. Even so, the Church feels the influence and the fire of His spirit and becomes the beginning of a new humanity, a symbol of the eternal Springtime of souls, the most eloquent testimony of the living presence of Christ in the world. In her inexhaustible power, in the manifoldness of her gifts, the Church is the image of the glory of her Lord.

Transforming Men

It is not a new institution that Christ puts into the world, but a kingdom of personalities, spirit-filled men like Peter, John, Stephen and Paul. Just herein does the glory of Jesus appear most beautifully that under the influence of His Spirit each man's own nature, his peculiar individuality, is developed. Christ produces originals; in each man He brings out the special image God planned for him. And consider the material with which He works! The work of Jesus stands unique in the history of the race. He calls fishermen and publicans to be apostles and makes them to be spiritual heroes. They become men whose principles and methods to-day serve as a guide to millions. Their writings are full of spirit and life and exert an immeasurably greater influence than all of the literature of the world, including science and art. Even the so-called immortal work of the greatest artists, Michael Angelo or Thorwaldsen, have no eternal value in themselves; they will finally fall

a prey to the forces of corruption. The human artist can write ideals, paint or form them in plastic art, but only the Spirit of Christ, the divine artist, the sculptor of the soul can create living ideals, men who bear upon their brow the stamp of their divine nature, the character of eternity. All the heroes of the New Testament Church are His creations: Peter, John, Stephen, Paul and the others. The thing that characterizes them all is a thoroly developed individuality. This by no means signifies uniformity, but there is real unity with diversity, such as grows naturally out of the peculiar talents and the life of the individual. This is the greatness of Christ that He was able to awaken a diversity of light and life in a mixed group of disciples. By the sanctifying influence of the Spirit of Christ upon the individual character a special type of genuinely transfigured humanity was developed. In fact, within the sphere of New Testament personalities, we find the principle, originally good, which lies at the bottom of all the large branches of Christianity in its historical unfolding.

In the forefront is Peter, in accordance with the impulsive character of Simon, son of John. The original principle of his nature may be expressed in the one word "heart." He had a pure heart, inasmuch as his love was bestowed solely and undividedly upon the Lord, whose words were for him spirit and life and in whom he recognized the lord of his life. True, this love could occasionally be eclipsed, yes, it could even deny itself when in the hour of fierce temptation Peter was confounded in his estimate of Jesus. But it could not be entirely lost, for even after his denial, Peter could say: "Lord, Thou knowest all things, Thou knowest that I love Thee." Such love can upon occasion overreach itself. However, there is evidence in many a later deed of courage that the impetuous Peter was sincere in his avowal of allegiance: "Lord, I am ready to go with Thee both into prison and to death." When Simon had passed thru fiery trials and had come forth a purged character out of the school of Jesus, he became the rock of the Church, the founder of the Church of Christ. As a true man of rock, he holds his place at the head of the apostles at Jerusalem by his courage and eloquence thru all the persecutions of the first church and finally seals his love to his Master with a martyr's death.

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Picked up by the Way

Interesting Items gleaned from Many Sources

There are still in America worlds to conquer for the tourist who likes to rough it and get away from civilization. One of these, in California, is described in *Travel* under the title "The Canyon of the Holy Kings." The region lies two and a half days' journey by stage and pack train beyond the railway, and is said to rival the Yosemite in scenic grandeur.

Charles P. Steinmetz, sometimes described as the world's greatest electrician, in an interview in *Collier's* says that the most important electrical and industrial problem of to-day is "the transportation of electricity." "The United States," he says, "should be covered with a mesh of power-transmission lines." These lines, he thinks, will eventually be as perfectly co-ordinated as are our present systems of railways, which make travel easy to every part of the country.

Manufacturers have different ideas as to the policy of admitting visitors to inspect their plants. A trade journal illustrates the extremes by two contrasting methods. One is that of a Chicago firm whose manager, when asked by a visitor for the privilege of seeing his plant, replied, "We don't let rubbernecks in." The Curtis Publishing Company, of Philadelphia, on the other hand, not only admits visitors, but employs a staff of guides to explain all details to the many persons who daily call at its offices.

Most people consider the American aborigines to have been easy victims of the sharper-witted whites in matters of buying and selling. A new book about "The Original John Jacob Astor," however, declares that "the Indian was a great bargainer," and says that Astor needed all his resources to get the better of the Indians in an exchange of commodities. He is said to have been the first fur dealer to become really proficient in the languages of the Mohawk, Seneca, and Oneida tribes, and this ability to talk to the Indians in their own tongue gave him great prestige among them.

Here is a good dog story, which may or may not be true: In an oil town in Texas a man went into a store and was at once approached by a large pointer dog which pawed his right leg in a wistful manner. The storekeeper said, "Give the dog a nickel." The animal, with the nickel in his mouth, rushed thru the door and across the street to a "hamburger" stand, dropped the money on the counter, and received a big red sausage, which he gulped down with great relish. The dog, it seems, got a dozen or more sausages in this way every day; he always, it is said, "made up" to well-dressed strangers for his nickel—sometimes, with genuine regard for the pockets of his "home folks," refusing to take the proffered coin from natives who wore the oil-driller's garb!

The United States Department of Labor has recently announced a summary of the legislation of the various states during 1915, in which labor is directly interested. In five states the administration of workmen's compensation, factory inspection and other labor laws were consolidated under one authority in an industrial commission. In Illinois an industrial commission on unemployment, consisting of three representatives of labor, three of employers, and three of the public, was established to investigate and to report at the next session of the legislature. California and Nevada also passed resolutions providing for the investigation of unemployment. Idaho passed a statute providing emergency employment by county boards of commissioners, employments to be on the highways and not more than sixty days' work to be furnished any person within one year. Public employment offices were established in California, Idaho, Iowa, New Jersey and Pennsylvania and the licensing and supervision of private employment offices were provided for in seven states. Idaho prohibited private employment agencies operated for gain. Arkansas and Kansas passed minimum wage laws relating to the employment of women and children, making eleven states which have such legislation. Idaho appointed a commission to investigate the subject. Arkansas and Pennsylvania strengthened their laws governing child labor.

THE PROBLEM OF THE "MOVIES"

The National Board of Censorship is an honest Effort to provide clean Entertainment for average Americans. Passing a Film does not mean approving it

ORRIN G. COCKS, ADVISORY SECRETARY NATIONAL BOARD OF CENSORSHIP OF MOTION PICTURES

II

It is just this venturesomeness into the untried regions of morals in society, this tragic or melodramatic presentation of vital problems, which causes conservative or timid persons to hesitate to grant approval. There are others, and many of them, who feel that life is so sacred that they can neither afford to use their time in the enjoyment of such relaxations nor to advise those who listen to their judgments to participate. All respect and admiration for such devoted and consecrated lives! A public policy, however, must be adopted by clergymen and people alike. What is true of the theatre, the reading of fiction, the principles of politics, the management of business and indulgence in various forms of play, is also true of the motion picture. Such a public policy, which affects the rank and file of the people, will be different from that code of principles which is worked out for the individual. Many thousands in every city may agree, in general, that life is so big and so worth while that they can not spare much time for that form of relaxation and amusement portrayed in the motion-picture show, but there are scores of thousands who have not this sense of the value of time and of the importance of the development of character. Their energies have been sapped by the long hours of work. Their leisure time is a period for violent reaction. Their brains have been benumbed by the dreary routine of life. Their imaginations need something to feed upon. Still others have become systematic searchers for pleasure. All these must be included when a public policy is formulated. Certainly, it does not do to look down from the hills of character upon the vast multitudes struggling in the valleys and plains of life, and condemn them all because their standards are not ours. There must be some working principles affecting the amusement and culture of the people to which approval can be given. It can not be stated too forcefully that the people will play whether we want them to or not. This craving of the individual will find expression whether there is opposition or sanction by intellectual or spiritual leaders. There are so many avenues down which the people travel to danger, to degeneracy, and to self-destruction that he is a wise man who supports the manifestations which are popular and wholesome.

The National Board of Censorship

In the spring of 1909, the character of the films and the conditions of the houses in New York were such that Mayor McClellan decided to close all the motion-picture theatres. This action forced the manufacturers who had large sums invested to appeal to Charles Sprague Smith and John Collier, of the People's Institute, to criticize the pictures in such a way that they would meet with public approval. The experiment was entirely new and was undertaken with some hesitation and fear by a public-spirited group gathered by Mr. Smith. The manufacturers agreed to interfere in no way with the decisions of this volunteer committee and to abide strictly by their verdicts. In the summer of 1909, the work of the organization which was formed (The National Board of Censorship) was extended to pictures for circulation thruout the entire country. From that date until the present time, the criticism of motion pictures has continued without interruption. As the industry has grown, the National Board has grown, until at present there are 165 skilled volunteers criticizing ninety-nine percent of the motion-picture output as a censoring committee, which is supervised in turn by a general committee of thirty-five. Soon after its organization, Mr. Smith found that it was necessary for efficiency to maintain a secretarial staff and an office. The expenses for this work were requested from the producing companies and were contributed. This arrangement has continued to the present day. The entire direction of this organization is lodged in the general committee, which originates policies, selects disinterested members for the committees and directs the entire work of the board. No one in any way financially interested in motion

pictures is eligible for membership. The paid officials have no vote on individual pictures or upon questions of policy. The critics, serving on the National Board, have been drawn from those groups which are interested primarily in public welfare, the home, the child, clean recreation and education, or art.

The efforts of these volunteers have been directed, from the beginning, to removing only those elements from motion pictures which are harmful from an ethical standpoint. All pictures are, therefore, passed rather than approved. They have been judged from the standpoint of the adult, altho it has been recognized that thought must be given to the influence of the motion picture on the child. There has been no attempt to dictate from the standpoint of class, sect, intellectual bias, political or economic theory. The effort, on the other hand, has been to discover public opinion thruout the United States on what is morally fundamental.

Mr. Jones, Mr. Brown and their fellow citizens have no desire to have any one class or group condescend to them in selecting what they shall or shall not see. There is a vast deal of independence in this western world which demands freedom without indecency, vice or suggestiveness. These men and their like require only that their amusements shall be judged according to those fundamental standards of ethics which the American public writes for itself and revises from time to time. It is with this fundamental freedom in mind that the National Board of Censorship attempts its public service of removing the elements of evil from the picture shows exhibited nightly thruout the country. Personal standards or individual judgments will no do. Even if this organization had the desire, it would defeat its own end if it rendered decisions on the basis of the opinions of the cultured, the artistic, the professional, the social service, or the religious groups.

Local Legislation

The question of censorship is intimately connected with local legislation in the regulation of motion pictures. It is necessary to have a national organization dealing with the national industry which will enforce its rulings on questions of fundamental morals. A vast number of smaller cities and towns are adequately protected by this organization working in their interests. It is equally important to have official groups or individuals who shall be charged with the enforcement of public opinion in the larger cities.

It is well to bear in mind that the same picture is delivered to from thirty to 100 points in the United States for circulation on the same day. It starts upon its circuit to the motion-picture houses and is shown first to those theatres which are able to pay for the new and more valuable film. If the larger cities, therefore, make changes in the pictures, based on the complaint of citizens, it becomes almost impossible not to insert such changes when the films are circulated to the smaller surrounding cities and towns. Changes, therefore, which are insisted upon in the centers from which the film circulates are permanent until the film is worn out and destroyed.

The National Board sends a weekly bulletin to some 450 correspondents in all parts of the country. This bulletin states the action taken by the national group on all pictures. These reach the mayors and city officials in advance of the date of release.

In some of the cities of the country various local forms of censorship have come into being. These vary from the executive order of the Mayor of Boston to allow only those pictures to be shown which have been passed by the National Board of Censorship to those passed by a volunteer board with a paid secretary, appointed by the Mayor of Portland, Oregon.

Experience in the whole of the United States and over a period of six years has demonstrated that the most satisfactory way of handling the censorship of motion pictures is thru the constituted authorities. Voluntary boards of censorship have been tried in a number of cities and during the first few months they have been intensely active and repressive in their

decisions. After the first enthusiasm has worn off and before they learn the complexity of the civic problem which is presented to them, they lose their interest and are brought together with difficulty. The work to be accomplished is a complicated one and some months are required to learn fairness and to develop skill. Before these are attained, the burden of the work has settled upon the shoulders of a few earnest persons who have leisure. It is, moreover, physically impossible for any group to review in advance the multitudes of films which are exhibited day after day in a city of from 75,000 inhabitants upward. The conscientious critics, therefore resign in despair.

If the motion picture were not a public and commercialized amusement, ministering to all the citizens, it might be regulated by those who have a certain well-defined ethical background. Since it is intended for all the people, it becomes necessary for those who are editing or criticising the films to lay aside their personal convictions and attempt to estimate the ethical standard of their city. In fairness to the mass of the people, their wishes and desires should be represented quite as freely and as fully as the wishes and desires of those who are cultured and have arrived at clear-cut and refined moral distinctions. This search for an expression of the will of the majority on questions of morality upon which there is no final agreement is far from easy. The volunteer critics discover that there are differences of opinion among their own number and that there would be further differences were they to call in other citizens with experience rather than theory.

In any American city which is committed to freedom of speech and thought it is quite unwise to render decisions regarding amusements which are, in effect, those of any class, sect, political or economic bias. Take, for example, a group of one hundred churches: there will be fully ten different opinions about the kinds of films which are desirable. Running thru all the denominations, there have been also questionings about the value of the motion picture as an instrument for church purposes, as well as an antagonism to this force which has attracted great masses of people. For the last three years there have been individuals and organizations who are struggling valiantly to develop public sentiment and to meet any demand which might arise in a way satisfactory to the church. These dreamers and public servants stand ready still to furnish the supply of films in different localities when the demand has grown to a self-supporting basis.

Religious News

Sunday-school Work entering new Phase

Various religious bodies in the United States are now for the first time represented in the management of Sunday-school affairs. The change, just brought about, is regarded as one of the most significant steps taken in recent years in religious education, in missions, and is likely to promote closer co-operation between Sunday-schools and the churches.

The World's Sunday-school Association formed in London in 1889. Three men, all laymen, are present officers of the American section. They are H. J. Heintz of Pittsburg; E. K. Warren of Three Oaks, Mich., and Arthur M. Harris of New York. Now it has been decided, and all bodies have ratified the agreement that one half of the managing men of the American section shall be representatives from the various religious bodies. Some of these will come from the mission boards, and some from the Sunday-school workers.

One million, six hundred thousand men and women in the United States give some part of their Sundays to teaching of classes in Sunday-schools. A plan is now formulating, endorsed by the Sunday School Council, for a nation-wide teacher training movement that is to offer courses covering three years. The Council named has in its membership all evangelical religious bodies, and the new plan is hastened somewhat, so the announcement states, by a pressing demand for trained teachers for schools organized on the Gary plan and on the Colorado and North Dakota plans. Co-operation will be had with the International Committee, and societies in many cities are adding to their staffs in order to put the plan thru. Just now educational agencies in the various reli-

gious bodies are taking stock of their forces, how they may unite.

During 1915 the growth in Sunday-school pupils within the United States is reported greater than for many years. The total is considerably more than 1,000,000 in a new total of 16,600,000. The single religious body that added most to its enrollment was the Southern Baptist, with 214,000, but close behind them were the northern Methodists, which gained 213,000. Southern Methodists gained 122,000 and northern Baptists 118,000. The gains of Presbyterians were 68,000 and of Episcopalians 61,000. Religious education leaders say new forces are at work, and they expect even larger growths within the next year or two.

Methodists Observing Asbury Anniversary

Methodists of all America are just now fixing their attention upon their first American bishop, Francis Asbury. It was just one hundred years ago that Bishop Asbury died in the home of a friend in Spottsylvania county, Va., while on his way to Baltimore to attend a Methodist General Conference. Methodist newspapers contain an address, prepared by Asbury but never delivered because its author never reached the Conference, and now for the first time come to light. Churches, conferences and Methodist societies everywhere are having sermons on Asbury's life and influence.

It is stated that in his ministry of forty-five years Bishop Asbury traveled 270,000 miles, or more than ten times the distance around the world, and practically all of these miles on horseback. He is said to have preached more than 16,000 sermons, and to have ordained 4,000 Methodist ministers. After him are named churches and institutions almost without number.

The exact anniversary date is March 31, but the memorial dates continue until May, when the General Conference of Methodists North, meeting at Saratoga, takes cognizance of the anniversary. When Asbury began to preach in 1771, immediately he arrived from England, American Methodism had 316 members. When he died it had 214,000, and Methodists are now claiming, in the countless Asbury addresses they are giving, a total of 8,268,757 Methodists, all names and bodies, in the United States.

The Methodist Book Concern, selling literature to Methodists to the value of \$1,000,000, are erecting a new building in Chicago for Methodist headquarters, and enlarging the Cincinnati plant, all at an expense of \$600,000. To aged Methodist ministers the Concern has just turned over, thru the Book Committee, a profit of \$275,000 made last year. This sum is smaller by \$25,000 than the \$300,000 turned over the previous year, owing to the larger cost in 1915 of white paper, so the report just issued says. The business actually done was less by \$50,000 in 1915 than that done in 1914, the falling off being general at all centres save Cincinnati, which showed a heavy increase.

The report of the Book Concern to the Book Committee, just made public, shows a circulation of the Methodist Christian Advocates of 250,000 copies per week. Other data, showing the strength of Methodism, the large northern body only, is a membership of more than 4,000,000, church property valued at \$212,325,000, Sunday-school pupils numbering 4,500,000, and endowments above \$50,000,000.

Topics for Prayer and Special Services

The Federal Council of Churches, endorsed by the Evangelical Alliance, proposed to the ministers and people of all America that they keep Holy Week, April 16 to 23, as a Week of Prayer. The request is not that Holy Week be substituted for the first week in the year, but that a second week be added. The topic proposed is "Glorying in the Cross," and the plea is made that "Among the endeavors Christians are making to move in unison toward God, we would suggest united prayer thru the week preceding Easter. The accompanying topics, which in a general way follow the days of 'His last week,' we present as helps in securing such union in worship and supplication.

The topics by days are as follows:

Sunday, April 16. Sermons on the King of Kings and His Kingdom in its Growth and Glory. The Redeemed City. In Evangelical churches Palm Sunday has, of course, its own significance, which should be given first place.

Monday, April 17. Thanksgiving and Cleansing. Create in us clean hearts, O God. In deep contrition for our sins let us seek the spirit of grace and suppli-

cations. Let us praise God for His forgiving love, for the intercession of our Lord, and for the strengthening of our churches, and let us open our hearts to the renewing of His Spirit. And while we thank God that we have been kept from entanglement in the war, now raging, let us pray the more earnestly for the multitudes who are stricken by it with untold sorrow. As aforetime Jesus cleansed the temple of unholy things may He now cleanse us from unholy motives and desires. Psalms 65: 1-4; 139: 23-24. Matt. 5: 8; 21: 22.

Tuesday, April 18. Authority and Courage. Be strong and of good courage. That we may not merely weep over city conditions but work zealously for city redemption, and pray that every agency for moral, social and religious benefit may be blessed; that we may not have cities of shekels and shackles, "Satan's throne," but cities of God. That the great forces centered in them may be brought under the sway of righteousness; that all who have to do with making and enforcing the laws may serve as powers ordained of God; that intemperance, gambling and social sins with their kindred vices and crimes may be suppressed. For the Rest Day, in the interest of the humblest toilers, and for the home, the honor of marriage, and the renewal of family worship. Psalms 2. Ezk. 33: 7-9. Matt. 22: 21. Romans 13: 1-7. 1 Peter 2: 13-17.

Wednesday, April 19. Loyalty and Unity. One body and one spirit. That we may exalt our Lord as Prophet, Priest and King; that every effort to heal divisions and to bring all Christians into effective unity may be blessed; that we may esteem churches to be great which most largely reveal beneficence, unselfishness and love. That immigrants of every name and tongue may have truer sympathy and brotherly kindness, and that racial enmities may be swallowed up in the love of God. That more and more Jews and Gentiles may believe in each other and work together for the good of the world. For education in schools, colleges and universities, and that the principles of justice and equity may be established between employers and employees. Psalms 122. Isa. 52: 8. Matt. 22: 37-38. John 17: 20-23. Eph. 4: 1-16.

Thursday, April 20. Heart Searching and Consecration. Making ready the guest chamber for the Lord. For a new spirit of separation unto service and an entire surrender of ourselves to Christ; that we may have a deeper reverence for God and His truth; that the living Church and its ordinances may have a larger honor and that spiritual life may be enriched. That flood tides of personal and co-operative evangelism may roll over our land and that our churches may welcome multitudes confessing Christ; that with His mind who said: "As the Father hath sent me so have I sent you," officers and teachers of our Sunday-schools, and hosts of men and women may be moved to go forth for the winning of children and youth to Christ and the Church. Psalms 51: 10-13; 139: 1-6; 23-24. Isa. 6: 8.

Friday, April 21. Sacrifice and Service. The cross and its glory. That the Gospel may be preached with simplicity and power; that Christ's unselfish love may set us on fire with His zeal to seek and to save the lost. That Christ may be lifted up to bring men to God; that the cross may become the principle of union and fellowship among all Christians, and that all who confess His name may serve God and man in whole-hearted devotion. John 1: 29; 12: 24, 32. 1 Cor. 2: 2. Gal. 6: 14.

Saturday, April 22. The Kingdom and its Triumph. The gates of hell shall not prevail. That the best of the past may inspire us to yet higher good for the future; that the faith of the fathers may be perfected in their children. That the memories of Hus and Luther may provoke us to become worthy ambassadors of Christ. That we may have clearer vision of our duties as a nation and as churches and that we may not be tempted to substitute force for faith or speech for service. That we may be kept in peace with our neighbor nations and with the whole world; that war may cease among men, and that we may exhibit the spirit of justice with such nobility and sympathy as shall enable us to aid every nation to secure an abiding peace. Psalms 110. Isa. 9: 6-7. Rev. 1: 4-8.

Sunday, April 23. Sermons on the Resurrection. "O Risen Christ! O Easter Flower! How dear Thy Grace has grown! From East to West, with loving power, Make all the world Thine own."

—Phillips Brooks.

"Examining the Scriptures daily, whether these things were so"

Apr. 16, 1916. Palm Sunday

Helps for a Good Meeting

Rev. Henry Katterjohn

GOOD PRAYER MEETINGS

- M. Apr. 10. Regular attendance. Heb. 10: 23—25.
T. Apr. 11. Home prayer. Dan. 6: 4—14.
W. Apr. 12. Love for the church. Ps. 84: 1—12.
T. Apr. 13. Using our gifts. 1 Cor. 12: 13—25.
F. Apr. 14. Studying the Bible. Ps. 119: 105—112.
S. Apr. 15. Interest in others. Luke 6: 27—38.
Sun., Apr. 16. Topic:—Good Prayer Meetings, and How to Have Them Always. Acts 12: 1—17.

Suggestions to the Leader

Let the term "prayermeeting" stand for devotional meeting. Every devotional meeting, however, must be a prayermeeting in which the members of the society take part, if such a meeting is to be effective and helpful. Those societies who fail to lay the greatest emphasis on these devotional meetings will soon have no need of advertising and announcing their work. True success is the result of prayer.

These meetings ought to be held weekly. In some instances they are held on a week-day evening. In a great many congregations the young people meet on Sunday evening, usually during the hour preceding the Sunday evening service. If there should be no evening service the young people occupy the hour. This gives an exceptional opportunity for a young people's service. The pastor will not be lacking an interesting and inspiring audience.

But whenever the meeting may be held, the greatest and most careful preparation is necessary.

Avoid the temptation to fail to prepare this meeting most conscientiously, by thinking that somehow you can "muddle thru." There was a member of a certain society, to whom had been assigned by the devotional committee, the leadership for the meeting to be held on the first Sunday evening of the coming month. He accepted the assignment, and, at the time, felt the stirring of a splendid ambition within him. He would show them "a meeting that was a meeting." But *Hochmut kommt vor dem Fall*, according to a German proverb. He concluded that there was no need of being in a hurry getting ready for the meeting, for there was still a whole month ahead of him. Several times the importance of the service was suggested to him, but he deferred making preparation until some more convenient season. Finally the day of the meeting came,—but why repeat what happened? He went to the meeting hoping that something would turn up, but with the assurance that he would muddle thru somehow. In the words of another, after it was all over, it was a "muddle right." Afterwards he said that everything was against him, but his better self whispered "lack of preparation, lack of plan, lack of effort."

The Topic Presented

Our Daily Readings suggest the real way of making our devotional meetings helpful and blessed. It depends not on the leader alone, but on the spiritual attitude of the individual member. The average preparation and interest of the individual members present represents the amount of work the society as such is willing and able to do. You cannot get more out of a meeting than you put into it.

What must we do to always have good devotional meetings? Follow the six rules laid down in our Daily Readings.

1. *Be present regularly, and on time.* Present all the time, that means not only numbers occupying the seats, but interest and devotion enrolled to help in conducting the meeting. With these two on our side it will not be a difficult thing to make the meeting helpful. The poorest preacher can deliver an inspiring sermon when assisted by an inspiring audience, while the most carefully prepared sermon may fall flat when there is no responsive congregation.

2. *Home Prayer.* That means constant fellowship with God. You are not entering a strange, unfamiliar atmosphere when you attend your devotional meetings. You must be on speaking terms with God if you would be able to introduce others to Him. Your daily devotions will spiritualize your countenance, and you will be able to bring God with you into the presence of the meeting.

3. *Love for the Church.* The Church is the communion of believers. Those who love the Lord's name assemble to meet their Lord. You love your

own individual church, because she has been a spiritual mother and teacher to you. Your church building may be humble and old-fashioned, your congregation may be small, and yet it is in your mind a very Bethel, here are the portals to heaven.

4. *Using our gifts.* We dare not withhold our special gifts and abilities from the use for others. God has given us special talents. They are not ours, but belong to the others, for whose enjoyment and use they were primarily intended. If we fail to use our gifts they will become atrophied, useless. He who saves his life will lose it. What gifts have you? Are you musical? Can you lead in the study of the Bible? Can you conduct a Teacher Training Class? A Mission Study Class? A Singing Class? Have you social talents? Are you a good entertainer? Can you work with children? Can you teach in the Sunday-school? Can you prepare entertainments for the and with the children? Can you lead boys? etc. There are a thousand and one different things we can do. Do what you can do, and if you cannot do a certain thing that ought to be done, then prepare yourself to do it.

5. *Studying the Bible.* Remember, all our work must have one aim, to develop the Christian personality in the members of our society. That personality cannot be developed unless we know what God is like. We can learn to know God best out of His Sacred Book. That Book must be in our heart by day and by night. We dare not lose sight of the directions it indicates. It is to us as necessary as the compass to the mariner. You cannot lead others to God unless you know the way yourself.

6. *We must be interested in others.* Service is impossible except we give ourselves to others. Interest in others is conditioned by our own religious experiences as to the truthfulness and efficacy of the message of salvation. This personal experience leads us to make an effort to bring others to the point of accepting this salvation. The consecration of fine young manhood and womanhood does not only secure the loyal support of these young people, but assures the Christian Church a life-long service of consecrated lives. To be interested in others means that we love them with that same love, with which the Christ loved us.

Some Questions on the Topic

Why do we conduct devotional meetings?

How may the devotional committee plan a good meeting?

Why is personal preparation of the individual member essential to a good meeting?

Why ought every devotional meeting be a prayer-meeting?

Some Scripture on the Topic

Matt. 11: 25, 26; 1 Cor. 1: 17, 21; 23, 27—29; 1 Cor. 2: 1—8; 2 Cor. 2: 14, 15; 1 Thess. 1: 5; 1 Tim. 6: 20, 21; Tit. 1: 3; 3: 8, 9.

A Prayer

We pray, our heavenly Father, that we may realize more and more, that we are in Thy presence, when we assemble for prayer and worship. Thou art present where men pray. Thy blessing is poured out over seeking souls. Thou alone canst perfect Thy likeness within us, Thy word alone can guide us in all truth. Thou didst love us, therefore Thou didst give Thine only Son for us. Help us to live for others, to serve others in the same love wherewith Thou didst love us. May every meeting of our society herald the call of salvation, and be the means of building character, and saving souls. May we as a society labor more earnestly for the coming of Thy kingdom. To that service we would consecrate ourselves, by the love of Jesus Christ, for erring and weak men. Forgive us our sins and failures. Make us strong and effective thru Thy grace. Amen.

The Advanced Bible Lessons

Lesson 3. What think ye of Christ?

DAILY BIBLE READINGS

- M. Apr. 10. Matt. 16: 13—20. Peter's Confession.
T. Apr. 11. John 1: 43—51. Nathanael's Confession.
W. Apr. 12. John 4: 27—41. The Samaritans' Confession.
T. Apr. 13. John 9: 13—38. The Blind Man's Confession.
F. Apr. 14. John 20: 19—29. Thomas' Confession.

- S. Apr. 15. Matt. 16: 21—28. Taking up Jesus' Cross.
S. Apr. 16. Matt. 7: 15—23. A Warning to False Followers.

Lesson Key:—*Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in flesh is of God; and every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. Whosoever shall confess that Jesus Christ is the Son of God, God abideth in him, and he in God* 1 John 4: 2, 3, 15.

Palm Sunday is a day of confession, not only for the boys and girls that gather around the altar to make public profession of their faith and pledge faithfulness to their Lord and Saviour as long as they live, but for all Evangelical church members or adherents, whether they have ever made such a profession or a pledge themselves or not. During Lent the members of all Evangelical churches have had their attention called to the need of redeeming sinners and a sinful world from the bondage of guilt and iniquity thru the suffering and the death of Jesus Christ as the Lamb of God. They have learned to realize again the need of salvation, above all the need of a personal Saviour from personal guilt, and the whole aim of the Lenten services has been to awaken a longing for a closer personal relationship with Jesus Christ as the Saviour from sin and the Lord of the new life. Those who have taken to heart the message of the Lenten season have become convinced that they must have more of the life and power of Jesus Christ in their lives in order to make their spiritual life satisfying and successful. Hence, as Palm Sunday approaches they feel the need of expressing once more their devotion to Him, their trust in His redemption and their willingness to serve Him in His kingdom. Peter's confession and what it implies is therefore a very natural and appropriate and at the same time thought-compelling subject just at this time.

In a most natural manner Jesus had been educating His disciples to the point He desired them to attain. By His first call He had attracted them and won their confidence. In the Sermon on the Mount He had set before them the ideal at which He was aiming. The perfect example of His own life and His wonderful deeds in the service of others put these ideals into living human form under the inspiration of which they were to begin the work themselves under His guidance and direction. And now, as the end is near He asks them to draw their own conclusions from what they have experienced by asking them "Who am I?" Peter, no doubt the most apt of His disciples, as well as the most impulsive and energetic, has his answer ready at once: "Thou art Christ, the Son of the living God!"

That is the confession that Palm Sunday should bring to the lips of all Evangelical people, young or old. They have followed Jesus thru His life, have seen His works and witnessed His obedience and devotion to the will of God as He sacrificed himself in order to make His ministry for the salvation of mankind perfect. They have beheld the wonderful love of the Father expressed in the wonderful life of the Son, and as Palm Sunday gathers all this into a focus with the burning, searching question: "This have I done for thee; what hast thou done for me?" it seems as the one could hardly help replying as Peter did on another occasion, "Lord, Thou hast the words of eternal life, and we have believed and know that Thou art the Holy One of God." If Peter's words on either of these occasions meant anything at all, they were the expression of a deep and determined devotion of an earnest soul to one whom he had recognized as the noblest, greatest and best ideal of manhood, the only one who could lift him above himself and inspire him to a new life. The intimate relationship with such a life meant so much to Peter that giving it up would have meant giving up all that made life worth living.

Let us make Palm Sunday a day of such confession for ourselves, the members of our families and the church to which we belong. Let us draw so close to Jesus Christ during these last weeks of the Lenten season that we shall not be able to think of ourselves in any other way except as in connection with Him. Let the thought of Jesus sacrificing himself for you and me sink down so deep into our hearts that we shall not only find it unthinkable and impossible to be without Him, but shall find therein a strong and lasting inspiration for service in the conquest of the world for His Kingdom.

"And we beheld His Glory"

Continued from Page 4

Each one in his own Way

He is the type of the true religion of the heart, as John, in whom there is greater depth of sentiment, is a type of pure mysticism. John was the inseparable friend of Peter and yet quite different from him in character. His love for Jesus was equally as ardent as that of Peter; he was known in the select circle as the disciple whom Jesus loved. But John was not always as we know him. A few episodes in the gospels give us knowledge of his natural disposition. It is not a very favorable light in which he appears in his encounter with the Jewish exorcist, Mark 9: 38—40, who tries to expel an evil spirit in the name of Jesus. John forbade him emphatically on the ground that he was no disciple. But when he related the thing to Jesus, thinking it a piece of heroism, he received this rebuke: "You should not have done it, for whosoever is not against us is for us." Jesus would not tolerate such fanaticism among His followers. Another incident that shows John's vehement character is furnished in Luke 9: 51—56. Jesus with His disciples was on His last journey to Jerusalem. Passing thru Samaria, they were surprised by the night. Jesus sent His disciples into the Samaritan city to procure lodging. But they were denied because they were Jews. John became so angry at this slight to his Master, that he suggested that they call down fire from heaven to destroy the city. Great was his surprise, when Jesus met him with the rebuke: "Ye know not what manner of spirit ye are. For the Son of Man came not to destroy men's lives but to save them." Thus only gradually under the discipline of the Spirit of Jesus did the vehement John become the apostle of love. The most beautiful feature of it all is the skillful teaching Jesus employed in that he did not destroy the old nature of John but transformed it. The original hardness and narrowness of his nature was precisely what made the love of John so deep and true. Whoever imagines John, the disciple of love to be a gentle, tender-hearted and yielding man certainly does not know him. In genuine Christian love there is power and severity. In John this love is present in his perfect devotion to his Master and in the fervor of his interest in his fellows. There is nothing fragmentary about his love. It is complete. Then, too, the love of John always had a strong exclusive element. He is not a man of compromises, and just herein he is so exemplary as the disciple of love.

In like manner it would be possible to show by the example of James, the man of ethical mind, and of Paul, the man of conscience, and of other New Testament personalities, that the Spirit of Jesus brings out and develops the individuality of men. What a wealth and manifoldness in the Spirit of Jesus Christ! as many-sided as the dispositions of men! Every man is called to let the glory of Christ shine forth thru his own particular individuality. Thru each man, in whom under the influence of the Spirit of Christ the image of God is worked out, a new phase of divine nature meets the view, a new side of the divine glory of Christ is revealed. The art of living together in Christian love consists in this, that we come to recognize each other as disciples of Christ, as Christian personalities.

Christian Manhood reflects Christ's Spirit

Whoever would know the Master in His glory, must view him in His disciples. Certainly it is not as yet a perfect image. But as many colors as the image of Christ in His disciples may exhibit, "their union in heaven will finally yield pure white, where Christ is no longer divided, nor His disciples rent asunder, but where all who loved Him with His heart, shall be one flock under the one shepherd."

Whoever would behold the glory of Christ in the spirit, let him read biographies of Christian men such as Monod, Stoecker, Bodelschwing, Kaehler; or, better yet, let him submit his own life more and more to the guidance of the Spirit of Christ, let him cultivate the fellowship with Christ as with the living, present Saviour, and the fellowship with true Christians.

Secondly, we can in spirit behold the glory of Christ in the *New Testament writings*. As different as are the individualities of the authors, the circumstance, occasion, and purpose of their writings, all of them have this in common that they are practicing and professing Christ. Therefore they are the original standard for the Christian preaching and the

Christian theology of all time—they are Christocentric.

Third, we can in spirit behold the glory of Jesus in His effectual working as living, present Saviour in the *New Testament churches*. In the simplicity and genuineness of their activity there is an emphasis on essentials: the Word, prayer, breaking of bread, fellowship: these are the guide-lines for the expression of Christian life and fellowship in all ages and places and under the most varying circumstances.

The Pastor's Home in Blue Springs, Mo.

Continued from Page 4

The land in and around Blue Springs consists of a porous soil and is well watered; consequently the cellars were often full of water. This was disagreeable, but all things come to him, who waits; the



Pastor Frank and the Sheep

Home now has a drainage system of its own and the cellars are dry. A good road has been graded, the place has been kept very clean and the Home makes a very favorable impression as viewed from the road. There are three houses fronting the road all to the left from the main entrance; they are occupied respectively by Mrs. Kraehenbuehl and daughters, Mrs. Niethammer and Mrs. Pens and her sister. Going down the road from the main entrance you come to the oldest house on the place, where Mrs. Schoenhut lives, over eighty years old, but hale and hearty for her years and always glad to have visitors. Across the road from her, stands one of the new cottages formerly occupied by Mrs. Stark, but now vacant. And furthest back stands the latest addition, the residence shown on page four, now the home of Pastor Frank and his wife. This house is the largest, because it has one extra large room where, for the present, the residents gather for their Sunday devotion. Pastor Frank has assumed the duties of a chaplain for the Home, and in spite of his advanced age is a forceful and energetic preacher and a faithful minister to his little flock.

A trip to the Home from Kansas City or Independence is very pleasant and it certainly is a joy to see the large, well kept place; last summer a small flock of sheep added to the beauty of the scene and did away with the trouble and expense of keeping the grass and weeds down. Of this flock also Pastor Frank is the faithful and patient shepherd, as the illustration shows.

There is still much to be done; the road needs curbing and a sidewalk, but surely our congregations will not withhold their support, now that the future of the Home seems so well assured. And all our friends may be assured that the management is as good as can be. The writer is not on the Board, so he may be allowed to add, that the members of the Board have done work of which our whole Synod may be justly proud.

The Board values the twelve acres and six houses at \$15,000.00 and, thanks to the assistance of our Synod, has a debt of only \$500.00. The most necessary drainage system required an expense of over \$400.00. Without that the institution would be free of debt. At present the Synod is not, and probably never will be able to pay to invalid and retired ministers, pastors' or teachers' widows a sufficient pension for old age. Therefore it is the aim of this worthy institution to give to retired ministers a respectable little home besides their pension, free of charge. There is still room at the colony for more cottages. There are applicants on the waiting list, anxious to establish their home here. But the money is needed for the erection and maintenance of these cottages. There is no endowment save the principal invested in the grounds and the five cottages.

New cottages can be built only when new gifts and contributions are forth-coming. To him who has seen the blessed influence emanating from these occupied cottages, and has witnessed the pastoral peace and simplicity existing there, the maintenance and enlargement of this colony at Blue Springs appeals as nothing else can. It is a blessed place of refuge for men and women who have worn themselves out in the service of our congregations, who all their life time have barely existed upon meager salaries, and who now are able to live carefree, having at last found a spot they can consider their home, provided for them by hearts that love the servants of God. The Evangelical churches contributing annually to our Pastors' Home honor themselves and repay in a small way at least the debt of gratitude they owe for the valuable services rendered them by the faithful and unselfish service of their ministry.

Pastor J. Sauer, 5018 Euclid Ave., Kansas City, is the chairman of the Board in control of the institution, and Pastor Paul Moritz, Independence, Mo., is the secretary and treasurer.

H. Vieth.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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Palm Sunday

Palm Sunday has a meaning of its own for every Evangelical Christian. There is no adolescent or adult member of an Evangelical church but has good reason to remember that day in a very special and personal manner. Sentiments also of the most precious and sacred kind cluster around the memories with which the day has become invested, and they must be unspiritual and worldly indeed who do not, on that day at least, feel the need of a closer walk with God and a purer and loftier way of living. For it makes little difference whether it was just a few years ago that you stood at the altar confessing your faith in Jesus Christ as your Lord and Saviour and pledging Him obedience until death, or whether three score years or even more have passed since then, the memory of that hour still means something to your heart-life. Perhaps you have been all too slow in realizing just what that memory should mean and might have meant in your life; perhaps other things have obscured it for all too long a time; perhaps it has been inconvenient or even distasteful, but the memory is there nevertheless, and it has been an influence, even tho it did not accomplish what might have been done. If you have ever have a real Palm Sunday in your life you cannot get away from it any more than you can get away from what home and father and mother have meant to you.

But no matter what Palm Sunday may have meant to you in the past, it can mean still more in the future. If it has not been what it might have been in the past, the grace of God and the Holy spirit can yet bring about what seemed impossible before. And if you have sought to make it count for the very most right from the beginning this is not only no reason at all for being contented with yourself, much less conceited about it, but is rather all the more of an inducement to strive after still better and loftier things, not thru any merit or worthiness nor by any effort of your own, but thru the same grace of God that helped and held you fast thus far. "Forgetting the things that are behind," says Paul, "and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." There were some things in Paul's life that he wanted to forget, tho he never could quite succeed in doing so; there were other things, also, which a smaller-sized man than he was would have been only too glad to remember and to speak about whenever opportunity offered. But whatever memories the past brings to him, his face is set forward to the future. There are higher, better and purer things yet to be gained, and he knows no other business than that of pressing forward unto the prize, if so be that he may lay hold on that for which also he was laid hold on by Christ Jesus. To get still closer to the Saviour who has lived and died for him; to experience yet more of His life and power; to be cleansed and purified of his baser desires and selfish passions; to overcome the temptations of the world, the flesh and the devil, and to render more earnest and effective service in the cause of Jesus Christ and His kingdom is his one great aim. Paul knew nothing about Palm Sunday, but he had the true Palm Sunday experience, because he had surrendered and consecrated himself entirely to his Saviour and Lord. And if the Palm Sundays you and I have experienced, whether they be few or many, have such a result, there can be no doubt as to the outcome.

In order that the coming Palm Sunday may help to bring about such a growth in the spiritual life, let us get away from all that is merely outward and formal in connection with it. The crowds at church, the decorations, the special programs, the procession of

eager, earnest boys and girls that become members of the Church of Jesus Christ, all this is worthless except as it helps to remind us of our obligations toward Him who has redeemed, purchased and delivered us with His innocent precious blood from sin, Satan, and death that we might be His own and serve Him in His kingdom in everlasting innocence, righteousness and blessedness. And if the Palm Sundays of the past have not been what they should have meant, this one and the others to come may be made to mean all the more.

The War and the Printer

We are all familiar enough with the war in print, and the influence of war news upon the press in general, but the war is beginning to affect the printing and publishing business in a far more direct and practical way than would have been thought possible six or eight months ago. It is not the censor who is worrying the American publisher to any great extent, but if conditions in the paper market continue in the

A THOUGHT FOR LENT

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins," 1 John 4: 10

manner in which they have been going for several months, the fondest dreams of the censor may be realized because lack of paper will make it impossible to print anything at all.

In the printing paper line it is no longer a question of the kind of paper you want but only of the kind you can get. Many mills are considering the advisability of shutting down on account of the lack of materials and the increasing cost of every product entering into the manufacture of paper, all the materials used in the manufacture of paper having gone up in price from twenty-five to 2000 percent. Rags have advanced in price both on account of short supply and the increased demand. Munition makers are using tremendous quantities of cotton rags to make explosives. Formerly vast quantities of cotton rags were imported from Europe. This supply is now entirely shut off. Chlorine (bleaching powder) has advanced from one and one-fourth cents per pound to fifteen cents per pound because of the stopping of the European supply, and domestic makers are busy experimenting with chlorine gas and chloroform.

In addition to this the market is affected by a decreased supply of all kinds of paper. Before the war Germany supplied a large part of the world's paper, besides furnishing a large amount of pulp. Sweden also sold us large amounts of pulp, both countries obtaining their supply of wood very largely from Russia. When the war shut out Germany Sweden continued to supply her share until her mills ran short of pulp, which could no longer be secured from Russia. The European mills formerly dependent on Sweden and Germany and now turned to taking all the surplus Canadian pulp which formerly came to the United States. The scarcity of dyes and chemicals with which Germany formerly supplied us made matters still worse.

Just when these conditions began to make themselves felt there came a tremendous increase in business in the United States, in England and in South America, which created an enormous and unheard of demand for paper. Stocks everywhere were short, but South America, Asia, Australia and even some European countries began to buy paper in America and to offer large premiums over existing prices. The

combined demand is for several times more paper than American mills can make, and with the available supply of raw material short and prices everywhere soaring no one seems to know where they will go. There is absolutely no precedent for the situation.

Under the circumstances publishing houses are unable to say how long they will be able to keep up the quality of the paper they have been using so far. Naturally conditions like these have also been making fierce inroads on the profits of the business, which is a very vital question, especially with the denominational houses, which are expected to turn over a certain amount of annual income to the treasury of various boards and institutions. It seems only fair that the reading public should be advised of these conditions, so that they may not be tempted to criticise the publishers, who have troubles enough of their own just now, without being held responsible for a situation they are utterly helpless to change.

Efficiency in Federal Administration

Ever since the Commission on Economy and Efficiency appointed by President Taft studied the administration of the Federal government and reported on the methods employed, it has been the hope of public-spirited citizens of all parties that some plan might be provided to carry on the work thus begun. An attempt to provide this thru the organization of an Institute of Government Research is reported by The Survey.

The hostility of the present Congress and its predecessor prevented a continuance, under public authority, of the work the Taft commission had started. This strengthened the belief held by some of those identified with the commission that the most effective effort could be secured thru an outside non-partisan agency. Thus the idea which found its first expression in the New York Bureau of Municipal Research, which brought about the establishment of similar bureaus in many other cities, and which led to the Taft commission, has now resulted in the establishment of this new Institute to do for the Federal government what the original bureau has done and is doing for municipal administration in the metropolis.

The magnitude of its task is measured by the billion dollar budgets which first startled the Nation and now are accepted as a matter of course. The organization scheme of bureaus in the Federal departments will doubtless receive much attention—the Taft commission declared, for example, that by combining under one management the light house service, the life saving service and the revenue cutter service patrolling the coast, not less than a million dollars a year could be saved. In one office it believed, after studying the day's work of every man employed, that \$325,000 out of \$758,000 could be saved.

The new Institute is expected to follow the same policy as that pursued by the various bureaus of municipal research, co-operating with officials in improving administrative organization and methods.

The trustees number twenty and include three distinct elements—men of academic attainment, successful executives in large business affairs, and men of experience in governmental service. Financial backing is sought on pledges which will assume adequate funds for several years and the larger part of this support is to be raised outside of New York. It is expected that the staff will include men who had experience in the work of the Commission on Economy and Efficiency. The trustees are as follows: Chairman, Frank J. Goodnow, Baltimore; vice chairman, Robert S. Brookings, St. Louis; secretary, Edwin A. Alderman, Charlottesville, Va.; treasurer, Frederick Strauss, New York; R. Fulton Cutting, New York; and others equally prominent.

THE LORD'S SUPPER

What to do

"If therefore thou art offering thy gift at the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift," Matt. 5: 23, 24.

Any self-examination that has been sincere and serious must lead to definite practical results. If the object of self-examination, as we have seen, is to reveal the real character of self, its faults and weaknesses and the need of the gracious help of God to correct and remedy them, it must result in some actual effort in that direction. There is deep spiritual truth in the ancient proverb, "The road to hell is paved with good resolutions." Good resolutions trodden under foot are worse than useless, they are actually iniquitous. The fact that good resolutions have been made shows that the need of doing better has been recognized, and that the desire to do better in the future is also present. If they are neglected and trampled upon it is because the old, selfish worldly nature is stronger than the longing for better things. The road to hell is paved with good resolutions because every good resolution that is not carried out with persistent determination is really a victory of the baser sinful side of self. If self-examination leads to nothing but the recognition of evils that are never remedied, it merely emphasizes the weakness of the flesh and the power of Satan in that life. To see the need of striving for better things in the spiritual life and not follow up this conviction with suitable conduct and action means a still further weakening of moral backbone, a yielding to the selfish, evil tendencies of human nature. It is really a sowing unto the flesh with all the sad and inevitable consequences, Gal. 6: 7, 8.

The man who came to the temple with a gift to be offered upon the altar, and remembering that his brother, i. e., any brother man, had aught against him, could have offered his gift without any regard to whether his brother had aught against him or not. Outwardly his religious duty would have been irreproachably performed. But he would have yielded to his baser selfish nature by *putting self first*. Such an act of worship would have been degraded—and it doubtlessly was very often so degraded—because it would have been performed entirely from self-interest, regardless of any other considerations. This is what Jesus points out when He enjoins His hearers, in such a case, to rather leave their gifts before the altar, unoffered, and to reconcile themselves first with their brother. This would be more than unselfish conduct, it would be *anti-selfish*, if we may coin a new expression to fit the case. It would mean a humbling of the selfish spirit, a definite act of real self-denial and self-sacrifice. It would show that the man who does this is ready and willing to perform his religious duty not only outwardly and from self-interest, but even to the extent of going contrary to his selfish impulses. It is putting into practice the spirit of Jesus Christ who gave himself and all He had and was, even His most fundamental human rights, for the sake of His love for men.

True Humility is not afraid of Self-denial

It is because the spirit that insists upon its rights is so essentially a selfish, un- and anti-Christian spirit, that it can have no share in the spiritual blessings vouchsafed to believers in the Lord's Supper. The man who offered his gift on the altar regardless of whether his brother had aught against him, had fulfilled the letter of the law, but he ignored or rejected its spirit, and therefore Jesus could not recognize his act as an actual fulfillment of the law. We may be entirely orthodox in regard to the Lord's Supper, and very sure that we need the forgiveness of sins thru the grace of God in Christ Jesus; we may even take eager advantage of every opportunity of coming to the Lord's table in order to nourish our spiritual life, but all this merely outward and therefore worse than useless if it does not go together with the readiness to deny and sacrifice the selfish spirit that naturally controls the heart. Unless we are actually ready to do something that is in line with the self-denying and self-sacrificing spirit of Jesus Christ our partaking of His Supper is merely an outward form that can never nourish the spiritual life. And if the spiritual life is obliged to go without the nourishment it needs the time will come when there will be no spiritual life to nourish.

Before Jesus instituted His Supper He washed the disciples' feet as an object lesson of the humble love for them and of His willingness to serve. It was a service that was usually performed only by the humblest menial, and one which, as Peter's words, John 13: 6, etc., show, none of the disciples, would have been willing to perform for another. But Jesus had given them an example that they also should do as He had done unto them, an example which was all the more forceful since, according to Luke 22: 24—30, the strife about rank had just taken place. The very fact that they were disciples of Jesus Christ imposed a different standard upon them than that followed by the world. Because of their discipleship he that serves among them was to be the chief, because the idea of service implied the complete mastery and sacrifice of self. This spirit of self-mastering and self-sacrificing service is born only out of an utter surrender to Jesus Christ. Only those who have not yet surrendered entirely to Jesus Christ are unwilling to forgive a brother with whom they have quarreled, or to ask forgiveness, and thereby they become unworthy of partaking of the Lord's Supper.

The preparation for the Lord's Supper is therefore inward rather than outward by fasting or formal self-denial. Of course every sincere Christian will naturally refrain from anything and everything that interferes with a sincere and searching self-examination, but the outward preparation is of value only as it helps one to reach the suitable spiritual condition, and is by no means a *guarantee* of a worthy preparation, Psa. 143.

In brief, therefore, to partake of the Lord's Supper worthily requires: (1.) That we come with the humble acknowledgement of *our need* of forgiveness of sins; (2.) That we cheerfully believe and trust that forgiveness *has been supplied* for us; (3.) That we come to the Lord's Table in the spirit of *love and conciliation* toward all; (4.) That we firmly resolve to renounce sin *more completely than ever*, and to serve the Lord and others more faithfully, which is a natural consequence of the first three conditions.

Many Christians earnestly desire to put away their sins and to yield themselves more fully to Christ, but their repentance is not as sincere nor is their faith as firm and cheerful as it ought to be. Should these remain away from the Lord's Supper because they feel their spiritual deficiency and fear that they might be unworthy? When the epileptic boy was brought to Jesus, Mark 9: 17 etc., He said to the father, "If thou canst! All things are possible to him that believeth!" Straightway the father of the child cried out and said, "I believe; help Thou mine unbelief!" And Jesus accepted the weak and little faith of that father and healed his boy. For even tho faith is weak, it is faith nevertheless, and the Lord's Supper was instituted for the express purpose of strengthening faith. "They that are in health have no need of a physician; but they that are sick," Luke 5: 31. Those who struggle against doubt and unbelief and seek to strive for the firm assurance of salvation are not unworthy. The Saviour's call is to those who are weary and heavy laden, and to them He offers rest and peace: Those who are weary and heavy laden because they are not sure of their salvation thru Christ are thus welcome at His table. Christ aims to strengthen their faith, and they are not to eat and drink judgment unto themselves.

The Gift Without the Giver

BY SARAH ENDICOTT OBER

Marion Graves returned from the missionary convention all aflame with enthusiasm. Yearning over the needy ones of whom she had heard, passionately longing to be of service to them, she carefully and prayerfully counted over her scanty possessions, hoping to find something to contribute. But already she had given more than was "prudent" from the world's view. Her heart was fuller than her purse, and there remained but one way by which she could secure the money—that of soliciting it from others.

Marion's sensitive nature shrank from this. It always seemed a humiliation, altho it was not for herself but for her Master that she asked alms. It was always her last resort, but still she was forced to it in her zeal, until one of her friends once said jestingly: "Marion, your epitaph should be, 'And the beggar died also.'" She now ran over the list of her friends and acquaintances, wondering where she would call, for but recently had she drained their resources for some local charity. Suddenly she thought of Miss

Priscilla Patch, but only to reject the thought, for Miss Priscilla was noted for her stinginess. So persistently did the name recur to her, however, that Marion finally concluded to call upon the lady.

Miss Priscilla was the last of her race, and for three-fourths of a century had lived in an old house that was stored with the accumulations of generations of frugal, miserly people. A large bank account was hers, yet Miss Priscilla lived as plainly and hoarded as carefully as tho she had not a penny. She had never been known to contribute to any cause, but Marion determined to ask her now.

So, praying for just the right message, she went on her errand. Miss Priscilla welcomed her warmly, for she was lonely, and Marion's bright face was very dear to her. For some time Marion had no opportunity to present her plea, so many woes the old woman poured out into her sympathetic ears. Miss Priscilla had discovered buffalo bugs and moths among some of her cherished stores, and could talk or hear of nothing else. She lamented bitterly their destructive raids, and dilated upon her toil and care in consequence until she was fairly forced to stop for breath.

"Why not put your treasures where 'neither moth nor rust doth corrupt, and where thieves do not break thru nor steal'?" asked Marion, when she could interpose a word.

"What on earth do you mean?" asked Miss Priscilla in surprise.

"No, not on earth but in heaven," answered Marion, laughing, tho her eyes were full of earnestness. "Lay up your treasures in heaven."

Then she plunged into her story before Miss Priscilla could recover from her consternation. With graphic force she pictured the degraded lives of unchristianized millions; their extreme poverty, their squalid homes, their ignorant, barren minds. With thrilling earnestness she told of their longings for better things; their quick response to helpful influences; their heroic efforts to grasp and assimilate what advantages were proffered them; their slow rising above their low levels. With loving zest she sketched the self-sacrificing lives of the missionaries, their incessant toil, their arduous labors, their hopes and discouragements, their successes and failures, and the scanty means from which they must accomplish great results.

Miss Priscilla's face was a study as she listened perforce. At first she was grim and repellant, as she detected her visitor's purpose; then she relaxed and gradually became interested in spite of herself. When Marion ceased Miss Priscilla's keen gray eyes were softened by unwonted moisture.

"Why, Marion!" she exclaimed, "I never knew there were such people in the world. How interesting, and how very worthy their cause is! I really must do something for them. Call again in a few days and perhaps I may find something for them."

So with rejoicing Marion went home, grateful not alone for the promised aid but for the new interest and impetus that seemed to have entered that narrowed life.

At the appointed time she called again, and found a huge bundle awaiting her, while Miss Priscilla's sallow face fairly glowed with enthusiasm.

"See, Marion," she exclaimed, "I've been all thru the attic, and found all this for those poor people. I declare I could not rest until I had got them something."

"And it made you happy too, did it not?" asked Marion, her own face radiant. "The greatest joy in the world comes from giving to the Lord."

"I suppose so," answered Miss Priscilla rather dubiously, as she tugged at the stout cord that fastened the bundle. "Anyway I am glad to get rid of the things, and hope they will do somebody some good. But to my mind, charity begins at home, and I believe the Lord intends for every one to look out for themselves first. He don't give us things just to have us give them away again. But I am willing to give away what I don't want myself, and I got all stirred up thinking of those poor people. There, see what I am going to give them?"

Visions of bedding, warm garments, and all sorts of comforts for the poor creatures had been dancing in Marion's mind, but they were dispelled with a shock at the sight of the contents of that great bundle. Tumbling out at her feet were time-yellowed newspapers, old almanacs, ancient school books, bundles of Godey's and Peterson's Magazines filled with curious pictures of the hoopskirts and waterfalls of a

half-century ago. A few antique and moth-eaten garments capped the pile.

Marion stood stunned, speechless, the slow tears gathering in her eyes.

"What's the matter?" questioned Miss Priscilla sharply, as she noticed her revulsion of feeling. "Don't you like these things? You said those folks were glad of anything—that they needed good reading. I'm sure there's lots of good reading here."

Marion thought of the half-starved, scantily clothed bodies; of the just-awakened, hungering minds; of the poor, needy souls. They asked for bread; should they be offered stones? What food was there for them in these old sentimental stories, those obsolete books, those medical almanacs? What knowledge, or guidance, or strong foundation truths for those groping minds? But with her disappointment and compassion for the defrauded ones was mingled a great pity for this narrow soul, so cramped and confined by greed and avarice.

"If you do not want the things, just say so," said Miss Priscilla tartly, comprehending that her gift was somehow not appreciated. "I can sell them to the ragman. If he don't pay much, it is better than nothing. You don't catch me giving anything away after this."

Marion turned toward her, compassionate and tearful.

"Oh, you poor, poor soul!" she cried. "I am so sorry for you."

"Sorry for me! Why, what do you mean?" exclaimed Miss Priscilla in amazement.

"Dear Miss Priscilla, you miss so much joy and happiness out of life," said Marion earnestly.

Then she tried to explain how those things were not suited to the needs of the poor, and not worth the expressage to the place. But Miss Priscilla cut her short.

"Beggars must not be choosers! Don't you ever come to me again with your woful tales."

Downcast and discouraged, poor Marion went home, but before she reached her house some one called her. She turned to see Widow Brown beckoning from her door.

"Oh, Marion!" she called. "You are just the one I wish to see. Come in for a few moments."

The home of Widow Brown was small and poor, its scanty furnishings betraying a close struggle with poverty, but the widow's face was peaceful and contented, the sorrow and suffering had engraven deep lines upon it.

"Oh, Marion!" she continued eagerly, as she led the way into the house. "Did not that stirring appeal for the mountain people thrill your heart? I could not sleep all night for thinking of them, and trying to find some way to help them. And the way came all at once. I wonder that I never had thought of it before, but I believe the dear Lord has kept me from giving away my treasures before, just to reserve them for this time. And all the while I thought it was because I could not part with them. Come, dear, and see what I have ready to send."

And she led the wondering girl into the bare little "best room." There spread about were many articles of clothing. Dainty garments that her own hands had fashioned for the darling who years ago had donned heavenly apparel. Pretty undergarments, dresses, laces, ribbons, even the books and toys once dear to that girlish heart.

And beside them were other garments that had been worn by the child's father, cherished reminders of the happy years of Widow Brown's married life. There, too, were his books, his tools, and many other possessions that would be a veritable Godsend to some poor man.

Marion comprehended, and also realized the great sacrifice that was here laid upon the altar. The girlish wardrobe was a part of her own life, for she knew every item, its owner having been the dearest friend of her youth.

"Why, Auntie Brown!" she cried. "Are you going to part with all your treasures?"

Mrs. Brown stroked the soft folds of a beautiful dress as she replied: "Yes, dear. These are not my real treasures; these are but their wrappings. Nothing can take away my precious memories; they are always mine. I must not hoard these any longer, now that the Master has need of them. They will be a part of His work, and it will seem to me as if my husband and Jessie were still working for Him."

Marion could say no more, but her warm embrace testified to her complete comprehension. Together

Continued on Page 8

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

The Passers-By

Is it nothing to you, all ye that pass by,
That God's holy Son does so cruelly die?
Oh, can you not pause for a moment each day
And ask why God's Son should perish this way?

I call unto you whom nothing can hold
Save the glittering power of silver and gold:
Oh, have you not heard that He on the cross
Was betrayed by His friend for love of such dross?

I cry unto you who nightly explore
The tomes of the ancients for wisdom and lore:
Oh, will ye not see, and will ye not learn
That the wise of this earth God's wisdom do spurn?

And ye who delight in pleasures so gay,
In feasting and drinking, the dance and the play:
Is it nothing to you, and can you pass by
While Jesus does suffer between earth and sky?

I cry unto you who, bowed down with grief,
Their eyes filled with tears, despair of relief:
Oh, look to the cross, see the sorrow-marred Man
Who bore all our griefs and suffered all pain!

Is it nothing to us? We cannot pass by;
We come to Thy cross, Thy grace draws us nigh:
O Jesus, forgive us! believing we cry,
Thou art our sole Treasure, our Wisdom, our Joy.

—Arthur T. Bonnet.

Beyond the Door

Oh, these dreadful days when it seems as if we are right up against a blank wall! They come to most of us house-mothers and home-makers, brought sometimes by physical infirmity, sometimes by other and subtler causes; but how hard they are to live thru until we learn that instead of blank walls they are just closed doors, which tomorrow are going to open and let us into sunshine and blessing! For weeks when Christmas time draws near, to our little ones there are closed doors that shut mother, her comfort and her cheer, away from childish wants and wishes; and tiny hands batter in vain at the panel, when all the time we are making beautiful things for them, thinking only of them, planning them a great happiness which would be all spoiled if it were given them before the right time. As they grow older and learn the meaning of that closed door, they pass it by with a little knowing smile—mother is shut away, but they are wise; they know that in a little while something lovely will be theirs. And so I am coming—now that the wrinkles have to be rubbed out at night, and the gray hair cannot be concealed—to know that these days of the closed door presage something splendid that my dear Father is preparing for me. It may be a clearer vision about a daily care; it may be a needed lesson of patience that will help me to help somebody else, or it may be a thing of dazzling splendor in the joy it will bring. But I know the blessing is securely there. I didn't like the closed door any more than I did the blank wall, before I learned that it had hinges, and even now sometimes my mouth twists one-sided when I try to smile. But I've watched so often that I know something good awaits me, and that knowledge is a great help in enduring until the time of fulfillment comes.

—Susie Bouchelle Wight.

"Clubby"

Ten years ago Clubby was a baby. In ten years more Clubby will be a voter. Just at present, Clubby is a heathen whose home is anywhere around the railroad tracks. His eleven years have been spent beyond the reach of the arm of the law, the hand of philanthropy, or the voice of Christian teaching. Yet he has a heart; and this heart is active in behalf of his mother and two little sisters, for whom Clubby is breadwinner.

Before he got into trouble and took himself off, there was a father in the family—a father who gave Clubby his name. Not in baptism was the name given, but in a fit of drunken brutality. The foot was incurably injured. Therefore "Clubby" became his appropriate designation; and on this injured foot he hobbles cheerfully thru his world.

Clubby has never been to school, but nobody cares, not even his mother; Clubby's mother is not the kind to care. Yet he has not been without education. The

streets and the "tracks" have taught him much. A recapitulation of his acquirements would include proficiency in swearing, smoking, drinking, and stealing, besides his specialty—this specialty being a marvelous skill in telling lies with a straight face.

Clubby's father had contributed one of these items to his son's education. Before this father had eliminated himself as a factor in the family problem, he had seen to it that Clubby learned the secret of access to Sunday-closed saloons. When he brought the can safely home, the child was rewarded with a share of the beer. The taste was early developed, and now, at eleven years, Clubby was fond of it, and gets it at the saloon for himself. Sometimes in indulgent hours, and when there is a spare dime, Clubby, as the head of the family, brings home the can and deals it out to the little sisters and the mother, as his father did before him.

For several years the "tracks" have been, thru Clubby, the source of supply for family provisions. You can always get coal on the tracks. Fruit cars, too, offer opportunities, and grain cars. Notwithstanding his foot, Clubby is expert as a purveyor, and no boy about the tracks is more successfully agile in dodging policemen and watchmen.

Concerning Clubby's mother—"She's been fightin' and got the worst of it, and you'd best let her alone." This was Clubby's regretful but positive statement to the Sunday-school teacher who called.

Clubby is eleven years old now. The chances are that there are years of life ahead of him. He has all the energy of a steam engine. In these years that are coming these energies will be active for good, or active for evil. What shall we do for Clubby's future?—*Sunday School Times.*

Bible or Newspaper?

Alas for the mind, the heart, the home, the shop, the office where the Book of God has been dethroned! Look out! Something unpleasant will happen some day. It may be a sorrow, a calamity, a soul-tragedy. Where the Bible is not on guard, there is no defense.

The editor of the *London Christian*, referring especially to conditions in England, raises a warning cry which may be even more applicable here than beyond the sea: "The gradual and insidious way in which the daily newspapers are superseding all serious reading matter on the part of many professing Christians, is a fact fraught with serious and lamentable consequences. The Bible is fast becoming the most bepraised and the least beared book in the world. Its august message, its spiritual appeal, its open windows of insight into the mysteries of redemption, are little known to the rising generation compared with those of days gone by. Religious people of old knew their Bibles from cover to cover; nowadays, many who would be shocked not to be called Christians know it only at second hand, and that very imperfectly."

"Lean Christians," says one, "own Bibles, but feed on newspapers." Another writer laments: "How few there are who constantly feed on the Word of God! How few who are familiar with the Scriptures as a whole! How few who commit to memory any considerable portion of God's Word! How few who are so filled with it that it is like fire shut up in their bones!"

This is a glimpse of a dark side. Thank God, there is another side, too. No one can say, with Elijah, "I am alone left"—of those who give the Bible the supreme place. God has more than the seven thousand of Elijah's day who have not surrendered the Bible. But the fact of Bible neglect remains, nevertheless, unspeakably sad and full of evil omen for the land that owes all its blessings to the God of the Bible.—*The Evangelist.*

A Wonder of Surgery

A baseball player had two fingers of his right hand pretty badly bunged up in practice, and on his way home from the grounds he dropped into a doctor's office to have them attended to.

"Doctor," he asked anxiously as he was leaving, "when this paw of mine heals will I be able to play the piano?"

"Certainly you will," the doctor assured him.

"Well, then, you're a wonder, doc. I never could before."

Denominational

A Letter to the Pastors and the Churches

Last Spring in a personal letter I requested the pastors to secure the approval of their church councils for an offering of five cents per communicant for the General treasury at Eastertide. Many pastors and churches gave kindly and favorable consideration to this request, and the contributions have greatly helped the General treasury to meet the very many larger and smaller obligations that continually present themselves.

The denominational household is already conducted on so economical a basis that further reduction of expenses is impossible. A number of necessary items have been omitted in order to cut down expenses. But this policy cannot be continued without injury to the reputation of the Church. That the expenses of a growing household should increase is only natural and self-evident. But these expenses are easily borne when they are divided among the entire family. Every communicant member of our churches has a direct share in the blessings of his Church, and each one should therefore be gladly willing to contribute the insignificant offering of five cents per annum for this purpose. The pastors and churches are therefore again very earnestly requested to send in their offerings on such a basis to the General Treasurer. I make this request all the more confidently as the Board of Benevolences, whose especial business it is to pass upon all the needs of the Church, has encouraged it, and has gladly countersigned the request. Wishing all our people a most joyful and blessed Eastertide,

Respectfully

John Baltzer, President-General.

St. Louis, Mo., Mar. 27, 1916.

Countersigned and warmly recommended by order of the Board for Benevolences,

F. E. C. Haas, Chairman,

Amsterdam, N. Y.

Indiana District

Louisville, Ky.

Services in observance of the twenty-first anniversary of the erection of St. Peter's Evangelical Church, Louisville, Ky., were held on Sunday morning and afternoon, March 26th. The Rev. David Brüning, pastor of the church officiated. The congregation, the Sunday-school and the Sunday morning Bible classes took part in the celebration.

During the time that the Rev. Brüning has been pastor, more than \$40,000 has been expended for various improvements, and the congregation has had a notable increase in membership. Recently a branch mission was established on West Market Street. It is the intention to erect a building for the use of this mission in the near future, as the services are at present conducted in a residence.

St. Peters is one of the thriving Evangelical churches of Louisville, and under the energetic and efficient leadership of its pastor has a splendid future before it. May God bless it in the future as He has in the past.

F. A. M.

Michigan District

Detroit

The new addition to the German Protestant Home for Orphans and Old People, maintained by the Ohio and Michigan districts at Detroit, Mich., was dedicated Sunday afternoon, April 2. Hundreds of friends of the institution were present to witness the ceremony.

The new addition was erected at an approximate cost of \$9,000. It provides additional accommodations for twenty-four children, thus bringing the capacity of the Home to 120, exclusive of the old people's section. The new addition is beautifully appointed and besides the new dormitories contains a manual training room, a school room, several sick rooms and accommodations for attendants. The addition finally completes the building, a wing having been added to the old people's section several years ago. The Home is located in one of the prettiest residence sections of Detroit, and presents a very pretty appearance.

The progress made in this work of charity, as indicated by this new expansion ought to be an occasion for gratitude for all who are interested in this blessed work.

R. N.

"I will make you Fishers of Men"

Changed Conditions have affected the Work of the Home Missionary as they have that of the Gold-seeker. How Church People can make the Lot of the Missionary a great deal easier. A Field Secretary would help, too

Some Difficulties in Home Mission Work

In the latter part of January the writer received a telegram from the chairman of the colonization board requesting him to visit the colony at Billings, Mont., on his way to the meeting of the Central Board, as the colonization board was to meet in St. Paul just previous to the meeting of the Board for Home Missions. This telegram upset all the plans I had made for the trip to the east, as I had, at the request of the Central Board, expected to visit the Casa Grande colony, N. M. But since I was able to obtain free transportation to St. Paul via Portland, Ore., I undertook the journey, altho with a premonition that something would go wrong. The trip from Los Angeles to Portland was made on schedule time, but at Portland the weather was such that it was impossible to go on in any direction. The snow in the streets was three feet deep, and it was still snowing. The street cars did their best to keep going, but the elements were victorious. Those who did not care to walk home from work were obliged to go to a hotel—if they were able to find one that was not already overcrowded. The police officers who could not get home found temporary quarters in the prisoners' cells. The schools were forced to close, and even the great department stores were temporarily out of business, as neither customers nor salesmen could reach them.

Since my time was short I expected to go on to St. Paul the next day, but this was out of the question, as from five to fifteen feet of snow covered the tracks in the mountains. The trains that had left Portland the day before were already snowbound, one of them for over sixty hours. Since telegraph lines were all down, not even the dispatcher's office in Portland could tell where the trains were. When after three days of anxious waiting no train was yet able to leave for the east, and no one was able to say when traffic would again be open, so that it was impossible for me to reach St. Paul in time for the meeting of the Central Board, I reluctantly turned my face toward Los Angeles again.

On the way I had leisure to think of the difficulties in the way of our home mission work at the present time. They seem to become more serious from year to year. It is almost the same condition one meets with in gold-mining. In former days many persons came to California and Alaska to dig for gold. Many of these had no trouble in finding the precious metal. Those who had "luck" became rich in a very short time. To-day, however, gold is rarely found on the surface. The man who works his own "claim" is happy if he makes a day-laborer's wages. On our train was an old man who had a claim in Alaska which he had been working for fourteen years. Before that he had lived in California, where he had also mined for gold. "I have been in the mining business for over fifty years," he said, "and what we take out of the ground is at least honest money." Without doubt the old man spoke the truth, but as far as we could see all his half century of hard work had not made him rich. The great corporations have the best and most modern machinery, and therefore they pay good dividends, while the individual miner is very rarely successful.

The Miner and the Missionary

Gold-mining and home mission work are similar in many ways. In former years the German settlers lived nearer together, and it was not very difficult to gather them into congregations. Many churches were organized and developed without asking support from the Board. To-day, however, all this is changed. Our German people, among whom most of our work is being done, are scattered far and wide, and we are glad if we can begin here and there with eight or ten families. In the cities it is not much better. There is material enough, it is true, but the people have little interest in church or religion. We must not forget that most of our German immigrants in the cities have also come from cities in Germany, and every one knows that religious life in the German cities has declined rapidly during the last twenty years. The influence of liberal preachers has had its effect, since men are naturally inclined to leave God and their Saviour, and to build their own tower of Babel to

reach unto heaven. The simple way of redemption is therefore foolishness to many as it was to the Athenians in the days of Paul. And if this natural inclination is even encouraged and strengthened by the teachers of religion, it is no wonder that hosts of men no longer care for the real message of Christianity. It is clear that little can be done with the people that have grown up here in the large cities of the west under such conditions. The word of the cross does not attract them, and as true witnesses of Christ we may preach nothing else.

But just as the gold-seeker is fortunate enough from time to time to find a larger or smaller nugget of real gold, the missionary also "strikes it rich" occasionally. One of our missionaries reports the following: "One day I was asked to preach a funeral sermon for a man who had been an utter stranger to me. As is usual in such cases I spoke in a general way, referring to the frailty of human life and how each one of us must one day appear before the throne of God to render an account of our life, whether it be good or evil. The funeral was conducted in the usual manner. Two or three days later an elderly man, a friend of the deceased, came to me and asked for an interview. The things we talked about were not for publication. The man had not been inside of a church for thirty years, but he promised to come to church again, and he kept his word. At every service he is in his place. A few months later he joined the church without being in any way asked to do so, and he is now an active member of our little church."

And just as the gold-seeker rejoices when he has found "pay dirt," the missionary who can say with Paul, "The love of Christ constraineth me," rejoices when he has by the grace of God, succeeded in winning a soul for his Saviour and the Church. And he is entitled to such joy. For if there is joy in heaven with the angels over every sinner that repenteth, a faithful missionary can surely rejoice when he has been instrumental in saving an immortal soul. Successes like these are rarely conspicuous, and the Board does not usually take especial notice of them, but the Good Shepherd applies another standard to the work of His servants than we short-sighted human beings. In His eyes one immortal soul counts for more than all the contributions and statistics in the world.

Another missionary reports the following: "At a recent social gathering I had a conversation with Mrs. X. She told me very frankly that educated people stayed away from the church because we did not offer them what they wanted. As a rule German pastors were too narrow and did not understand how to reach modern people in the right way. She was, she confessed, a stranger to the church for many years, altho she had grown up in a religious atmosphere. I invited her to come to church, so that she might judge for herself the work of German pastors. She promised and attended service the next Sunday. And she came not only once, but as often as I visited the place. To-day she is a member of the church in good standing who not only attends the services herself, but also brings others of her acquaintance to the meetings. I have been in home mission work for many years, and it does me good to be able to point to experiences like these, besides the many discouraging and unpleasant ones with which we so often meet."

Missionaries deserve more Appreciation

It seems to me we have far too little sympathy with our home missionary workers. Their work certainly is among the most difficult and self-denying which the Church carries on. The missionaries on the foreign field have far more sympathy from the Church and its members, but who has real interest in a missionary in our own land? Many even regard them as "second-class" pastors, for whom no other place can be found, and who ought to be glad to get a place to live in the far West. In our base-ball games the players are encouraged by applause and shouts of appreciation, and many a game that might have been lost has been won because the spirits of the player was cheered and stimulated by those who looked on. And

Continued on Page 7

Picked up by the Way

Interesting Items gleaned from Many Sources

Are the natives of the Balkan Peninsula ever to cease giving us surprises? One of these surprises comes in the statement that to-day no less than eighty-five per cent of the locomotives in use in Rumania are of the up-to-date oil-burning variety.

The enterprising hen keeps pace with the general advance in records of all sorts. In the fourth international egg-laying contest at Storrs, Connecticut, 1,000 hens laid in 1915 an average of 152 eggs each, as compared with 144 in the previous year.

A letter printed in the New York *Evening Sun* says that this sign appears in the Chicago public library—"Please do not sneeze in the books;" and this in the Boston public library—"Only low talk permitted here." These sound apocryphal; but we are assured that in the Cathedral at Strasbourg this placard is posted, presumably for the benefit of uneasy tourists: "Please do not circulate during the service."

"Screen Stars' Ball is an All-Night Reel," was the humorous headline that introduced an account of a dance recently held for the amusement of the "owners of the world's best-known faces," the popular movie actresses. As the faces of these young women appear daily before numberless audiences in countless photo-plays, there is some justification for the characterization.

Justice Day, of the United States Supreme Court, is a man of small stature, a writer in *Everybody's* observes; while his son looms high even among six-footers. Recently the son came into the Supreme Court room. Seizing the opportunity, Justice Holmes jotted down a note on a piece of paper and passed it along. When it reached Justice Day, he read: "My, the boy's a block off the old chip, isn't he, Day?"

The European correspondent of the "Railway Age Gazette" quotes a Frenchman, who had traveled thru-out France this fall and seen the wonderful work of women in the fields, as paying this indirect tribute to his countrywomen: "Would it not be a good thing to keep the men at war?" Besides raising the crops of the country, Frenchwomen are making munitions, keeping the post-office going, and doing much of the work connected with the railways.

"Why do we say 'Good-evening' when a visitor calls, and 'Good-night' when he goes?" asks Mary in *Harper's Magazine*. "Force of habit, I presume," answers Earl; "evening and night are synonymous terms." "Well," is the conclusive rejoinder, "they may be synonymous, but I guess you would rather have the society column report say that I appeared clad in a tasteful evening gown instead of saying I was clad in a tasteful nightgown."

"If any man here," shouted the temperance speaker, as reported by the "Western Druggist," "can name an honest business that has been helped by the saloon, I will spend the rest of my life working for the liquor people." A man rose. "I consider my business an honest one," he said, "and it has been helped by the saloon." "What is your business?" demanded the orator. "I am, sir," was the reply, "an undertaker."

A manufacturer of printing inks gives in the *American Printer* some reasons why the prices of his products have gone up, and incidentally says that perhaps there is some "artificial inflation of prices." Two things he cannot understand, he says: why lamp and carbon blacks, which are produced in this country very largely, should have been advanced 300 per cent on January first; and why chloride of lime should have advanced in price from 1½ cents to 17 cents a pound!

The Chinese junk is to most Western eyes a curious, not to say outlandish, type of vessel. Yet a nautical authority, in picturing and describing a famous craft of this kind which visited Europe and America as long ago as 1848, says that she proved herself an excellent sea boat, with powers of weathering a storm equal, if not superior, to vessels of Western build. This junk, the Keying, is also declared to have made a run "equal to the time of the best packet ships of the period." Information of this kind about foreign methods is often truly educative to Americans inclined to be boastful.

"WE BEHELD HIS GLORY"

Paganism from without and Error from within have delayed the Church's Conquest of the World, but cannot prevent the Fulfillment of her Destiny.

The Truth and the Freedom of the Reformation will win the World for Christ

PROF. S. D. PRESS, EDEN SEMINARY, ST. LOUIS. FROM THE GERMAN BY PASTOR J. J. BRAUN

III.

Beholding His Glory in the Church and Her History

The revelation of the glory of Christ shall reach its climax in the fulfillment of the prophecy: "The kingdoms of this world are become the kingdoms of our Lord and His Christ," or literally: "The world-empire of our Lord and His appointed is established and He will reign from eternity to eternity." This is the goal of all world-development, the true theme of all history both of the Church and of the world. The signs at the founding of the Christian Church point to this relation of Christ to the world: the rushing mighty wind and the tongues as of fire. When the tempest is loosed nothing can abide before it, everything is swept away like the dust of the earth, the iron structures built by the hand of man are broken like a reed. Fire melts the hardest elements known to man. But their greatest power they do not show as destructive agencies but as beneficent and vitalizing forces: the wind as breath giving life, fire as a means of cleansing and refining.

Both symbolize the power of the Spirit residing in Christianity to which the victory over the world is assured. Toward hostile forces in the world the spirit of Christianity proves itself to be a force of destruction; they are overcome by Christianity. Its work of destruction will not be complete until the last enemy, the last and strongest of the forces of destruction will be exterminated, even death. Christianity shows itself as a vitalizing force, by becoming effective as salt and light among the nations wherever it is taken by its bearers, spreading culture and civilization, and creating a new humanity. Christianity does not arrive at its goal until the whole world is reconquered, not until by the force of its spirit it has infused the power of an eternal, never-ending life into the transformed world.

World-conquest and world-winning have formed the program of the Church of Christ from the beginning. Her history is one march of triumph thru the world and that without the slightest loss of vital energy. To this day the spirit of Christianity shows the same effectiveness as on the first day of Pentecost. Christianity has not only borne the human weaknesses and sins of its followers, but it has weathered crises much more severe than the present world-conflagration, and thereby added to the glory of the race as no other of the spiritual movements of the world has done. The weapons with which Christianity has gained its victory are the same which the Spirit of Jesus Christ gave into the hands of the leaders of the first Christian Church: the testimony of truth, of the righteous one, of the risen prince of life; and the Gospel of love in word and deed. The spirit of truth and the spirit of love are ethical forces by which Christianity has proven itself superior to all other spiritual forces in the world, and on which her ability for world-conquest rests.

Christianity victorious in every Struggle

World-conquest means struggle. Many a severe conflict has Christianity had to wage until it had acquired its present position as a world-encircling power. The first serious test which Christianity in its youth had to endure in conflict with the enemy brought a glorious victory. It was the conflict with its mightiest external foe, Greek and Roman paganism. The most powerful forces of the old world: the state, philosophy, and pagan religion, which are frequently to this day the greatest enemies of Christianity, had conspired to destroy it, root and branch. The various reasons for the inevitable collision of Roman-Greek paganism as representatives of the world-power at that time cannot be enumerated here for lack of space. Attention should be directed, however, to one principal reason that is expressed in the word of our Lord: "My kingdom is not of this world." For antique paganism as well as for the modern man of the world this world is the highest and best there is. For the Christian the greatest good is not of this world at all. It was just this emphasis upon the innermost contrast between Christianity as kingdom of God and paganism as kingdom of this world, by

which Christianity exposed itself to the hatred of all pagan religions, of Greek philosophy, and of the Roman government and thereby to certain ruin.

But just this was the salvation of the Church of Christ. For in this contrast she possesses the world-conquering power of Christianity, by which she becomes invincible. Tho soon persecution were to set in upon the young Church like a terrible hail-storm upon the tender fields in Springtime, the Christians' courage to die; the sense of triumph with which the martyrs went to their death; the faith, which being certain of the supernatural counted the earthly life for naught: these things comprised the ethical strength by which Christianity finally overcame its strongest opponents.

A far greater menace, however, to the existence of the Christian Church came from within the Church itself. Wholesale desertions thru fear of martyrdom, the betrayal of close relatives, and later when the Church had become State-church, the entering of the poison of world-conformity and of the strange fire of pagan philosophy like a secret disease that gnaws at the very marrow of her life, these things threatened her very existence. Nevertheless she retained the spirit that made such heroes as Athanasius, Ambrose and Augustine, men in whom and thru whom the Christian faith gained clear expression both in the sphere of thought and of life itself. Coupled with this faith was the love that appeared most splendidly in the period of the triumphant Church: hospitals and hospices were multiplied. She retained above all the spirit of brotherly love which conquered the antique world with its relentless egotism and its apotheosis of man. The marvelous thing about Christianity is just this that it could not be destroyed, but that it rather gained the victory even despite the limitations of its adherents. Christianity conquered not thru the Christians but in spite of the Christians, by the power of the Spirit of Jesus Christ, the invincible forces of truth and love. As long as the Church remains conscious of her opposition to the world, her victory over the world is and always will be perfectly assured. True, persecutions thereby become inevitable. But the very persecutions that brought pain and terror to the Church in early days, brought also greatest blessing, for they prevented her identifying herself with the world.

The Reformation a great Stride forward in Christianity's World-conquest

The second and by far severer test, which, however, Christendom stood as well as the first, was a conflict with the enemy in her own midst, the conflict of Christianity with Catholicism: a conflict of the spirit against the supremacy of the flesh. Catholicism was and is to this day an attack upon the innermost nature of Christianity. It forbids freedom of faith and thereby freedom of action. Christianity is a spiritual religion and its highest goal is freedom of conscience, the right of the free personality. Its object is to redeem man from the dominion of the world and the flesh. Its goal is a free man, the freedom of the Christian man. Despite its negation of the world, Catholicism was and is to this day a religion of this world and of the flesh. For its object is the enslaving of the conscience, the suppression of free and independent thinking and of unhampered research. Catholicism as a church demands the right of absolute authority; her subjects must yield blind obedience, for her goal is dominion over the world. Catholicism attaining its zenith at the close of the Middle Ages was already sure of its victory when suddenly the spirit of Jesus Christ arose in the Church and by the message of the Reformation made possible the rebirth of the Church in Protestantism. From the depths of religious nature and out of the inexhaustible springs of the Gospel which the Church still bore under her heart, new forces of life issued forth, which have transformed not only the Church but the whole world. This meant a victory for Christianity comparable to nothing in the history of the race. The ideas of the Reformation took the West-

ern world, especially the Germanic races by storm. The Reformation laid the foundation for the entire modern conception of life, created the present moral ideal of the world. It gave the Church true freedom from the world of earthly things, a freedom which cannot be found in the negation of the world as practiced in the monastic orders, but only in the Church's assuming the right attitude, toward the world, i. e. the attitude of effecting its reformation.

Thus in the Reformation, Christ gave to Christianity the means of accomplishing the second phase of its great world-program: the winning of the world. Therein also has He paved the way for the great triumphal march of the Church in its foreign and home missions work and in its achievements of union. Does not the missionary program of the twentieth century: "the evangelization of the world in this generation," call to mind the rushing mighty wind of the first Pentecost? Does not the social movement sweeping our generation reaching its climax in the slogan: "the brotherhood of man" recall the Pentecostal tongues of fire? World-conquest calls for sacrifice, stipulates martyr-spirit. Evidence of the fact that Christendom retains to this day its original spirit of sacrifice, and is still ready to lay down its best and dearest in the service of Christianity, is found not only in the tremendous sums of money spent for missionary purposes at home and abroad,

but above all in the names of such men as Boardman in the field of foreign missions and Charles Richmond Henderson in the social service field.

But what does the sacrifice of the many thousands of young lives in the great world-war signify? Has God's hour come for the realization of the great idea of the union of the kingdom of God? Has the Church ever heard so mighty a sermon on the earnest plea of its high-priest: "that they may all be one?"

The work of Christianity in this world is not finished. The kingdoms of this world are not yet our Lord's. Christianity must still endure severe conflicts with the enemy within and without, which is after all one enemy: the Antichrist. When this time will come we do not know. But the Lord has said: "Blessed is that servant whom the Lord when He comes shall find watching." To be watching does not mean watching idly but actively. An active Christian is a live Christian. The more active our Christianity is in Bible Study and prayer, the more victorious it will be outwardly. Blessed are the pure in heart, that is, they that have but one passion: the Lord. For they shall see Him as He is, when the Lord shall come in His glory to take us into the new world of eternal life. "He that overcometh, I will give to him to sit with Me in my throne, even as I also overcame and sat down with my Father in His throne," Rev. 3: 21.

THE PROBLEM OF THE "MOVIES"

The Church can neither afford to ignore nor to condemn the Motion Picture. It is easier to influence the character of the Pictures shown by sympathetic Suggestion and Co-operation than by narrow Criticism or rigid Censorship

ORRIN G. COCKS, ADVISORY SECRETARY NATIONAL BOARD OF CENSORSHIP OF MOTION PICTURES

III.

The legally constituted officials of any city, whether they be the mayor, commissioners, license clerks, chiefs of police, or departmental heads, are the individuals who are able directly to express and enforce the will of the majority. Those who are interested, therefore, in local motion-picture regulation should hold these officials strictly accountable for the performance of their duty. It is entirely possible for them both to be in constant weekly touch with the national body, and so to learn the action taken upon all pictures, and also to discover quickly and effectively the complaints of citizens on pictures which offend well-recognized canons of morality. In Minneapolis, after lengthy discussion, the mayor has decided to accept the judgments of the National Board on the mass of pictures, but reserves the right to submit to a committee of twenty-five carefully selected citizens any pictures upon which there is a well-founded question. This method concentrates the attention of these volunteers upon the few pictures which deserve serious attention. The committee quickly advises the mayor, who takes action in accordance with the will of the majority.

There are three things which may be undertaken by those groups who are concerned with this form of public amusement in a given city. First, they may encourage the exhibition of satisfactory pictures for children on selected days. Secondly, they may develop a skilled group whose approval will call attention to the appearance of especially fine pictures from time to time. Lists of such pictures may be obtained from the national organization. Thirdly, they may arrange to have questionable pictures viewed upon their first appearance and make complaint if necessary to the mayor or his official representative.

The Church and Motion Pictures

The Church, which is concerned with the sources of action, must recognize the power of this new instrument for the entertainment and the instruction of the people. Countless thousands who respond but seldom to the call of the Church and her teachings are thronging daily to the picture theatres. Here they see presented in the most vivid and gripping manner the interplay of motives and emotions. They think as they follow the fortunes of the hero and the personification of evil. They develop habits of mind which make it easier or more difficult to venture into the experiences of life. This is no new plaything of a few persons who are amusement-mad. It is an ever-changing vital force which catches people when they are care-free and relaxed. It must be reckoned with and guided in its development that it may do its share in molding character in wholesome ways.

Why is there so much inertia and dead weight of opposition to the motion picture on the part of the Church? Is it impossible for the show to be decent and wholesome, even if it is purely for amusement and for the brightening of life? Must things be frowned upon which are not serious, ponderous, and uplifting? Must church people continually eye the motion picture askance and be ready to pounce upon minor weaknesses? Shall the Church lose influence by refraining from whole-hearted approval of the photo-play which is within the limits of cleanness and decency? Shall the motion picture be called the most formidable rival or competitor of the Church when it can be made to assist? It is undoubtedly the fact that the Church has withheld its sanction to this form of public entertainment. Here and there daring individuals have set themselves against the current. The Federal Council of the Churches of Christ in America, thru its Social Service Department, is now granting an approval. Those daring souls who have recognized the desire of the people for the joys of life have been surprised at the returns in interest in their message and the institution which they represent.

After discussing some of the principles involved, a series of questions present themselves centering around the use of the motion picture. Some of these, like the problem of the Sunday opening of motion-picture houses in cities, can not be discussed in this article. A minister in Denver concluded that it was far better for him to co-operate with a neighboring exhibitor than to introduce the motion-picture machine in his church. This arrangement began by the expressed willingness of the exhibitor to help raise the money needed to put a new roof on the church. The results of this friendly interest were so complete that little money needed to be raised elsewhere. Following the venture, the minister established such close relations with his friend, the exhibitor, that he often came over to the photo-play house for a five-minute talk after some specially good film, to drive home the moral. The results in making friends for the church have been excellent.

A minister in Sweetwater, Texas, arranged with an acquaintance, who was an exhibitor of another denomination, to use his house on Sunday afternoons for a combination service of music, pictures and address. When he changed his parish to Jonesboro, Arkansas, he was able to develop the same friendly relations, and now speaks to an audience of from five hundred to eight hundred and uses carefully selected films with a religious or moral tinge, which seem to be effective in changing the lives of individuals in his audience.

The junior congregation in the Christian Church

in San Jose, California, have used motion pictures for three years with success. W. G. Brewster says, "We have found the service to be the most valuable point of contact with the unchurched population of our city we have ever discovered. People who could not be induced to enter a church building for a distinctly religious service can be induced to come and see the pictures on Saturday afternoon. Thus it becomes a stepping-stone to a closer affiliation; the habit is formed, they begin to feel at home in the building; their steps turn naturally in our direction, and as invitations to attend our Sunday service are always presented before our junior congregation, the closer approach is made natural and easy."

A few clergymen have recognized the value of the motion picture in attracting the people in the small villages and rural neighborhoods for community purposes. They have felt the drift toward the cities and have attempted to meet it in a manner similar to that of Mrs. Porter in her new book, "Michael O'Halloran." The lives of many persons in rural communities are devoid of amusement. Such persons lead their independent lives on farms and have little of the community feeling which makes the city so attractive. When the motion picture is introduced into the parish house, the school, or the church, immediately the people gather and find themselves neighbors and friends. This instrument which brings the world to their door is the means of developing community centers and a common purpose. The Rev. H. F. Robbins, of Canasagera, New York, has a thrilling story to tell for those who have ears to hear.

But what of the young people? They are at the same time the inspiration and the despair of clergymen. They will have enjoyment. They will play. They will go to the motion picture whether you want them to or not. The appeal is stronger than the prohibition. With the development of self-consciousness, they determine that they will not be preached to continually. All life becomes an adventure and they will have their part in it. They desire the good rather than the bad, but they want something all the time, whether it is good or bad. Left to themselves, they will choose good, clean fun and wholesome thrill as well as judicially presented education. Nothing is gained with them, therefore, by polemics against the motion picture. When there is absolute opposition, the young person decides that this comes from narrow bias and the formal spirit. He reacts against the advice and warning which may be wise and sorely needed in other lines.

The age of transition from youth to manhood and womanhood marks the greatest falling away from the church. Possibly some of this can be arrested during this time of strain and stress if recognition is accorded to fundamental needs and support is given to such agencies as the motion picture in meeting these needs.

The Social By-Product

People are slowly recognizing the social influences of the motion picture, which have developed as by-products of its growth and appeal. Will you call to mind the aimless wanderings of hosts of young people on week days and Sunday nights in your town? Thousands of these were on the streets in small groups, searching for friendship, excitement, and mates. Many of the social and moral barriers were let down and parents were given many a heartache, and struggled to avoid or hide many a scandal. A certain amount of this is inevitable with every generation. But with the coming of the motion picture, another element has been introduced. All thru the day in the shops, factories and stores, on the street and in the cars, the films in the neighborhood picture houses are being discussed. These same young people, in large proportion, now find their way nightly to the "movie," and are at least held under the spell of something more impersonal than one another.

The motion picture has demonstrated in scores of cities and towns that it has a more powerful hold upon the men than has the saloon. Liquor licenses are falling off, the corner saloon disappearing, and sobriety in the home of workingmen is supplanting the waste of character, money, and home life across the bar.

Here, then, is a great new art which has laid hold of all classes of people. Its ethical influences are far-reaching and vital. Whether we desire it or not, it is here to stay. The part of wisdom would seem to direct that the Church co-operate in its development, and utilize it in every possible way in religious instruction and in reaching the unchurched masses.

"Examining the Scriptures daily, whether these things were so"

April 23, 1916. Easter Sunday

Helps for a Good Meeting

Rev. Henry Katterjohn

LESSONS OF OUR IMMORTALITY

- M. Apr. 17. Life a pilgrimage. Heb. 11: 8—10, 14—16.
 T. Apr. 18. Life a preparation. 1 Pet. 1: 13—25.
 W. Apr. 19. Life a growth. 2 Cor. 3: 18.
 T. Apr. 20. Life a responsibility. 2 Cor. 5: 5—10.
 F. Apr. 21. Death a doorway. Phil. 1: 15—26.
 S. Apr. 22. Hope breeds patience. 2 Cor. 4: 14—18.

Sun., Apr. 23. Topic:—The Lessons of our Immortality. Rom. 6: 1—23. (Easter meeting.)

Suggestions to the Leader

When and where do you expect to hold your meeting? These two questions must be determined before you can proceed with the plans of your meeting. A sunrise, or early Easter morning meeting is suggested. This is a most appropriate time for the young people's Easter service. The societies which have tried an early morning meeting will want to hold another. There is a fragrance to the early Easter morning air which no evening air can produce. *Easter morning is the time for an Easter message.* Societies that have never tried a sunrise devotional meeting are urged to try out this plan this year.

Where will the meeting be held? Of course in your regular Sunday-school auditorium or meeting place. In the church auditorium, if the entire congregation is invited to participate. Let me suggest another plan to you. Why not plan an open air meeting in God's Acre, the city of our dead, if the weather permits, and your cemetery is not too far away. There is a suggestiveness to such a meeting which will make you realize the inborn faith we have in our immortality, and the joy we experience because of the message: He is risen!

But wherever the meeting is held, plan to make your meeting *inspiring and helpful.* Let us hasten to the grave of Jesus, as the women did of old, but with this difference: they came to find the *dead* Jesus, we come to *meet the living Christ.* Therefore let us rejoice and proclaim the triumph of our Lord to all the world.

The Topic Presented

Our Scripture lesson reveals to us the importance of our professed justification thru faith in Jesus Christ. If we believe in Jesus who died and rose from the dead, then our faith must exercise a regenerating and transforming influence over us. It is inconceivable that we, who believe in the resurrection of Jesus should continue in our old ways of living. The resurrection of Jesus, our own immortality, demand a *new personality* in the believers.

1. Faith in the resurrected Jesus *demand complete renouncement of sin.* V. 1—3. Shall we continue in sin that grace may multiply? Is it conceivable that he who has accepted Jesus Christ as his Saviour, and who has submitted to the rite of baptism will continue in sin, arguing that the greater the sin, the greater will be forgiveness, and correspondingly greater will be the grace of God that forgives? Baptism in Jesus implies participation in His death. *Jesus died to destroy sin,* and we who have been baptized in Jesus have thereby expressed a determination to die unto sin. The new graft is not budded on the tree to die, but to receive new life from the old tree. So when we are grafted on to the body of Jesus, we must completely renounce the old life. We cannot continue the old ways because our entire nature is changed. Our faith in our immortality impels us to renounce the life that is not in harmony with immortal life.

2. Faith in the resurrected Jesus *produces a newness of life and conduct.* V. 4—8. It cannot be otherwise. A renewed life, a changed person produces new conduct. For we live not by old rules, but by the rules of a new life. The dynamic of our life has been changed. Impelled formerly by low, sinful motives, we are now dominated by the divine Spirit. "In Christ the man has, in a sense as perfectly practical as it is inscrutable, new life, new power, as the Holy Spirit applies to his inmost being the presence and virtues of his Head. In Him he lives, by Him he moves." When springtime comes the trees must bud, the flowers must bloom, the lawns are radiant with life. When the Spirit of God comes into our life we cannot be otherwise than God-like, for in Him we live, and thru Him we have our being.

3. Our faith in the resurrected Jesus *produces a new personality.* V. 8—11. The Christian is a different being. He not only acts differently, but he is different. The motives of his life, his aspirations and expectations, his hopes and ambitions, his virtues and characteristics,—everything is changed. A regenerated man implies a changed man. Change the principles and you change the being. Progress in our industrial world has become possible thru the adaptation of man's work to the laws of nature. Thus our whole industrial system has undergone a regeneration, new principles have been developed, new powers applied. Progress in the inner man is only possible as we adapt and accept Divine principles. A new man will be developed, a new being created.

4. Our faith in the resurrected Jesus *implies complete self-surrender.* V. 12—13. According to Verse 6, the old body of sin is *done away with, or cancelled.*—Paul uses here a mathematical expression. The death of Christ has cancelled our sinful being, and henceforth we are no longer sin's servant, but God's children, to whom we have surrendered our all. Present your bodies, your whole being, centre and circumference to God as men living in the risen life of Jesus our Saviour, using all faculties and limbs as implements of righteousness.

Some Questions on the Topic

1. Why need we keep our immortality in mind?
2. How can we become assured of our immortality?
3. What does our immortality require of us in relation to our earthly life?
4. How can we best prepare ourselves for the blessed eternity?

Some Scripture on the Topic

Gen. 5: 24; 2 Sam. 12: 23; Psalm 16: 10, 11; 36: 9; Eccl. 12: 7; Matt. 16: 26; 19: 16, 17; Mark 12: 26, 27; John 3: 14; 17: 2, 3; Rom. 6: 22, 23; 1 Cor. 15: 53—55; 1 Thess. 5: 10; 1 Tim. 6: 12, 19; Rev. 22: 5.

A Prayer

Almighty God, who thru Thine only begotten Son Jesus Christ hast overcome death and opened unto us the gate of everlasting life, we humbly beseech Thee that we may ever be mindful of the newness of life to which we have been called. Even as Jesus died for the sins of the world, so shall we die unto sin. As He arose to a new life, so shall we arise to the newness of life, in which our whole being is transformed and made like unto our Father in heaven. May we walk circumspectly, not as children of sin, but as children of our heavenly Father, redeemed and delivered by the precious blood of our Saviour. Grant us, we pray the gift of Thy Holy Spirit, that thru Him we may receive the power of the resurrection of Jesus Christ, that by His continual help we may bring the new life into effect thru Jesus Christ our Lord, who liveth and reigneth forever. Amen.

The Advanced Bible Lessons

Lesson 4. The Glory of the Resurrection

DAILY BIBLE READINGS

- M. Apr. 17. 1 Cor. 15: 1—11. The Risen Christ.
 T. Apr. 18. 1 Cor. 15: 12—28. The Resurrection Gospel.
 W. Apr. 19. Luke 24 13—24. The Journey to Emmaus.
 T. Apr. 20. Luke 24: 25—35. Recognizing the Risen Christ.
 F. Apr. 21. Psa. 16. The Dying Saint.
 S. Apr. 22. 1 Thes. 4: 13—18. The Resurrection of Saints.
 S. Apr. 23. 1 Cor. 15: 50—58. The Resurrection Triumph.

Lesson Key:—"Jesus said unto her, I am the resurrection and the life: he that believeth on Me tho he die, yet shall he live." John 11: 25.

The striking thing about the testimony of the Apostles to the life and the power of Jesus Christ is the manner in which they lay stress upon His resurrection. The wonderful events surrounding His birth, the truth and forcefulness of His preaching, the striking ministry of His miracles, His spotless life and His unique personality are apparently given a subordinate place, while every opportunity is seized for proclaiming and enlarging on His death upon the cross and His resurrection from the dead. St. Paul is especially in earnest about the fact and the meaning of the resurrection, because it embodies the very heart

of the Gospel of Christ; in his own personal experience the risen Christ represented the living irresistible force that change front completely in his most fundamental religious convictions and his spiritual aims and ideals. The very fact that Paul was an ambassador of Jesus Christ was the best possible evidence of the power of Christ's resurrection.

This emphasis upon the resurrection is entirely in line with Jesus' own idea and plan. In the very beginning of His ministry, when the Jews demanded a sign of His authority for cleansing the temple, the only answer they received was "Destroy this temple, and in three days I will raise it up," John 2: 19—22. And when, later on, certain of the scribes and Pharisees desired a sign from Him, He told them that no sign would be given them except the sign of Jonah the prophet; that just as Jonah was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth Matt. 12: 40. Unique and wonderful beyond degree as the whole life of Jesus Christ was, the most unique and striking part of it all, the one event that forced all who heard of it to come to an immediate and final decision in regard to Him, was His resurrection on the third day. The people who heard Him speak, who witnessed His remarkable deeds of healing and helping, or who saw His holy life, against which even His bitterest enemies could not bring a shadow of a charge, felt all along that sooner or later they would have to take their stand either for or against Him. It was clear to all who followed His ministry that He stood for something which men would either have to accept or reject, that He represented the truth from God that pierced even to the dividing line of soul and spirit, the issue upon which ultimately the fate of men would be decided.

The resurrection put that issue up to all who heard of it in such a manner that it was impossible to evade or avoid. When the news spread that the grave of Jesus of Nazareth was empty, and that He had been actually seen by His followers among the inhabitants of Jerusalem on that first day of the week, it immediately drew the line between His believers and His opponents. Those who believed in Him rejoiced with all their hearts when their doubts were overcome; those who opposed Him refused to believe, and when the weight of evidence was too great to be set aside, they gnashed their teeth in impotent rage. The facts were so clear that the feeble attempt to deny them by bribing the guards to spread the report that His disciples came by night and stole Him away while the guards slept, seems utterly ridiculous. It is worth remembering to-day that the first and finally the only ones to cast a doubt upon the reality of Jesus' resurrection were the *enemies* of Jesus, and only His enemies have since tried to follow their example. No other historical event is better attested, as the following six undisputable facts show: 1.) The disciples *never expected Jesus to die*, least of all upon the cross; 2.) They also *never even thought of a resurrection*, Luke 24: 21; 3.) Not even the empty tomb awakened the thought that *He could have risen*; John 20: ; Luke 24: 11; 4.) They were *reluctantly* convinced of the reality of Jesus' resurrection by physical demonstration; 5.) Thomas is first convinced by the Master's *second* appearance; 6.) With the aid of the Roman guard at the tomb it should have been an easy matter for the Jews to show where the body of Jesus was *if He were not risen*. That no one paid any serious attention to the denials of the chief priests is further evidenced by the fact that the Apostles apparently never needed to prove the *reality* of the resurrection; what they emphasized was the *importance* of the fact and its *meaning* to the believers in Christ.

The importance and meaning of the resurrection is very plainly and fully set forth in the answer to Question 81 of the Evangelical Catechism: "The resurrection of Christ clearly establishes the redemption as all-sufficient for all eternity. It is therefore the foundation of all faith, the source of all new life, and a positive pledge of our future resurrection and perfection."

Some Difficulties in Home Mission Work

Continued from Page 4

our missionaries surely deserve as much as baseball players get without even asking for it! Many a missionary has lost courage because he said to himself, "It's no use; my work is not appreciated and I get neither moral nor financial support." I know of one capable, faithful and experienced missionary worker who is thinking of joining another denomination just

because the Evangelical Church does not appreciate its missionary work and workers as they deserve to be appreciated. Let us remember our missionary brethren constantly in our prayers so that they may go about their work cheerfully and with boldness. If it is difficult for any pastor to do his work with grief, it is actually depressing for a missionary if he receives little or no encouragement in his difficult and self-denying labors.

Very frequently it is not the missionary's fault if the work does not show the expected progress. Conditions are often such that even the best and most experienced worker cannot develop a field as he would like it. I know of one church that was organized under the most favorable circumstances. From the very beginning the services in the new church were well attended, and after a year it seemed that the future of that church was assured. But developments did not correspond to the beginning. Two other denominations began work in the same section of the city. German people, even those who had belonged to an Evangelical Church all their lives, now began to attend the more convenient places of worship, so as not to be obliged to use the street cars. When the business depression set in a number of people moved away, and those who might have been won under normal conditions held back. Instead of increasing, as all signs had seemed to promise in the beginning, the church became weaker from year to year in spite of the faithful efforts of the missionary. God knows what will yet become of the church. Only those who have been in missionary work themselves, or are still engaged in it, know anything of the pressure under which a missionary must labor under these conditions. A missionary on the foreign field is not expected to show visible results immediately, as is the case with a home mission worker. Our missionaries on the home field need our prayers and our moral support just as much as those on the foreign field.

Some things need to be Changed

Sometimes a missionary does not find the financial support in his Church to which he is entitled, and which he needs in order to make his work progress. One of our workers was sent out into a rapidly growing town on the Pacific coast. As we had no points of contact, as is usually the case where a new beginning is made, the work was doubly difficult. The missionary, however, was no novice, and as he was not easily discouraged he soon succeeded in gathering a small flock of faithful Evangelical Christians. The members and the pastor were agreed that a church building was necessary if the congregation was to develop in the proper manner. The members, by doing their level best, proposed to raise \$1,000—\$700 in cash and \$300 in labor. The writer and the president of the Pacific District visited the place to confer with the members and their pastor and select a suitable location for the new church. A centrally located site was found and the purchase price of \$1,700 agreed to. The Church Extension Board was requested to set aside its usual rule (according to which money for church building purposes is advanced only when the lot has been paid for by the congregation itself) and loan \$2,500 to this church for building the church and for paying the balance on the lot. The completed property would have represented a value of at least \$3,500. But the Church Extension Board did not see its way clear to grant the request. If, in a country congregation, a farmer member presents the church with, say an acre of land valued at perhaps \$100, that church may, according to the rules laid down by the General Conference for the Church Extension Board, obtain money from the Board for building a church upon that land. But if a struggling city church has raised \$1,000 with the utmost effort, the Board must tell that church, "You must do just twice as much as you have done before we may help you." And we need not wonder if a handful of church members, who had looked forward with joyful anticipation to having a church of their own, because they were sure of help from the Synod, is now discouraged, because more is asked of them than they are able to give. And we are not surprised that a number of members of this church have already withdrawn their support. Only those who have had similar experiences themselves know how discouraging they are to the mission worker. According to the law it is a father's duty to care for his child. If we aim to do missionary work in our growing cities, especially those of the far west and on the Pacific coast, we dare not leave our workers in the lurch when their demands do not quite tally with the letter of the law. If the missionary worker, under

such conditions, says, "Send any one you want to, I have enough," we can well understand his position and cannot blame him.

Our missionary efforts in the great western regions can be successful only in so far as they are systematic. In order to secure such systematic and effective work we need a field secretary who could devote his entire time and strength to this work and who would have the full confidence of and work in harmony with both the Central Board for Home Missions and the Church Extension Board. In this way the work could be done systematically. The boards in the east would be better able to take the proper steps. Many mistakes could be avoided. The Central Board would not have to pay so dearly for so much of its experience and there would certainly be work enough for a man in such a position. Other denominations who have employed a field secretary have made progress on the Pacific coast and have a number of flourishing congregations. The sooner we abandon our antiquated system the better. Had we worked in such a manner during the last ten or fifteen years we should have accomplished far more by this time.

J. Nuesch.

The Gift without the Giver

Continued from Page 3

they packed away the things, and addressed the box containing them to the mission in which they were so much interested. As they worked Marion told of her visit to Miss Priscilla and its result.

"Auntie Brown," she concluded, "I really thought that God directed me, and that He had some special message for her, and just see how I have blundered, how I have angered her! Perhaps thru my clumsiness poor Miss Priscilla has lost forever the joys of giving."

"I believe that God did direct you," replied Mrs. Brown. "And you may have accomplished His work better than you suppose. But do not think it is finished. Keep on praying for her."

* * * *

Next forenoon there came a quick summons to the door, and there Marion found Miss Priscilla, agitated, trembling with emotion.

"Oh Marion," she cried, "I have had such a horrible night. I just had to come to you."

Marion drew her into the house and tried to soothe her, but Miss Priscilla could only find relief in telling her story.

"Such a night," she repeated over and over again. "It seemed as if I would die! I do not know whether I dreamed it, or it was a reality. God showed me myself—my life—as He must see me. Every year—every day—was unrolled before me. Such barren years—such misspent days—and nothing—nothing—done for Him; all—all—lived for self! What shall I do? Here is my life almost spent—and nothing to show for it. I have been shown such pitiful sights—needy ones—starving ones—sinful ones—and the world's vital wants—and I—yes,—have hoarded and kept all these years what God gave me for others. What shall I do? How can I ever atone? How can I ever get peace? Oh, if I could only live my life over—could only undo the past! All these treasures hoarded up on earth, and none in heaven! How blind—how wicked I have been! Can there be forgiveness—mercy for me?"

Tenderly Marion comforted and assured the exhausted woman. To her lips came marvelous promises from God's own word; promises of forgiveness and mercy, assurances of help and guidance; declarations of everlasting love, until the poor troubled, bewildered soul could grasp and rest upon them.

Marvelously happy times did the two have in dispersing and disposing of the accumulated hoards. And as her cherished possessions melted away, Miss Priscilla found that all of her burdens and cares vanished also. She had learned to know that—

"The Holy Supper is kept indeed

In whatso we share with another's need.

Not what we give but what we share,

For the gift without the giver is bare;

Who gives himself with his alms feeds three—

Himself, his suffering neighbor, and Me."

Be a real man—not a shoddy sport or a sham aristocrat. Be sincere with yourself, your friends, and your work. With sincerity, a few talents and a little strength may go far. Without it, genius itself must fail!—*Chicago Tribune*.

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FOREWORD

The manner in which the service of the Evangelical Church is conducted not only distinguishes it from other Churches, but has at the same time a far-reaching, unconscious and continuous influence upon the essential elements of belief in the hearts of the worshipers. The great truths and historic facts of Christianity may be expressed in statements of doctrine; but unless they come to expression also in the common exercises of devotion, they are almost certain to be lost to the living consciousness of the Church. It is true that the language of devotion is different from the language of definition. It is simpler, warmer, less intellectual and more emotional. It falls naturally into an utterance reflecting the deep currents of experience, and moves under the impulses of the quickened heart. But the facts which enter into this experience, and the truths which quicken the heart to penitence, prayer and praise, are none other than those which enter into the fabric of the faith. Devotion, in order to be helpful and sincere, must translate the elements of our belief into the language of confession and petition, adoration and thanksgiving, consecration, intercession and benediction, joyful praise and solemn sacrament.

May this book go out and be the friend and companion of the Pastor in conducting the service, and may it help to achieve the true end of Evangelical worship, which is that all people should join in the service of God as He is revealed in Jesus Christ.

J. BALTZER, President-General.

A Survey of Ministerial Service for the Pastor of Today

Christian Ministry

By J. B. ROTHERHAM

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The Evangelical Herald

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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The Resurrection and the Life

Why so many Christians are Missing the Meaning of the Easter Message

The crisis in Jesus' ministry was fast approaching. At the feast of the dedication, John 10: 22, etc., the Jews had demanded a plain declaration: "If Thou art the Christ, tell us plainly." And Jesus had told them again what He had emphasized before, "The works that I do in my Father's name, these bear witness of Me I and the Father are one." This provoked His enemies to attack Him as a blasphemer and He retired beyond the Jordan into the place where John was at the first baptizing. Here there came to Him the message from the home of Mary and Martha and Lazarus in Bethany, "Behold, he whom Thou lovest is sick." After two days, in spite of the danger to be faced, He set out to comfort His friends.

Lazarus was dead when Jesus reached Bethany, and apparently there was some reason for the mild reproach in the sister's greeting, "Lord, if Thou hadst been here, my brother had not died." But Jesus had a purpose of His own, both in remaining in the place where He was for two days after He had received notice of Lazarus' illness, and also in departing again for hostile Judea after He knew that Lazarus was dead. He had realized at once that Lazarus' sickness was not "unto death, but for the Glory of God," and it was in order that Mary and Martha and the Jews who had come to comfort them in their sorrow at their brother's death might see the glory of God that He now proposed to face the danger of death to awake him out of sleep. If the whole gospel of John has been compared to an exquisite work of art, the words in which Jesus reveals an aspect of His glory that has hitherto been unknown and undreamed of, John 11: 25, 26, must be compared to the very center of its beauty and perfection.

It is worth noting, before attempting to understand the meaning of Jesus' words for us to-day, that when Jesus saw Mary weeping, and the Jews also weeping who came with her, He groaned in the spirit and was troubled, and then He wept. It was natural to suppose, as the Jews who saw Him did suppose, that His tears were tears of sorrow for the loss of a friend and of sympathy with the bereaved sisters. But in the light of what followed we must look for a deeper meaning of the Lord's emotions, and the care with which John describes them only serves to strengthen the conviction that there was a deeper meaning. No doubt Jesus had sympathy for the mourners and felt with them, but there was something manifesting itself in that assembly, even in the attitude of His closest friends, with which he could never be in sympathy. What caused Jesus to groan in the spirit and be troubled was the fact that this crowd of mourners, including some of His closest friends and most faithful believers, still looked upon death as an extinction of life, as a separation from God and from life. That even the best of God's children did not believe in God as greater than death, and in death as ruled by God and giving closer access to God and more abundant life, was almost more than He could bear. For one who lived in God and with God as did Jesus Christ it was unthinkable that death could mean the end of life or separation from God, that one who was bound to God by love could ever drop out of that love into nothing-

ness of desolation. It was imperative therefore that He should reveal himself as the resurrection and the life, that resurrection and life are not in the future only as Martha thought, "I know that he shall rise again in the resurrection at the last day," but that it was actually theirs already thru their union with Him.

For uncounted hosts of sincere Christians the light and joy and brightness of the Easter message is blurred and dimmed by the tears of sorrow and bereavement. They hear the joyful message: "He is risen!" but they do not take from it the wonderful consolation and comfort which it holds. They read of the risen Lord's appearances to His disciples, and

even over their spiritual life is fittingly expressed by the somber hues of the mourning garb which Christian custom has so strangely sanctioned, and which can have only a depressing influence upon their state of mind.

Into "the darkness between God and His creatures that gave room for, and was filled with, their weeping and wailing over their dead," there shines the glory of Him who is the light of the world, that the joy of His believers may be full, a joy that no one can take away from them. Into the gloom of their sorrow there comes the voice of Him who is the resurrection and the life, a life already present in each believer which death can never destroy. And the glory of that light and the power of that life is available constantly for every believer. Death is a conquered enemy ever since Lazarus came forth from the tomb at the voice of Him who is the resurrection and the life. When Jesus cried with a loud voice, "Lazarus, come forth!" it was because life was to Him, not two distinct compartments, a present life and a future life, with a great gulf fixed between them, but one continuous constant current, to be measured, not by its length, but by its depth and power. The eternal life He promises to His believers is not merely a blessed state to be enjoyed at some dim period in the far distant future, but a present condition inseparably united with the whole glorious fullness of God's own life. Immortality is not merely an endless existence after death, it is only life with God; life without God is death, it cannot be called life at all.

What does it matter then, if our loved ones who died in the Lord lie in the tomb, away from the homes to which they brought light and joy, away from the loving embrace that brought such pleasure and comfort? They still live, and thru Christ, our common Lord, they live with us and we with them. When we lose a beloved child, brother or sister, father or mother, relative or friend, those with whom the very joy of our own life was bound up inseparably, it may be some comfort to know that some day the associations that death has broken will again be united. But Jesus does not comfort Martha by pointing to a far-off, vague and remote period. He points to himself, His own living person, whom she knew, saw, loved and trusted. And He assured her that in Him there is resurrection and the life; that death could not affect those who be-

longed to Him, because thru their union with Him they all had a part of His own and God's present and continuous, infinite and endless life.

It was but a glimpse of this truth that was given to Mary and Martha and the Jews at the tomb of Lazarus. What Jesus revealed to His friends there was revealed in all its glorious fullness and power to all the world and for all time on the first Easter morning. Death and the grave can no longer strike terror into the hearts of men. Those who acknowledge Jesus Christ as their Saviour and Lord share His victory over death. It is but the shadow which human guilt has cast upon mankind. Those who are Christ's own may be as sure of eternal life as they are of sunrise after the darkest night. And victory means song and rejoicing, not sorrow and tears.



"Touch Me not," John 20: 11-17

of the abundant proofs He gave them that what they saw was not merely a vision but an actual reality, but they do not seem to realize what all this means for them. Words like "I am the resurrection and the life;" "Because I live, ye shall live also;" "Jesus Christ abolished death and brought life and immortality to light;" "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Thanks be to God who giveth us the victory thru our Lord Jesus Christ," are very familiar to them, but somehow they do not affect their inward life. The sense of loss, of separation, of sorrow at their bereavement is apparently so overwhelming that the real meaning and power of their faith in Christ has no chance at all. The gloom that surrounds their hearts and minds and casts its spell

Having Passed Thru Death

BY ARTHUR PEIRCE VAUGHN

In the Garden

Day resurrected from the tomb of night;
Dawn flaming from the dark; from winter, spring
New-born in bloom; and cold, stark roots that fling
Transfigured lilies upward into light—
These miracles on one sweet morn unite,
What hour a Man, from death awakening,
Enjoyed with joy that knew nor lack nor sting,
Earth's olden beauty and dawn's new delight.

Knelt Mary Magdalene in the pale gloom—
Mary, the woman who had loved this Man,
Whose pain-dulled heart hoped naught as guerdon than
To tend with holy care His corse and tomb.
Living again to minister and bless,
He sought her first who was most comfortless.

At Emmaus

Two foolish, startled men, their holden eyes
Fix on the door, thru which He has not passed,
And pierce the vacant air where He, that last
Heart-burning moment, sat without disguise.
His utter faith, His comforting replies
Dispel the doubts these fearsome days have cast;
While Christ-blest bread within their hands held fast
Confirms the vision and their need supplies.

The serving-maid draws near in dull surprise
To scan the place—His cup, His broken bread;
But these hold in hot hearts the words He said—
The wisdom wherewith only heaven is wise.
So ever, Lord of perfect ministry,
The soul hath succor e'er it loseth Thee!

By the Sea

The gray mists drift and mingle on the sea
Where dawn-stars glint in darkling waters still,
And fishermen, a-hungered, faint and chill,
Whose nets all night have sifted ceaselessly
The barren waves, make one cast more, as He,
A passing Stranger, bids, and finding, thrill
Amazed when prisoned shoals His word fulfill,
Assured by this who spake the prophecy.

Aye, Jesus, unknown in the dusk of dawn,
With nail-pierced hands broiled fish and toasted bread,
And stood, their Servitor, who breakfasted
In blessed luxury as day drew on.
Living the deathless life, He came a-speed
To find His friends and serve their common need.

With His Flock

At dawn beside the sea they broke their fast
Served by the risen Lord as minister,
Who spoke anon as the soul's arbiter,
The Judge of human duty, and the last
Sovereign of human love, before He passed
To the unseen. All future ages were
To know Him by the mirrored character
In lives He left transfigured, strong and chaste.

These twelve alone had shared His ministry,
Had heard His gospel, seen His works of power;
On them He leans, who failed Him Calvary's hour,
And takes again their pledge of loyalty.
Leaving a dying world scarce touched, He said,
"Lovest thou Me? Be shepherds in My stead!"

Father's Risen Sermon

BY ANNIE HAMILTON DONNELL

Louisa Hewes recognized trouble in the pad of her husband's slippers down the hall to her little sewing-room. It was a troubled pad.

Oh! she knew, she knew what he would say at the door, in his poor creaky-creaky voice. "No use, Louie; I shall never be able to do it in the world." He would say that, poor boy, and look as if never being able to do it in the world were a mortal sin. Actually Lincoln was ashamed of being hoarse!

He stood in the door.

"I shan't be able to make it, Louie; no use," he said; and his pale, clean-shaven face had a look of guilt. "I've been trying to preach to your grandfather's book-case, and I don't believe a book in it heard a word I said. My voice goes entirely after a few words. What am I going to do, little girl? I'm too hoarse to think."

"Get somebody else to preach the Easter sermon," she replied promptly. "The people must get along without you this year."

"Too late, dear." Now he was whispering. "I

can't think of a single man. It isn't as if I were exchanging, you see, Louie; you haven't counted days, I guess."

"Yes, I have—three. Can't find a 'supply' in three days, dear boy?"

But in her heart she realized the difficulties. She had been a minister's wife eleven years. Poor Lincoln, to have to give up his eleventh Easter sermon! It would have been so beautiful a one, full of up-to-date, vigorous, modern theology. Beautiful touches of eloquence, too; Lincoln was a master of eloquence, and the church was proud of him.

Westlea was an up-to-date little suburb of a great city. The members of Lincoln Hewes's congregation were for the most part people of wealth and social ambitions. They wore their rich clothes unostentatiously, but with a certain quiet consciousness of their richness, comfortably sure of the admiration of on-lookers. The few poor members were set apart as if in a sub-congregation of their own.

The young pastor had not succeeded yet in welding the two parts together into the harmonious whole of his desire. Tho he himself did not in the least comprehend it, nor his gentle little wife, Louisa, it was yet a fact that Rev. Lincoln's sermons were preached to the congregation proper rather than to the little sub-one in humble Sunday clothes. He and his wife would have been the first to resent such a slanderous imputation.

Easter at Westlea was a season of considerable "celebration" of the modern and fashionable sort. Beautiful flowers vied with beautiful garments, and the smart little church congratulated itself always upon a most satisfactory Easter address. Their young pastor had never disappointed them. But now, this Easter—

"Louie, if it was any other time!" The words were a whispered groan.

"I know, dear boy. Oh, I know it all! This minute, if it will be any comfort, I'll cry all over this little Easter gown of Maidie's. Say the word, dear boy."

But he was beyond comfort by such simple means. She could not coax a smile to his troubled face. The severe cold that had cost him his good, resonant voice—one of his chief charms—had made him generally weak and indisposed. He came into the little sunny room, and sank feebly into a rocker. The little litter of toys on the floor failed to call into his pleasant eyes, for the once, the tender father-look the gentle wife and mother loved. The babies even had failed the poor boy.

Suddenly a thought came to the woman making Maidie's little dress. It was rather a startling thought, a disturbing one. She tried to dismiss it, but it insisted upon being entertained. Poor Father, dear Father! She had a sense of disloyalty in recognizing the shrinking of her own mind from the thought. For her to fail Father like that!

"I can't think of a soul to call on—not a soul," the minister sighed.

It was a mere breath of voice, but the ears of her heart were keen to hear. She looked across at the dejected "boy," and again the startling thought. She got to her feet abruptly, the little gown billowing about her skirt in a filmy cloud.

"Lincoln, dear boy," she began. She would suggest it.

"Yes?" he answered absently, absorbed in his own dilemma.

"There's—Father."

He heard with perfect distinctness then. Their eyes met instinctively across the little littered space. His expression surprised her; she had expected instant rejection of her suggestion. In both their faces was an underlying tenderness and love for Father.

After a moment he spoke. "I did not think of him; will you write, Louie? I don't feel equal to that even."

"Yes, I will write, dear boy," she spoke slowly, a certain wonder in her voice, "if—if you are sure you want me to. It frightens me a little, Lincoln. You have always thought—we have always thought—oh, you know what I mean! Don't make me say it. If he comes and preaches, he will be—Father. We couldn't ask him to be anybody else, and it would not do any good if we did. He will stand up there in your pulpit, with your fine choir behind him and your people in front, and—dear boy—he will be Father, in Father's clothes, and speak Father-things. Are you sure—shall I write him, dear?"

"Write him," the young minister said. "He will

come, and there is no one else, Louie, you know for myself—"

"And myself," she put in hurriedly, "I know for both ourselves we would trust Father; you needn't say it."

On both their faces crept a softness. They were both seeing Father, stooping and old, in his quaint old ministerial garments, the long coat flapping about his knees, the high stock under his strong old chin. They were both hearing Father preach.

But they failed alike in this inward vision in the environment of Father. They could not set him in the luxurious little pulpit of the Westlea Church, with the beautiful choir behind him, the silken, listless congregation before. Father's earnest old face and the indifferent Westlea faces did not go together. And Father's theology—

He came on Saturday. Louisa, his daughter, unpacked his valise, and hung up his Sunday suit with tender misgivings. She found no closely written sheets.

"Father," she said at tea, looking across the dainty table at the dear, quaint figure, "I've unpacked your things—and I didn't find your sermon! I'm afraid you've forgotten it."

Father's smile was cheering to this new worry. He tapped his breast gently. "I brought it all right, Weezie, in here. Did you think I would write an Easter sermon? A *risen* one? Dear child, it would seem like insulting my Lord on His great day. As if I hadn't thoughts enough of Him in my heart! 'Out of the abundance of the heart the mouth speaketh.'"

Silence fell over the little family; even the children oddly quieted. The young husband and wife looked into each other's eyes, the refuge of their thoughts in all times of inner emotion. Father's face alone was serenely calm.

The next day dawned, a perfect Day of Rising. The decoration of the church had been partially accomplished the previous afternoon, but there was much left still to do. A little stream of people went into the big swinging doors laden with pots of lilies; others at the altar arranged and re-arranged them.

The air was heavily sweet with the breath of them. It was a dim and lovely place. The organ softly boomed; the high, melodious voices of the choir caroled as they practiced.

Into this lily-laden place would presently drift the bright and gala-dressed people of Lincoln Hewes. They would whisper subdued greetings to one another as they settled into their luxurious seats; their clothes would rustle in a suitable Sabbath way; their pleasant, unmoved faces would compose themselves to endure the brief tedium of worship.

Into this lily-sweet place presently would come Father.

In the parsonage Louisa Hewes was getting Maidie into her little Easter dress and making the small sons of the minister sweet and fit for the beautiful day. But her thoughts were upon other things, for once, than little daughters and sons. She forgot to kiss the plump bare knees scrubbed so Sabbathly white. She was deeply concerned about the Easter service and sermon.

"I don't know what Lincoln's people will say to Father's doctrines," she sighed inwardly. "They are old-fashioned, and the people—" How new-fashioned Lincoln's people were! The "doctrine" they demanded would scarcely go by the name of religion in the clear, single vision of Father. "It seems," sighed the minister's wife, "like—like putting old wine into new bottles."

That was not an altogether apt illustration, she reflected; but she could not think of any other at the moment that would express her misgivings. She finished polishing off the children, and seated them in chairs with picture books, to wait for her to make her own toilet.

Father in his room was pacing the floor with steady strides, distilling from the deep vaults of his soul the rare old wine for the people of Lincoln Hewes; while Lincoln himself paced his study weakly, and struggled against misgivings of his own. He was not going to church at all. He told himself it was because his frequent fits of coughing would disturb the service, but in his heart he knew it was his own peace of mind that he was afraid of disturbing. It would be easier to stay at home and pray for his people's kindly acceptance of Father.

One of the members of the "sub-congregation" of the Westlea Church, in a humble home a little way off, was getting her little restless brood ready for service.

She was a frail woman, who had but lately come to the place, and, too, had lately been left alone to fight the battle of daily existence for herself and her babies. This peerless Easter morning held no comfort in it for her. Her thin hands moved slowly up and down the little bodies; and, like the minister's wife, she forgot to kiss them as she worked.

"We'll go there, and sit in a back seat, and come home again," she was thinking. "The minister won't talk to us, nor the choir won't sing to us; and, when we come out o' church, there won't a single one of those fine silk-n'-satin folks so much as look at us. As for shaking hands—" She looked down upon her own work-rough fingers wistfully. They were hungry for a friendly grip to put new courage into them.

"Louie," the minister called softly from his study, as she and Father and the little sons and daughter filed down the stairs to the front door, "I wish you'd try to remember to speak to that little Mrs. Cooper with the pewful of children—in the back, you know; she usually sits on the left side aisle. She's a stranger. I've meant every Sunday to get back to her after service. She looks forlorn, poor little thing."

"I'll try to remember, dear boy. You remember to lie down and rest; be sure to cover yourself up."

It was a curious Easter sermon for the little Westlea Church. There was nothing "advanced" in it, nothing new and scientific. Father stood in the luxurious little pulpit, and talked to them of the things he knew and loved. Father's sermons had always been a joy to Louisa, but she found something there now she had not noticed there before.

It was as if he introduced them to a Friend they had never quite known before, and the meeting hushed and held them. He took them with the two Marys to see the sepulchre where they had laid his Friend, and they seemed to see thru his clear vision the stone that was rolled back and the angel that sat upon it. They seemed to hear the angel say to them directly, "He is not here; for He is risen, as He said."

The joy of the resurrection that they saw in Father's rapt old face spread to them—a fainter yet sweet joy. In the sweetness of it they sat, reverent and still, their gaze on the quaint old figure before them.

He brought old truths and principles to life for them in his earnest old voice, with the Easter resurrection that was in his soul. He preached charity and hope and love and the gentleness of life, the happiness of it. It was a joyous sermon that Father preached.

On the back seat in the left wing a frail and burdened little woman took heart. Her eager eyes never left the strong old face up there; she drank in her portion of the hope and love in thirsty draughts. At the close of the service she gathered her brood about her, ready to begin again with fresh courage. Peace had crept into her tortured young face.

The minister, restless and disturbed in mind, had failed to sleep in the stillness of his study. At length he had tossed off his covers and got to his feet. He would dress and go into the church next door; he must see how things were going; he could not wait for Louie to get home.

In a little panic of hurry he found his pulpit clothes, and put them on. He stole into the rear door, and slipped into an empty seat in the dusk of a corner, where he would not be observed.

Father was talking of the Easter gift of hope. The beautiful little church was vibrant with the earnest, believing old voice.

From his safe corner, as the little congregation was dismissed after Father's benediction, the minister saw strange things. He saw cordial hands outstretched in greetings to those in humble clothes; he saw many stop and speak to the frail little Cooper woman with the wistful face, and many smile in a friendly way into the round, sweet faces of her little brood of children. Everywhere the minister saw faces made gentle and sweet. He slipped away without being seen, and, in his study again, prayed, not for Father and his people, but for himself.

"Dear boy, where are you, dear boy?" a sweet voice called him a little later. Louie came in with a radiant face.

"Dear boy, it worked! He was Father, but they liked him. It seemed—dear boy"—her voice dropped to a soft timidity as if on holy ground—"it seemed as if he didn't stand there alone—as if—"

"I know, dear." The minister's face shone. "As if the Risen One stood there with him. I saw them there together."—*Christian Endeavor World*.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Resurrection

BY REV. A. MESSLER QUICK

He is risen! speed the message
On the waves of Easter song,
While the echoes of redemption,
Their refrains of joy prolong,
Death no more o'er life victorious,
Boasts the Saviour's empty tomb,
Dawn of day, and life immortal,
Drive away the dreadful gloom.

He is risen! swell the anthem,
At this joyous Easter tide,
Now is perfect our Salvation,
Heaven's gates are open wide,
Buoyant hope dispels despondence,
In the hearts of those who weep,
For the tomb has lost its terrors,
Death is naught but tranquil sleep.

Resurrection of the Master!
Peal the bells of world-wide joy,
Saints enthralled, throw off your fetters,
Powers of life again employ,
Quickened now by grace and power,
Christ confers a purchased right;
At the great archangel's summons,
Join the hosts in realms of light.

He is risen! we shall see Him,
Seated on His ancient throne,
Oh, the transport of the vision,
As He bids us hither come,
All ye hosts of shining angels,
Strike your harps and with us sing,
While with gladdened hearts we render,
Alleluias to our King.

The Easter Roses

BY IRMA B. MATTHEWS

Mrs. Logan stood in her garden the day before Easter touching with loving fingers a few red rose buds. There were only a few, for even in California, where the roses are supposed to bloom all the time, there are seasons when those flowers are scarce, and this was one of those periods. There were other flowers in plenty, but only a few of the half-open red roses.

"May's roses," she whispered softly, and then her mind traveled back to the year before, when the laughing girl had plucked a rose from this very bush and fastened it in her dark hair. How lovely she had looked in her pure white gown, relieved only by that one red rose, as she sang the Easter songs with the other children.

But that was a year ago, and this year Mrs. Logan was planning to take the red roses on the morrow and lay them on May's grave. There were tears in her eyes now, and they blinded her or she would have seen a wistful little face on the walk close to her.

"Please, Missus," said a timid voice: "Will you give me one of the red roses?"

Mrs. Logan turned with a start to meet the wide open black eyes of a little colored girl.

"What did you say?" she asked pleasantly.

"Will you please give me one of the red roses?" the child repeated.

Mrs. Logan opened her lips for an indignant refusal, and then she remembered that sometimes her roses had disappeared without a request, so in place of the refusal she answered slowly: "I want the red roses this time. I want to take them to-morrow to put on my little girl's grave."

"Is your little girl dead too?"

"Yes."

"So is Susie; that is why I wanted the rose. Susie always liked red roses better than anything, and now she is dead, and mammy cries and cries, and says if she only had one red rose to put in her hand."

"Where do you live?"

"Over there," answered the child, pointing out a tiny house, and Mrs. Logan suddenly remembered that her husband had told her a week before that he believed a colored family had moved into the little house.

"Have you been here long?"

"No marm, we just came from Pomona, 'cause

mammy thought she could get more work to do here, and then Susie died. She had 'gitts, the doctor man said."

Mrs. Logan understood, but a battle was going on in her heart. She noticed that the child, altho poorly clad, was perfectly neat, yet why should she give her the roses—May's roses? Then she remembered the day but a few months before when her own darling had left her. Friends had crowded around her and tried to help her. With her own hands she had filled the quiet fingers of her child with her favorite flowers, and this mother was a stranger, and in her sorrow was longing for just one rose for her dead child.

"Wait a minute," she said and turned and entered the house. She stood before the picture of a sunny-faced girl. "Sweetheart, you understand," she murmured softly, and, was it really imagination or did the picture smile at her? When she went back to the waiting child, she carried her garden shears. She cut the roses and placed them in the little one's hands, and then from the row of calla lilies she cut an armful mixed with feathery green.

"Now," she said with a smile at the wondering child: "we will go to your mother."

As they neared the house, a woman appeared in the doorway. "Where have you been Rosie? I wanted you," she began. Then as she saw the stranger and the flowers, she paused.

"Your little daughter has been telling me of your loss," said Mrs. Logan, coming forward at once: "and I have brought a few flowers for you. They are always such a comfort to me."

"May the good Lord bless you, marm," was the answer, as the quick tears sprang to her eyes. "We are strangers here and this came so sudden. It is much trouble I have had before, with my husband leaving me with the two little girls to care for, but we were well and I could work, but now this has come, and oh, it is terrible!"

"I know," her visitor answered softly, and reached out her hand soft and white, and took the hardened black one: "I know, for only a few months ago God took from me my only darling. These," and she touched the roses, "were her favorite flowers. I bring them to you, from her."

"I can never thank you."

"Don't try. We do not wish any thanks, May and I."

Mrs. Logan covered May's grave with flowers the next day, with great white lilies as white as the soul of her dear little girl had been. There was no bunch of red roses at the head of the grave, as she had planned; yet, there was in her heart a peace such as she had never expected to have again, and she was satisfied.

The Man Behind the Bars

Winifred Louise Taylor in an article in *Scribner's* quotes from a letter written by a prisoner, which gives a vivid impression of the moral effect of the system still in force in the majority of prisons:

"Try to imagine yourself working all day on a stool, not allowed to stand even when your work can be better done that way. If you hear a noise you must not look up. You are within two feet of a companion, but you must not speak. You sit on your stool all day long and work. Nothing but work. Outside, my mind was a pleasure to me; in here it is a torture. It seems as if the minutes were hours, the hours days, the days centuries. A man in prison is supposed to be a machine. So long as he does ten hours' work a day, don't smile, don't talk, don't look up from his work, does work enough to suit the contractors, and does it well, and obeys the long list of unwritten rules, he is all right. The trouble with the convicts is that they can't get it out of their heads that they are human beings and not machines. The present system may be good statesmanship. It is bad Christianity. But I doubt if it is good statesmanship to maintain a system that makes so many men kill themselves, go crazy, or if they do get out of the shadows alive, go out hating the state and their fellow men. As a convict said to me, 'It's funny that in this age of enlightenment they have not found out that to brutalize a man will never reform him. I have not been led to reform by prison life.'"

Denominational

DISTRICT CONFERENCES

South Illinois

The annual conference of the South Illinois District will be opened at Columbia, Ill. (Rev. W. Schlunkmann, pastor), on May 17, 1916 at 7:30 P. M. with a special service.

The papers to be read and discussed are: 1. "The Attitude of the Evangelical Pastor toward the Burial of Suicides;" Pastor Paul Wendt. 2. "The Place of Evil in God's Plan for the World;" Pastor D. Buchmueller.

By order to the president, Pastor G. Plassmann,
K. Dezheimer, Sec'y.

Pension and Relief Fund

The annual meeting of the Board for the Pension and Relief Fund was held on Feb. 21 and 22 at the home of Mr. Theo. Pundmann of St. Charles, Mo.

On the second day the honorable President-General of the Synod, Rev. J. Baltzer, honored us by his presence.

The reports submitted showed that in 1915 ninety-two pastors and teachers, 154 widows and sixty-three orphans received pensions amounting in total to \$21,465.67. In addition they received the sum of \$4,927.41 in annuities from the Relief Fund, to which they are entitled for services rendered before 1910, and to forty-four of the retired workers and fifty-five widows we were able to give relief in proportion to their needs amounting to \$5,384.26. The sum total paid to pensioners was \$31,777.34.

We were very glad to note an increase in donations to the Fund on the part of our churches in the year 1915. They amounted to \$12,731.40, while in 1914 the sum was \$11,071.98. This increase is very highly appreciated, because we had grave fears that on account of the Jubilee Offerings the needs of our Fund would be overlooked. The Lord however put us to shame regarding our doubts and gave to us beyond all expectations.

We have now learned anew that if our pastors and churches will all make a new effort this year, we shall not only have the same income again but may receive even more. May God grant it.

From the Jubilee Offering ten percent were appropriated to the Fund. We have thus far received \$8,617.92, which sum was added to the endowment fund. For detailed information regarding the financial standing of the Fund, the kind reader is referred to the report of the treasurer submitted to the District conferences.

In view of the past year we have reasons to thank and praise the name of God and therefore we trust in Him to guide us in the future. During the year just concluded the following pensioners have as we trust entered into eternal bliss and joy: The Revs. Geo. Hirtz, F. Moeckli, Kaspar Ruegg and M. Mehl; Teacher H. Packebusch; the widows L. Kraemer, Amalia Seybold, Adolfin Witzke, Rosina Ruegg, F. Umbeck, Meta Dalies and Charlotte von Schelha. Their earthly troubles and cares have ceased.

Rev. Emil Rall has severed his connection with the Synod and thereby also with the Fund. Several of the retired pastors, to whom the Lord has given sufficient strength, have again taken charge of small congregations. A number of orphans, having reached the age of sixteen, no longer receive pensions.

On Feb. 1, 1916, we therefore had on our list of pensioners only eighty-two retired workers, 146 widows and fifty-one orphans. They are entitled to \$21,194.00 for pensions, \$4,464.20 in annuities, and to forty-two retired workers and fifty-five widows, who are in special need, we have promised \$5,714.00. The sum total appropriated is \$31,873.20. However, already we have received several new applications and others are in view, and so we will need considerably more than \$32,000.

Mrs. Pauline Woelfle, Mrs. E. Stanger and Mrs. J. G. Koch have presented the pension and annuity to which they were entitled to the Relief Fund, and the Revs. O. Breuhaus and Chr. Mohr did the same with their annuities. They deserve our most hearty thanks. May the Lord repay them their kindness.

Let us not be weary in this year in supporting this cause of our Synod, which is fraught with so many blessings.

With kind regards,

J. Abele P., Chairman.

"Other Sheep I Have"

Pastor Goetsch gives a Glimpse of the Year's Progress at Bistrampur. The War is not hindering the Missionaries in their Work, but the need of Workers is more urgent than ever

A Review of the Year 1915

In looking back upon the year 1915 gratitude for the gracious help of God is necessarily uppermost in our minds. Altho the past year has brought us a large measure of toil and many difficulties, we have always experienced the help of the divine strength.

At Bistrampur the pastoral work claims more of the missionary's time and effort than any other activity. In view of the many temptations that come to the newly converted the development of Christian personalities is especially important. And it is this work which brings us into the closest possible touch with our people, who rightly regard the missionary as their spiritual leader. Tho there are of course many disappointments there is also a great deal of joy and encouragement.

In this work the catechists of Bistrampur and Ganeshpur were a great help to Mrs. Goetsch and myself. The members were visited in days of sickness as in days of health in order to establish and sustain their spiritual life. Trials are wholesome here as at home. With many of our Christians outward trials lead to victory over the past worldly life, and their faith in Jesus Christ subdues the old life of sin. At many a sickbed, and often where it is least expected, we have been privileged to witness the power of the Gospel.

The Sunday services were on the whole fairly well attended. The personal invitations and the exhortation of the indifferent have no doubt helped greatly toward this end, altho, we are sorry to say, lack of time prevented us from performing this duty as thoroly as we should have liked to do it. The morning services on the first and second Christmas day were especially well attended. When we came here in 1914 we learned that the morning services were as a rule poorly attended, while the evening service with its Christmas program was always well attended. Surmising that the people considered the attendance of the childrens' service on Christmas Eve sufficient the latter was changed to the evening of Christmas day. My supposition was correct and last Christmas the church was well filled on both occasions.

I confidently hope that the spiritual condition of the church has improved during the past year. Other signs besides the increased church attendance seem to indicate this. Deeds of violence, for instance, have decreased considerably. During the last months of 1914 a number of ugly fights and quarrels took place, resulting in dangerous bodily injuries, while during 1915 only a few less serious cases arose. There were, as usual, many quarrels but violence was rare. The number of thefts of mission property (especially grain) has been less by half than in the preceding year, altho there was greater vigilance. Altho it is disappointing that occurrences like these must be recorded, the low moral conditions from which the people have come must not be forgotten. In view of their heredity and their environment there is much to be grateful for.

The financial condition of the church is also far better than ever before. If the efforts in this direction in 1914 exceeded those of other years by far, the income for 1915 was nearly double that of 1914. It is true that the amount includes the Jubilee Offering of \$80.00, to which every family contributed. The tenants all paid thirty-five cents for each year. All other missionary workers gave one-hundredth of their salary. The Sunday offerings amounted to \$65.00, and the pupils of the two Sunday-schools gave \$13.00.

The church now pays all its own current expenses, including repairs for the Bistrampur and Ganeshpur church buildings and the dwellings of the catechists. The members were greatly elated at their success, when the report of the year was read to them, and were anxious to do still more this year. I requested them, if possible, to raise at least the salary of the two catechists employed by the congregation.

The membership has also increased somewhat during 1915. Even if the increase is not large we are grateful for such as it is. A number of candidates for baptism are also being instructed, and we expect that some of them may be baptized during the coming year. In May last eleven boys and twelve girls were confirmed. Their instruction was rendered very

difficult by the fact that some of them could neither read nor write, and that some of them were not able to comprehend even the simplest Christian truths. I hope, however, that my efforts to lead them to Jesus have not been in vain, and that they will endeavor to be true to their confession of faith.

Sunday-school work both at Bistrampur and Ganeshpur has been growing and the results have been apparent in the church. More could have been accomplished if better teachers had been available, but as we had only a few really good teachers, and as the growth of the school made an increase in the teaching force imperative, we had to be satisfied with some mediocre workers. Every Saturday afternoon we had teachers' meeting in which the lesson for the coming Sunday was discussed.

Unfortunately twenty-five of our members had to be excommunicated because of grave offense given. In these cases the offender's entire family is excommunicated, in order to induce a quicker repentance; the number of actual offenders was only seven. In four cases it was adultery, in two a relapse into heathenism, and in one a wedding according to heathen custom. An equal number of repentant offenders were restored to membership, after they had confessed their guilt and fulfilled the conditions imposed upon them. Others have also asked to be restored, but have not yet fulfilled all conditions. All these cases of church discipline are settled by the church officers with the counsel of the missionary. In only one instance was I unable to agree with them, as I was not convinced of the guilt of the accused. After a conference with Pastor Gass, president of the missionary conference, the action of the church officers was overruled.

Catechists and Evangelism

Two of our Catechists were dismissed during last year. One of them, Elijah, had gotten too deeply into debt. Since this debt not only crippled his usefulness but was held up as a reproach to every mission worker who served at his station, I had requested him to settle his accounts. This he could not do and therefore, with my consent, left our service to seek a more lucrative occupation, so as to be able to pay his debts. The other catechist, Nathanael Niohan, was dismissed because of unbecoming conduct.

Naturally I was in a better position to supervise the catechists of Bistrampur and Ganeshpur than those at the more distant outstations. Both have, on the whole, done their work faithfully and conscientiously. They did, however, especially in the beginning, show an inclination to conceal from me the unpleasant occurrences in the churches, but have manifested considerable improvement in this direction during the past few months, and will not, I think, disappoint my confidence in them again. The first catechist and myself have visited the outstations regularly. According to their records the catechists have visited a large number of villages, but there are candidates for baptism only at Kmui. They came at the instance of a relative who had been converted some years ago. They are being instructed by the catechist at Kmui, and I expect to be able to baptize them during the hot season.

The work at Tran Khamaria had to be abandoned. The town belongs to a native state, where missionary work is entirely dependent upon the pleasure of the Rajah, who last year expelled the catechists. My personal investigations disclosed the fact that this step was taken not so much from hostility toward the Gospel, but rather because the express permission of the Rajah had not been secured before beginning missionary work. But as the catechists had, in the meantime, been transferred to Bemetara, where a promising field was open, nothing has so far been done to obtain the Rajah's permission for renewing the work. Tran Khamaria is quite an important place, however, and something should certainly be done to have the Gospel preached there just as soon as it is possible without injuring the progress of the work at Bemetara.

F. A. Goetsch.

This and That from the Field

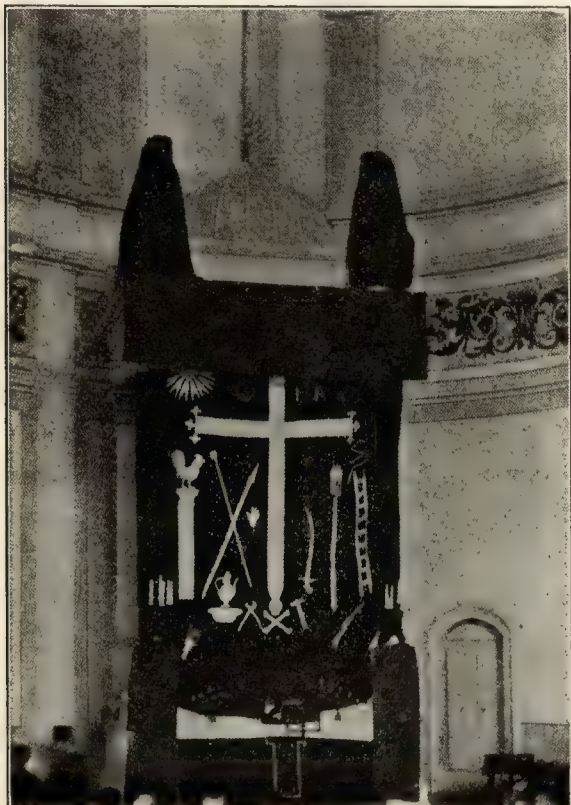
Information reaching the Board from India continues reassuring and there seems to be no need for anxiety as to the safety of our missionaries under

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Easter Services in the Orient

In Syria and Palestine the Christians call Easter the "great feast." They give some attention to Christmas, but not so much as is given in Western lands. Easter is the greatest occasion of all; on that day they exchange presents, make calls and feast on the choicest of sweets. They prepare for the day by special fasting, particularly the week before Easter, when a very strict fast is observed, even oil being refused on the last two days.

The special services of holy week are most interesting. Palm Sunday is observed much as the Catholic churches in America celebrate it, everybody wearing a little cross made from the tender shoots of the palm trees. This is not a week of rejoicing, but a week of mourning. The churches emphasize this by having



The hideous black curtain that hides the mysteries of the magnificent altar

everything draped in black. Black curtains cover all the pictures, and the great altar is entirely concealed behind a black curtain that has represented on it all the implements used in the week of suffering. On this curtain, just below the cross, are skull and crossbones, in representation of the tradition that the tomb of Adam was immediately below the place where the cross was set up at Calvary. At the Church of the Holy Sepulcher in Jerusalem is shown a cave said to be the tomb of Adam, and a crevice is pointed out thru which they say dropped the blood from the cross. As these drops fell upon the skull of Adam, so the story goes, he was the first of those that rose and "appeared to many in the city." On some curtains a serpent is twined about the crossbones, in attempt to picture the whole system of theology, the temptation and fall, represented in the serpent and Adam, but over the fall of man the suffering and death on the cross of the Son of Man.

Undoubtedly these representations and those of the services of the week originated in the early days when the people could not read, and this means was adopted to impress upon them the great doctrines of the Church as well as the story of the events in the life of Christ. On Thursday afternoon occurs the first service of interest. A raised platform is placed in the center of the church and on it are seated twelve boys representing the twelve apostles. The bishop, attired in his robes of office and attended by a number of priests, takes his seat at one end of the platform. Water is poured in a basin, the bishop removes his splendid regalia, girds himself with a towel, and commences to wash the feet of these twelve boys. He performs this service for two or three, then retires to his seat and is again clothed in his robe and miter. After a brief interval he rises and washes the feet of two or three more. So the service proceeds, with accompanying chants and responses and the reading of the gospel story of Jesus washing the feet of the disciples. When the bishop reaches the last boy in the line, the boy rises and exclaims, "Thou shalt

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The American Bible Society in the United States during 1915

Remarkable Conditions revealed by the Report of the Bible Society's Workers in the different Agencies. More work done with less money than formerly

I.

This is the centennial year of the American Bible Society, and the Protestant people of the United States are naturally unusually interested in the condition of the Society and in the progress of its work. May 7, being the Sunday nearest to the date of the Society's organization (May 8) one hundred years ago, has been set aside as Bible Sunday by the Society, and very extensive preparations have been made for bringing the story of the Society's growth and work before the Protestant churches of the country. This story, which the Evangelical Herald will give to its readers in an early issue, will be most intelligible and interesting to those who are most familiar with the work which the American Bible Society is carrying on. Our readers have always been kept in touch with the progress and the needs of the Society in a general way, but comparatively few of the Society's friends and supporters are perhaps fully conversant with the vast extent and importance of its work, or with the great variety of needs, conditions and people to which it ministers in the course of the year. It is hoped that this resumé of the Society's report for 1915 will for this reason be especially interesting just at this time.

In the latter part of the past year the Society was obliged to issue a special appeal for more funds. The receipts from January until the end of August had fallen off \$36,000 as compared with the previous year, while the demand for Bibles was never as great since the war began, a demand which was made yet more urgent by the fact that South America was looking to North America more than ever before for co-operation. If the gift of \$500,000 from Mrs. Russell Sage a few years ago, conditioned upon the people of the United States contributing a like amount, and a few other larger gifts toward an endowment for the Society, have created the impression in some quarters that the Society had sufficient resources to continue its work that impression cannot be too vigorously and insistently branded as an error and a mistake. When it is considered that the income of about \$75,000 from its endowment is barely enough to keep the Society going at its present rate for about two months, and that, tho the sales of Bibles reach about \$200,000 per year, many of the Bibles must be sold at a loss and even given away if the aim for which the Society was founded is to be realized, the urgent need of sufficient contributions is quite clear. The lack of the needed funds made necessary some severe and discouraging retrenchments in the Society's appropriations for its work, but in spite of the reduced income there has been an encouraging advance of 119,349 volumes above the circulation of 1914. The grand total for 1915 is 1,184,991 volumes. That the total number of distributors and workers, 572, is only three less than in the previous year must, under these circumstances, be regarded as a most encouraging sign. The financial report is published at the close of the fiscal year.

Are the Negroes better provided with Bibles than the Whites?

These workers visited 353,516 families, of whom 59,597 were without Bibles, and in doing so visited 4,944 towns and traveled 265,886 miles. Truly no one can measure the comfort, the blessing and the inspiration that resulted from such faithful and earnest work, and from the circulation of the 1,184,991 volumes of the Word of God. Before giving some of the most interesting glimpses of the work in each of the Society's nine home agencies (Colored People, Northwestern, South Atlantic, Western, Pacific, Southwestern, Central, Eastern and Atlantic), it will be well to call attention to some remarkable conditions which the reports of these workers disclose, especially as regards the proportion of families visited who were found without Bibles. The percentage of families without Bibles in the different agencies were as follows:

1. Northwestern (Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, North Dakota): *three percent.*
2. Western (Missouri, Kansas, Colorado, Idaho, Montana, Utah, Wyoming, New Mexico and Arizona): *a fraction less than eight percent.*

3. Colored People (fifteen Southern states, New Jersey to Texas, inclusive): *eight percent.*
4. Central (Ohio, Kentucky, Tennessee, Alabama and Mississippi) a fraction less than *nine percent.*
5. Eastern (New York and adjacent regions in New England not otherwise cared for): *nine percent.*
6. South Atlantic (Virginia, West Virginia, North Carolina, South Carolina, Georgia and Florida): *eleven percent.*
7. Atlantic Agency (Pennsylvania, New Jersey and Delaware): *nineteen percent.*
8. Pacific (California, Nevada, Oregon and Washington): *twenty-one percent.*
9. Southwestern (Texas, Oklahoma, Louisiana and Arkansas): *twenty-eight percent.*

In comparing these figures it should be borne in mind, of course, that the bulk of the population in the territory of the Northwestern agency consists of Protestant European immigration, who brought with them a great reverence for the Bible. The astonishing fact is that the colored population of the south should outrank the population of the Central, Eastern and South Atlantic agencies; while it is perhaps no less remarkable that the population reached thru the Western agency, with its large Mormon contingent and the preponderance of Roman Catholics in Arizona and New Mexico, should be better provided with Bibles than the native and largely Protestant population of the Central, Eastern, South Atlantic and Atlantic agencies. The great number of Roman Catholics in Louisiana and Texas and the comparatively thinly settled condition of Oklahoma and Arkansas probably account in a very great measure for the alarmingly great percentage of homes without a Bible. But even after taking all these things into consideration the fact that the average proportion of Bible-less families visited by the workers of the Society is still nearly thirteen percent, or about *one family out of every eight visited*, affords food for thought, even when it is remembered that the Bible Society workers select the isolated and unchurched regions of the country for their ministry. Counting five persons to the family, and exempting, say, twenty million Catholics, who are not supposed to have or to want Bibles, barely one fortieth of the population of the United States has been visited. Perhaps half of the remaining non-Catholic population is unchurched, and it is not pleasant to imagine the conditions that might be found in a canvass that should aim to discover the percentage of Bible-less homes in this portion of our population. It is facts like these that show the very urgent need of redoubled efforts to evangelize the United States without in any way neglecting our responsibility for bringing the Gospel to the people of heathen lands.

A few glimpses of the peculiar conditions and needs of the different agencies may be of general interest.

The Colored People of the South

The agency secretary, Rev. J. P. Wragg, D. D., Atlanta, Ga., reports the demands as increasing with each year. "The records show," he says, "that we have ministered to the widows, orphans and the sick; to those in prison, on the farms and in the mines. Churches, schools and home missionary workers in general have had our help as far as we were able to give it. We are kept busy from six in the morning till seven in the evening, and many a time startled late in the night by a special delivery letter asking that a box of books be hastened at once. We wish we were able to do all for the people they ask us to do. The cries for the Word of God are indeed pitiful. Every sort of economy is being practiced in the effort to spread over this immense field. The Father has given me strength to interpret and answer letters; to be book-packer, book-keeper, messenger, preacher, lecturer—one who must be ready to listen to the sorrow as well as to the pleasant side of life."

From the Northwestern Agency

The Rev. S. H. Kirkbride, D. D., Chicago, Ill., reports a shrinkage of nearly sixty-five percent in the distributing force of his agency—the thirty-one colporteurs of 1914 became seven in 1915 and the 100 correspondents dwindled down to thirty-eight. In spite of this absolutely necessary retrenchment methods were found by which the circulation was not only

kept from falling below that of 1914, but actually exceeded all previous records.

"If our chief concern," says Dr. Kirkbride, "were to put out the greatest possible number of books without any regard to the agencies thru which they were distributed, then we would be fully satisfied with the record made. But our greatest concern is about the manner of distribution rather than its volume. Our representatives are not mere booksellers—they are Bible missionaries. The ideal colporteur must possess some of the qualities of preacher, pastor, evangelist, teacher, expositor, comforter, friend and salesman. He sells Bibles not as an end, but as a means of helping people to find God and to know Him better. It is the house-to-house face-to-face character of his work that makes it so valuable an agency in advertising the Society, in reporting its work to old, and making new friends, in stimulating interest, and in raising funds. . . . There has never been so much inquiry and interest in foreign Scriptures, nor so heavy a sale of them. This interest has not been confined to the big cities, where the foreigners are found in greatest numbers, but it has existed as well in the smaller centers and towns, and even in rural districts. This increased interest in the Bible has not been confined to aliens, but has been general among all classes, and is so great that it may be termed a 'rediscovery of the Bible.'"

In the South Atlantic Agency

the year 1915 has been a time of unusual faith tests, of rare opportunity and signal accomplishments in the distribution of God's Word, according to the report of the Rev. M. B. Porter, Richmond, Va. In spite of a reduction of his working force by nearly one third on account of an unavoidable cut in his appropriation, the secretary of this agency reports an increase of 71,057 volumes in the annual sales, an increase which, humanly speaking, is due to unusual opportunities that came during the year.

A touching incident is related by one of the workers, who was shown a Testament that some soldier had carried thru the Civil War. "The Testament came home after many years, but the soldier never. On the battlefield, a soldier found a little blood-stained Testament in the keeping of an unknown and dead comrade, whose name was in it. The soldier kept the Testament, hoping some day to find the dead man's people and restore to them the little book. Thirty years after the old soldier found the brother of the slain soldier, and delivered to him the Testament. It had been published by the American Bible Society, in the year 1862, and, thought I, how many like it may have been steeped in blood! His niece was showing me this blood-dyed relic. 'See,' she said, 'there is his name and all, as he wrote it.' And there in a bold and manly hand I read: '—— (I omit the name) Co. E., 61st Reg., Mahone's Brigade, A. N. V.' In another place was written with pencil, in what appeared to be a weak hand, 'Oh! what a bloody day, the 12th of May, in Spottsylvania, old Va.' Far away from home and friends as his life-blood ebbed away, soaking in its crimson flow the little Testament that he held so dear, he had the comforting assurance of Him who said, 'I will never leave thee nor forsake thee.' The love of his Saviour was his stay, as his soul passed thru the dark valley. In his youth he had heeded the tender appeal, 'My son, give me thine heart.' At nineteen years of age he had been slain. A brave soldier, and—more than that—a Christian soldier, had gone to his reward."

This and That from the Field

Continued from Page 4

existing circumstances. Pastor Gass seeks to make this quite plain in response to a recent inquiry.

"You ask me whether it may be advisable to remove our unmarried women? I do not think so. Our work is not handicapped in any way and we never speak of the war. Everything is quiet and everything goes on as heretofore. The officials treat us nobly. Only recently we were invited to dinner with the foremost official of the Raipur-district, and attended several 'at homes' in the Club. I do not mention this because it would pass the censor, but because it describes the exact conditions prevailing here. We are grateful that the storm which is raging in Europe has hardly touched our coasts, where we labor in the work of peace for the cause of the Lord. Naturally matters might be different if we were German subjects.

"At present we receive the denominational papers oftener than formerly, but apparently a great deal of

mail is lost. Annual reports and financial reports are at hand; I expect to send them forward in about a week.

"We are certainly glad to know that the Misses Wobus and Baur are coming, as we are in urgent need of assistance. Please do all you can to send us two more missionaries soon. We need two of them in Chandkuri, as Pastor Koenig is all alone there. We are all quite well and thank God for the confident faith we have in our work, which He has entrusted to us."

Evidently Mrs. Sueger is just as confident of the future as Pastor Gass, for she writes: "My dear Pastor: When do you expect to send someone to assist me in my work out here? It will take a new sister eighteen months to acquire the language before she can make herself useful, and as I have labored here nearly five years, I am anxiously praying for some one who may help me in this necessary work."

Involuntarily she supports this appeal for help by describing most vividly a four weeks' preaching tour which she made in January in the neighborhood of Bismampur, accompanied by Bible women. Such trips on the part of the female missionaries were originally not favored. Now it is realized that they are an absolute necessity if the women of the rural districts are ever to hear the Gospel. As a rule they are received very cordially. "In one village we found such dear people who received us most hospitably. I was cordially invited to visit several villages, and it was a great joy for me to accept these invitations. In this particular district we first spread the Word in the home of the village owner. Later we preached in other parts of the village. We will have to come again as a great many people live there and I must tell them more of Jesus and His redeeming love. To-day we preached the Word six times. I expect to remain here a week."

The following letter, written by one of our workers in India, proves conclusively that the work of our brethren there has not ceased, nor has it been handicapped, but still continues. Pastor Hagenstein's letter breathes the same contented and hopeful spirit.

"It was my wish to visit America this year," he writes, "and I already had cabled permission of the Board for a furlough; but as I am not overly anxious, and considering that our workers are few without any new assistants in sight, I have postponed my visit. I do not wish to leave here without knowing that my position is well taken care of, and this must not be done at the expense and to the detriment of other stations. I am perfectly satisfied with conditions as the Lord my God will permit. Only this morning I spoke to the Deputy Commissioner, the head official of the Raipur district, who called on me, and he thought the government would give me no trouble whatever.

"Just at present I am neither weak or sickly, so I need not be in any hurry. In fact, I feel better than I have for years, and have been able to perform all my work to date. Am also a member of the local board, (a kind of county representation). We also have everything in full and plenty; sufficient money, plenty of rice and other cereals, and we have every reason to be grateful to our Lord.

"The work in my school is progressing nicely despite the many annoyances caused by the school inspectors; I believe that the Lord takes special care of me in this work. At first I feared a decrease in the attendance, as the inspector refused an examination, which also eliminated certificates, on account of our Christian school books and the cost connected therewith. Instead our attendance has increased and several buildings had to be enlarged. This annoyance has now been overcome, as the director of public instructions has sanctioned the use of our Christian text books in the Parsabhadra district, and the perquisites are satisfactory to him also.

"We know not what the end of the war will bring, but can only surmise. One thing is sure: The Lord our Saviour is a mighty Lord over all, and will certainly take care of His own and of the progress of His cause.

Recently I have received very little foreign mail. Some may have been lost when the steamer "Persia" was sunk. I am long without news from many loved ones in America, who usually write to me promptly."

Our readers will be interested in the news that Pastor J. Koenig and Miss Rosa Baur were married on Tuesday, March 7th. The Herald sends its best wishes and extends its heartiest congratulations to the young couple.

The latest news from Rev. Nussmann is dated from his Swiss address, Lugano-Castagnola on Feb. 26. His general health is good, but he still seems to suffer considerably from his throat trouble. Fortunately he received a remittance thru the American consul, otherwise he and his family might have been financially embarrassed. A number of letters from America did not reach him.

A postal from Pastor Seybold in Raipur states that he has recovered from an attack of fever and is again busy with his work in the institute and high school. The new high school building has been completed to the satisfaction of all concerned and gives them great pleasure.

For ten days Pastor Koenig was deprived of the use of his eyes on account of the severe inflammation contracted from the attendants of the asylum, which was doubly disagreeable to him on account of his multitudinous duties at this time. According to the report at the close of the year the inmates of the Leper Asylum numbered 497. Fifty-one adults and one child had been baptized during the year, which makes the total number of baptized in the asylum 375. The inmates of the asylum attend services regularly and the church is not large enough to hold the crowd. The entire atmosphere is charged with Christianity. Twenty-nine members passed a successful examination of the "All-India Sunday School Association."

A letter from Pastor Twente reports him in the best of health and spirits. He writes: "I enjoy the study of the language more and more from day to day. The longer I am in the work the more I love it and the people connected therewith. The sacrifices required are not to be compared with the great privileges accorded us by our good Lord."

In the work among the women in Raipur, the benefits of the "Koehring Home" make themselves felt more and more. It is located in the Senana house enclosure and contains special apartments for women's meetings, instruction for Bible women, and, what is very important, affords an asylum for women who are alone in the world and who need protection and instruction, and seek Christian association. During the year 1915 quite a number of women, some with children, were housed and taken care of. Unfortunately, as is often the case, some of these women did not justify the hopes and expectations placed in them and in the Christian influences which surrounded them. Nevertheless our connection with the Home has made it possible to sow good seed and to do work which causes our helpmates, the Misses Kettler and Dieffenhaler to be very grateful.

From her tent in Newra, on February 8th, Mrs. Sueger writes as follows: "For three and a half weeks I am now tenting out and have visited thirty-four villages during this time, all of them strange to me. I found many attentive hearers and was repeatedly invited to call again. In the larger villages we preached the word from five to ten times. At present I am in a large village on a railroad, and am requested to call again to-morrow at the government school where we disposed of fifty pieces of literature, as they want some more. I have three Bible women with me. We always go in twos. At first the women of the village were frightened as they had never before seen a white face; but their fear was soon composed. Oh, the need is great and the workers are few. May the Lord impress those at home with the necessity of sending help to these poor souls. I long for others to join me in this work."

P. A. M. GES. Tr.

A number of stations report that some of the Christmas boxes sent during the summer and fall have just arrived and, tho delayed greatly, have nevertheless caused much joy to the recipients.

As to the manner in which Christian conditions are influencing the people Pastor Stoll reports an interesting incident. A young man from Nagpur came to Raipur and calling upon Pastor Stoll informed him that he was a Christian, that he had been baptized at Nagpur by the Rev. Cornelius, and now desired to marry a young woman who was however, unbaptized. Miss Kettler knew the young woman in question and had frequently visited her; both she and her mother had been asked to visit the Senana Home and receive further instruction. The young woman declared herself ready for baptism and after a satisfactory examination was baptized on Feb. 11 in the Raipur church.

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"Examining the Scriptures daily, whether these things were so"

April 30, 1916. Quasimodogeniti Sunday

A Large Men's Bible-Class

It may be of some interest to the readers of The Evangelical Herald to know that the largest men's Bible class in Campbell County, Kentucky, is a class in one of our own churches. In a measure this is a fact to be proud of when we consider that there are fifty-two Bible schools of all denominations in the county. Furthermore it is interesting to know that this class is the result of but a few months' effort.

The class is found in the Bible school of St. John's Evangelical Church at Bellevue, Ky. In October 1915 the class numbered from twelve to fifteen regular attendants. After a careful study of conditions the pastor, who is also teacher of the class, came to the conclusion that a membership of 100 was possible. This fact was presented to the class and with great enthusiasm a movement was begun to get the hundred men. The date for the completion of this task was set as the first Sunday in January of this

Helps for a Good Meeting

Rev. Henry Katterjohn

USING SUNDAY

- M. Apr. 24. Sabbath rest. Jer. 17: 19—27.
T. Apr. 25. The Sabbath a reminder. Deut. 5: 12—15.
W. Apr. 26. Sabbath worship. Acts 16: 12—24.
T. Apr. 27. Sabbath work. John 5: 1—9.
F. Apr. 28. Sabbath meditation. Rev. 1: 9—20.
S. Apr. 29. Sabbath fellowship. John 20: 19—29.
Sun., Apr. 30. Topic:—Using Sunday for This World and the Next. Isa. 58: 1—14.

Suggestions to the Leader

This topic is assigned for discussion and study on the Sunday which may be considered the first Sunday of the summer. Immediately following our Easter services there is noticed a slump in the attendance of the services of the church and Sunday-school. The beautiful spring weather calls people out of doors,

2. Man's *moral* being demands the Sunday-rest. We need time to find ourselves. In the constant contact with the sin of the world we would soon grow hardened to these conditions. Sunday-rest offers us an opportunity for escape from the world, for retrospection and introspection, for meditation and prayer. The community that ignores the Sunday law will soon disintegrate morally. Moral laxness will soon destroy the sense of right and wrong.

3. Man's *spiritual* being needs the Sunday-rest. Spiritual strength is obtained thru contact with God and His divine virtues. To be able to concentrate your mind on Him who is life and truth, and to succor to the cravings of your inner soul life, means a restoration of these divine ideals and virtues.

Thus every phase of our being calls for the observance of the Sunday-rest. The Sabbath was made for man, and not man for the Sabbath. The Fourth Commandment is no arbitrary decree of Jehovah, but a kind, merciful provision of a loving Father. Thereby our health, strength and life would be safeguarded and preserved.

II. *How shall the Sabbath Day be hallowed?* Our Catechism answers this question by declaring (Question 15)

"We hallow the Sabbath by resting from worldly employment, by devoutly using God's word in church and at home, and by devoting the whole Sabbath to our own and our neighbor's salvation, and thereby to the glory of God."

The trend of the answer is to lead us in our activities away from ourselves to the service of God and His children. In how far the work of a public nature, such as police duties, street car and train service, public officials, home duties, etc., is necessary cannot here be definitely outlined. But the law that one day's rest and relaxation is necessary to restore the physical and mental equilibrium of a human being remains true. Perhaps that day may fall on another day than Sunday. Being at work at the regular employment need not rob the Sunday of its spiritual significance. Unnecessary work, such as excessive Sunday cooking and entertaining, etc., ought not be done on a Sunday. As far as the public safety and needs are not endangered all work ought to be eliminated from the Sunday program. Neither can we here suggest the permissible in the pursuit of pleasures and recreation. This one rule, however, must be observed, all of our endeavors on Sunday must have the one aim to bring us into closer touch with God and with our fellowmen. Where selfish aims are pursued the physical, moral and spiritual man will decay. Describe the various kinds of helpful work that can be done by individuals. Jesus came to help men in their bodily and spiritual misery. The better the day, the better the deed ought to be.

III. Sunday is to be the *pattern of the week day*. Our week day conduct must be influenced by our Sunday activity. In reality no one day is better than the rest. The sacred associations recalled by Sunday constitutes this a special day. Which are these sacred associations? But as far as our conduct is concerned we dare not be different in our virtues and conduct on week day than we are on Sunday. Sunday presents to us an ideal which we must seek to realize on week-day. Week-day may bring its toil and problems, but the heart can nevertheless remain close to God and God's work.

Some Questions on the Topic

How is the Sunday profaned? How is the Sunday hallowed? How can we spoil a Sunday? How can we make our Sundays restful? What is the real aim of the Fourth Commandment? In what respect is the Sunday a type of the eternal Sabbath? Why do we observe the first day of the week instead of the seventh day?

Some Scripture on the Topic

Gen. 2: 2, 3; Ex. 20: 8—11; Lev. 26: 2; Psalm 118: 24; Isa. 66: 23; Matt. 12: 1—8; 10—13; Mark 6: 2; Luke 6: 6; John 20: 19; Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10.

A Prayer

Lord God, our Father, Creator of heaven and earth! This day is Thy day, when with Thine almighty word: Let there be light, Thou didst begin the work of creation. We beseech Thee, renew Thy work in us to-day, and speak unto our souls, Let there be light, that, delivered from all darkness, we may behold Thy works and ways in Thy holy Light and worship Thee in spirit and truth.



"Fischer's" Bible Class, St. John's Evangelical Church, Bellevue, Ky.

Rev. L. M. Kramer, Pastor

year. The general impression which this move evoked was that it was impossible. The pastor was told that there were not one hundred men in Bellevue who would attend a church, much less a Bible school. However, the enthusiasm was not to be cooled so easily, and to make a long story short ninety-eight men had been enrolled on the date set for the 100. This date happening to come near to the holiday season the remark was heard that this would be the climax and the class could expect a decrease with the beginning of the new year. This surmise proved to be a fallacy and the class has steadily grown since the beginning of the movement until at this writing there are 135 men enrolled, with an attendance of ninety-eight as an average.

The most encouraging feature about the class is the fact that most interest is shown in the Sunday services and Bible study. Lunches, smokers and things of this nature, which are often resorted to with the purpose of keeping up the interest or drawing in new members are unheard of in this class. All the emphasis is put on "The Man of Galilee."

Beside the regular Sunday sessions a monthly business meeting is held in which things beneficial to the class and church are discussed, and once a month an able lecturer is brought in to lecture on topics pertaining to secular things. Tho the attendance at these meetings is always good, the best attendance and the most interest is shown in the meetings for Bible study.

The class was directly instrumental in adding seventy-five new regular contributors to the congregation within the past six weeks. The secret of the movement lies in the fact that an interest was displayed in the men of the community, no work spared to bring them in and the whole movement dominated by a spirit of prayer. The enthusiasm of this class has been felt thruout the whole school to such an extent, that the enrollment of the Bible school has more than doubled itself within the last six months.

K.

and they begin their weekly exodus from the home and city into the country, to picnic, to enjoy the excursions, to visit friends far and wide. Our country people are the sufferers from such weekly pilgrimages. Many a mother who is hard at work all week looking after her own household, doing the necessary chores which the keeping of chickens and other stock involved, is compelled by the unwritten laws of hospitality and friendship to work doubly hard on Sundays, entertaining her eager visitors.

A discussion of the Sunday-rest question is therefore very much needed. Let the leader appoint one member to present the Old Testament Sabbath laws. What does the Old Testament say about the Sabbath and its use? Let another member present the teachings and sayings of Jesus concerning the Sabbath and its use. Another member can give briefly the history of the Sunday, showing why the Christian Church observes the Sunday instead of the seventh day of the week, known as the Sabbath Day. Also show the relation of the Old Testament Sabbath laws to the New Testament Sunday.

The Topic Presented

I. The *principle* governing the keeping and observance of the Sabbath Day is laid down in the words of our Lord (Mark 2: 27): "The Sabbath was made for man, and not man for the Sabbath."

1. Man's *physical* being is in need of the Sabbath or Sunday rest. Sunday observance is a question of hygiene. If man were to continue in his regular week-day task without the interruption of one day out of seven, he would soon dissipate his physical strength. If our asylums for the insane are crowded, and the resources of the state are being taxed in taking care of the demented and imbeciles, it is because continued work year after year has undermined the physical strength of so many people. Sunday rest must be rest, and not continued exertion in the pursuit of pleasure and indulgence. It has been proven that it requires exactly one day's rest out of seven to restore the physical equilibrium of man.

Lord Jesus our Saviour! This day is Thy day, when by Thy glorious resurrection Thou didst reveal Thyself to Thy disciples as the Lord of life. Grant, that we, too, may know the power of Thy resurrection. Come with Thy benediction of peace, and manifest Thyself in this gathering as our living Lord and Saviour.

God, Holy Spirit! This day is Thy day, when Thou didst appear to devout men and gather them into the Church of the Son of God. Unite with us, we pray Thee, Make the Word of Christ a living power of God in us. Direct and lead this household of God to be builded together in heart and soul, immovable in faith, established in love, for a habitation of God in the Spirit.

Holy Triune God! Sanctify us more and more. Live and dwell in us, that we, both here on earth, and finally in heavenly glory, may live and rest in Thee. Amen.

(Evangelical Book of Worship)

The Advanced Bible Lessons

Lesson 5. Jesus Transfigured

DAILY BIBLE READINGS

M. Apr. 24. Matt. 17: 1—12. Jesus Transfigured.
T. Apr. 25. Peter 1: 16—21. Peter's Testimony.
W. Apr. 26. Matt. 17: 14—21. The Impotency of the Disciples.
T. Apr. 27. Matt. Ex. 34: 29—35. Moses Transfigured.
F. Apr. 28. Acts 6: 8—15. Stephen Transfigured.
S. Apr. 29. 2 Cor. 12: 1—10. Paul's Vision.
S. Apr. 30. Rev. 1: 9—20. John's Vision.

Lesson Key:—"We were witnesses of His majesty," 2 Peter 1: 16b.

The increase in the intensity of the opposition He was experiencing in His teaching made it quite clear to Jesus that the hour was approaching in which His ministry would end. Nor was there any doubt in His mind as to how it would end. His enemies were determined to get Him out of the way at any cost. They represented the prince and the power of darkness and they would use every effort and every opportunity to gain their end. Moreover, all the advantage was on their side. The worldly power to put Him to death was easily within their reach and their hatred was so intense that they would be certain to choose for Him the most shameful and cruel kind of death imaginable in order to keep people from becoming His followers. In view of the way in which things were going it was necessary to use the short time that yet remained to the very best advantage. His disciples must be prepared for the inevitable so that they may be able to understand the things that are to happen, and they must have some absolutely conclusive sign that His work was in harmony with the eternal plans of God, so that their faith shall not fail them when He shall be taken away from them.

After Peter's confession, therefore, we find Jesus telling His disciples what He knows is in store for Him at Jerusalem, Matt. 16: 21—28, while Matt. 17: 1—13 records the wonderful story of the transfiguration. There are three things of outstanding importance in the wonderful scene this story unrolls before our eyes: 1. The light that surrounds Jesus; 2. The figures of *Moses and Elijah*, and 3. The voice out of the cloud. Each one of these had its special message for the disciples, as the whole remarkable occurrence has its special message for us to-day.

According to Luke 9: 29 the transfiguration took place as Jesus was praying. The content of the prayer can easily be imagined from the preceding; the one thing nearest the Master's heart was that the disciples might remain steadfast in the midst of the terrible trial that awaited them. The communion between the Son and the Father was so close and intimate in that hour that "His face did shine as the sun, and His garments became as white as the light." So complete was the reflection of the heavenly glory in the person of Jesus that "the fashion of His countenance was altered and even His raiment became white and dazzling." It seemed to those who stood by as if the earthly form had vanished and the heavenly form He had when He was with the Father had again become visible. The disciples as they looked and wondered could not help understanding that here was He who was indeed the light of the world; that the light He brought was indeed the light from God and heaven, and that the Son was indeed one with the Father.

Moses and Elijah were to the Jews the two dominating figures of the Old Testament. They stood for the law and the prophets, for all that was sacred in

Israel's past, for the absolutely firm and unshakable truth of God that was the basis of the Jewish faith. To see these men who represented the best and the highest things of Israel together with their Lord and Master, to know that they "spoke of His decease which He was about to accomplish at Jerusalem," would be of incalculable value to the disciples when later on those who claimed to be the regular official representatives of the Jewish Church and the Jewish people should reject Him and make Him suffer many things and at last kill Him, and would also later on lay their hands upon the disciples who bore witness to His life and power. Henceforth there could be no doubt in their minds that Jesus was indeed what He claimed to be, and that His was but the fulfillment of what Moses and Elijah had begun in the power of the one true God. And that knowledge could give them added courage and comfort in any emergency that might arise.

And if anything more than this were needed there was again the voice from heaven, just as it had been heard at the baptism in the Jordan, bearing witness to the person and the mission of the beloved Son of the Father in heaven. John and Peter at least had heard this voice on the banks of the Jordan and it no doubt played an important part in inducing them to follow Jesus on that memorable day when John the Baptist had pointed Him out as the Lamb of God who taketh away the sins of the world. The voice from the clouds at this time was to them a renewed confirmation that their first sacred enthusiasm that had led them to Jesus' side was from God, and that they would make no mistake if they followed Him to the end.

The transfiguration was a glimpse of heavenly light and glory vouchsafed to the disciples to help and strengthen them in the time of trial. It was at the same time a promise of that fuller and glorious development toward which the spirit of Jesus Christ is leading His followers. As the usual, every-day countenance and raiment of the Master was transfigured by the heavenly light, so the every-day, natural lives of Christians are to be transfigured by the character of Jesus Christ himself. Nothing less than this is meant by the work of sanctification, "that work of the Holy Spirit by which the whole man is transformed and daily renewed in all his actions and made acceptable unto God." "Wherefore, if any man is in Christ, he is a new creature: the old things are passed away; behold they are become new," 2 Cor. 5: 17.

This and That from the Field

Concluded from Page 6

The manner in which a Christian woman in Khanduwa, an outstation of Raipur, passed thru death into life was exceedingly touching and at the same time very encouraging to the missionaries. Pastor Stoll writes as follows: "Eleven years ago the village owner of Khanduwa married a convert who had for some time been teaching in the Methodist school at Jubbulpore. She was a truly devoted Christian, never failed in her attendance at church, lived peaceably with her mother-in-law—a very rare thing in Hindu every-day life—and was always ready to help any one in need, often arising in the middle of the night to give rice to those who asked from her. She was the organist of the little church, and her conduct toward all was uniformly kind and courteous. About a year ago she contracted tuberculosis. Pastor and Mrs. Stoll visited her frequently to comfort her in her affliction, which she bore with great patience and courage, well knowing that her case was hopeless. Her father, a preacher, came and stayed with her until the end. As the end approached she asked her husband to call together the catechists from the neighboring outstations and the Christians of the village for a farewell meeting. At the close she asked her father to pray, and during the prayer she passed away with the words, "My God" upon her lips. Contrary to the usual custom her father permitted the remains to be buried at Khanduwa instead of in her native village. Over 200 men of the village attended the funeral, all of them deeply moved by what they had seen as well as by the loss the village had suffered.

Again and again the stations suffer losses thru the removal of some of the church members. Not a few are never heard from again, and many no doubt lose their faith amid new heathen surroundings. Often, however, the missionary experiences the joy of learning that they have remained faithful to their Lord far away and amid trying conditions. Thus

word came to Pastor Stoll recently of one of his converts from Aden, Arabia, where several families from Raipur had settled and were living the life of faith, and expressed their gratitude to Pastor Stoll for what his teachings had done for them.

Easter Services in the Orient

Continued from Page 5

never wash my feet!" Then follows the dialogue between Jesus and Peter. This service is attended by crowds of people, as are all the services of the week.

On Friday afternoon is held the burial service. A cross is erected in front of a curtain covering the altar, on it an image of the Saviour. After preliminary services and a sermon wherein the meaning of the ceremony is set forth, two white-bearded priests, representing Joseph of Armathæa and Nicodemus, take the body from the cross and place it upon a flower-covered bier. A procession is then formed, boys with candles and priests bearing the bier, the bishop following. This procession passes about the church, the women weeping and kissing the bier and a long train of men and boys following behind. One peculiar feature of this service is the attendance of Moslem women. Any Moslem woman who has been so unfortunate as to have no children tries to pass under the bier as it is borne about the church. This is supposed to bring a blessing and to remove the curse of barrenness. In the Greek Catholic Church anyone who desires some special blessing passes under the bier; children with diseases are passed under in the hope of a miraculous cure. After the circuit of the church is completed the procession passes to the tomb in one corner behind beautiful white curtains. There the body is laid to rest.

Saturday, at midnight, the crowds gather outside the church, but find the doors locked. Then the bishop comes and knocks. A voice within calls, "Who is there?" The bishop replies, "Open, that the King of Glory may come in." The voice inquires, "Who is the King of Glory?" "The Lord of Hosts, He is the King of Glory," is the answer. Then the doors are opened and the crowds rush in. They visit the tomb and find it empty. Candles are lighted, bells are rung, the chandeliers are set swinging in imitation of the earthquake, praises are sung, and the greeting is passed from mouth to mouth, "The Lord is risen," "He is risen indeed." The day of the "great feast" has come.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

VOLUME XV

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NUMBER 17

The Keating Child Labor Bill,

which opens the way for Federal control of child labor conditions in the manufacture of goods for interstate shipment, has at last been reported out of committee, and its advocates hope that it will be promptly considered on its merits and passed by the Senate before it must face the danger of being killed in the rush of closing legislation. The bill passed the House by a vote of 337 to forty-six, and the committee hearings have developed no new arguments against the bill. Mill-owners, of course, plead for the "inherent right" of young children to work, described the movement against child labor as a "mania," exhibited photographs of Sunday-school classes among their mill children, and bemoaned the future dearth of great men if the children of to-day are denied the "blessings" of poverty and toil. The amendments added by the Senate committee make the bill more practical in administration, its constitutionality more unassailable and its chances of passage brighter. The National Child Labor Committee recommends the passage of the bill and feels that it will pass if friends of the measure become active at once in urging their Senators to vote for it.

During the hearing of the Senate Committee two members of the executive committee of the National Congress of Mothers appeared in opposition to the Keating bill, stating that they represented the views of 100,000 members of the congress and that they were opposed to the bill because they considered a fourteen-year limit without exemptions too drastic. Many of the women, who without being consulted, were thus placed on record as opposed to the Keating bill are very indignant, since they not only favor the enactment of the bill, but have been very active in the campaign for it. Accordingly letters of protest from many states have been sent to the Senate committee stating that the executive committee has no power to speak for the whole association, and that it does not express the conviction of all the members. According to the secretary of the National Child Labor Committee, Mrs. Frederic Schoff, the president of the National Congress of Mothers, "has not been in sympathy with many of our programs of child labor legislation during the past ten years. Why this is we don't know." The Philadelphia court records show that only a few weeks ago Mrs. Schoff sold 1,174 shares of her stock in the Kent Mills at Clifton Heights, Pa. This matter came to public notice when the plant went into receivers' hands and she sued the receiver for depreciating stock.

Will the United States enter the War?

If the persons who signed the "Address to the People of the Allied Nations," some 400 munition manufacturers, their bankers and corporation attorneys, and the college professors who will some day be pensioned by Andrew Carnegie, and others, have their way, we are headed straight for the European war. This astounding document was prepared for simultaneous publication in the United States, England and France on April 17, and was mailed in a "confidential" letter from Boston to certain daily newspapers in the United States. Somebody blundered and forwarded a copy to the Toledo Express, a German newspaper of Toledo, O., which promptly exposed this remarkable attempt to misrepresent and betray the American people. The Address reads as follows: "We, the undersigned citizens of the United States of America, send to you, the people of the nations of the Triple Entente and your allies, this message: *Our judgment supports your cause, and our sympathies and hopes are with you in this struggle.* In saying this we are confident that we are expressing the convictions and feelings of the overwhelming majority

of Americans. . . . The signers of this document are not unmindful of the great contributions which Germany has in the past made to the common treasure of modern civilization; all of us acknowledge our debt to Germany; many of us have had the advantage of German education; some of us are of German blood. *But the welfare of the civilization for which Germany has done so much, the highest interests of Germany herself, demand that in this conflict Germany and Austria shall be defeated.* We confidently and hopefully look forward to that result.

The Address is signed by well-known men like Lyman Abbott, editor in chief of The Outlook; James R. Angell, dean of the faculties, University of Chicago; John Kendrick Bangs, author; Cyrus Townsend Brady, Pastor and Playwright; John Burroughs, naturalist and writer; Winston Churchill, writer; Wil-

A THOUGHT FOR THE WEEK

It is grand to look forward and see the heavens brighten with the dawn of a new day; but there never yet was light upon the sky which was not meant to illuminate the ground about our feet, and show each of us his bit of work waiting for him there—George Adam Smith.

Ham Dean Howells, author; Henry Churchill King, president of Oberlin College; William A. Quayle Bishop of the M. E. Church, St. Paul, Minn.; Daniel S. Tuttle, Protestant Episcopal bishop of Missouri, St. Louis; Otis Skinner, actor; New York; Henry L. Stimson, former U. S. secretary of war; Samuel Rea, president of the Pennsylvania Railroad Co.; Charles F. Thwing, president Western Reserve University, Cleveland; Walter Wellman, writer, and many other of similar prominence. Undoubtedly individuals and organizations have before this uttered similar unneutral sentiments on behalf of the other side, but no group of men has ever dared to claim that they represent the "convictions and feelings of the overwhelming majority of Americans." To defy openly the neutrality laws and the spirit of America and the express commands of the President of the United States was left to the unfair, un-American and untruthful signers of this unique document.

At a recent Forum of the American Truth Society held at the Cort Theatre, New York City, Jeremiah A. O'Leary, President of the Society, told the people the ugly truth about the international situation involving the United States. He told them very plainly that unless they organize great peace parades thruout the country, that the United States would declare war on Germany. Up to a short time ago, he said he was firmly convinced that war was impossible. With the inauguration by the Germans of their new submarine warfare and with the construction by them of new and more powerful types of submarines, the United States is placed in the position where its foreign trade, which is dependent almost exclusively upon Allied shipping, will be destroyed. If the Allies should withdraw their merchantships from our trade to-morrow the result would be a shrinkage in war stock values which would create a panic in our country. Success in submarine warfare by the Germans must produce the same result. The Administration is therefore confronted with a panic or war. War, he asserted, will save the face of the Administration by compelling the people to re-elect it, because it is a precedent in our country that the Administration in charge of a war has always been returned

by the people in a spirit of patriotism, which is best expressed in the phrase, "Stand by the President." The President would prefer peace, but he has no choice in the matter. Great Britain wants war, because she is reaching the end of her financial tether, and knows that a declaration of war by the United States against Germany would permit her to obtain unlimited supplies, both from North and South America upon the credit of war ships and men, who, under ordinary circumstances, would fight the battles of the Republic. By the assessment of war taxes, and the issuance of bonds, the Federal Reserve Banking system would be supported by the Government in its elastic money powers. In other words, British influences are so strong in the United States that it appears that they are now about to demonstrate their ability to foist upon the cosmopolitan American people the war burdens of the Allies. As Americans, however, we are not concerned with the outcome of the war in Europe, but only with the honor, dignity and peace of our country, and as Americans, it is our duty to resist this hideous and dreadful war clamor to the last resource. It is simply a struggle between the dollar and the man, between humanity on the one side and gold on the other.

Mr. O'Leary does not believe that the men of America are afraid to face the skulking agents of Morgan and the British Empire, men who control our newspapers, and who are making millions and billions upon the things that kill. How can the President of the United States be assured that he will be returned to political power by standing against these interests for the peace of the nation, unless the men who should support him show by their actions, that they will stand by him if he keeps this country out of war? The President may be pro-British, he may be of English descent, but he prefers peace to war. The influence of the money powers will be greater on Congress than they have been on the President, and the only way that influence can be met is for all true Americans to form great peace parades in every State of the Union, in every city of the country and show by the magnitude of the demonstrations and by the determination of marching men, that they are soldiers who will fight for peace, not figure-heads who can be dragooned into war. If the men of this country begin to march for peace their footsteps will be heard in Washington, and their significance will furnish to Congress the inspiration to resist the demands of the money powers of the country.

If we read the signs of the times aright the nation is facing a crisis as great and significant as that of 1860. Henry Ford's patriotic publicity, which must be paid for at advertising rates in order to get the papers to publish it, and the brave men of the Anti-Preparedness Committee, Drs. Washington Gladden, Charles E. Jefferson, Stephen A. Wise, Prof. Scott Nearing, John Haynes Holmes, General Sherwood and others, who in answer to the President's challenge have "hired large halls" in the large cities of the country to state their case to the public, are looked upon in many quarters as were the Abolitionists of sixty and more years ago. What the outcome will be no man can tell. As Christian Americans it behooves us to remember that we are called to peace, to freedom and to righteousness, and therefore to resist in every way possible the sinister influences that are in favor of war. Let Christian Americans unite in prayer for peace. Let them dare to think for themselves and assert their independence. Let them hold themselves ready to respond with their support to any practical movement that seeks to keep the nation out of the war. Then there will be no question as to who will win in the great struggle between dollars and manhood.

The Source of true Happiness

"Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers: but his delight is in the law of Jehovah; and on His law doth he meditate day and night," Psal. 1: 1, 2.

There is probably no human being but is in some way engaged in the pursuit of happiness. It is natural that it should be so, and it is God's will that it should be so. If all of us were agreed in regard to the true nature of happiness, and, above all, if all of us were in pursuit of the right kind of happiness, that which constitutes happiness in the sight of God, this old world would be as near perfection as human beings can bring it. As long, however, as one man's happiness involves sorrow and even misery for others; as long as people are careless of another's happiness and make only their own happiness, i. e., selfish profit or enjoyment, the chief end of life; as long as those who could know better will ignore the one way to real happiness, just so long this world will be a vale of tears.

Since God, who is the Creator of all things, and unto whom all must one day answer, desires that all should be happy, and has planted the desire for happiness into the hearts of all His creatures, it seems the most natural thing in the world that men should seek to discover and understand God's idea of true happiness, as well as to follow out His way of securing it. It is these two particulars that Psalm 1 endeavors to make clear and impress. Abundant human experience under all sorts and conditions and circumstances have demonstrated that the way here pointed out is the safest and the surest method of achieving real happiness.

No Happiness without Resisting Wrong

We note first that an essential condition of happiness is the *not doing* of certain things. Blessed, or happy, is the man who walketh *not* in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scoffers. All the things mentioned are inconsistent and irreconcilable with the happiness that God has in view for His people. Those who want happiness that is worth the name must therefore keep away from these things, just as those who want to keep in good health must keep away from the things that injure health. You cannot enjoy good health while living in foul air, subsisting on indigestible food or drinking contaminated water, and you cannot be really happy while walking in the counsel of the wicked, standing in the way of sinners or sitting in the seat of scoffers. As long as there is so much evil in the world, and human society is what it is, true happiness, or blessedness cannot be secured by swimming with the stream. One may be able to get a measure of amusement and perhaps a certain kind of pleasure out of the intercourse with the wicked, but that cannot be called happiness. Those who are in search of true happiness must not be afraid of being "different" from other people. Just as the man who would enjoy the best health must conform to certain rules of living and sufficient physical exercise, even if some amount of pleasure and comfort must be sacrificed, those who have their mind fixed on real happiness must be ready to pay the price. "Live fish can swim against the stream; dead ones must go with it."

No Happiness without Choosing the Right

But the mere swimming against the stream does not insure true happiness, just as mere abstinence from injurious habits or wrong living does not insure health. The body needs the proper kind of food and the right amount of activity in order that all its functions may be normally performed, and real happiness requires not only abstinence from evil, but a positive and definite kind of conduct. The man who would be happy must not only keep away from the counsel of the wicked, out of the way of sinners and the seat of scoffers; he must also find *his delight in the law of Jehovah*. "The true way of floating rubbish out is to pour water in." There is no better way of keeping out of the counsel of the wicked than by making the law of Jehovah our delight.

It ought to be very natural for men to delight in God's laws and in God's ways, and it would be so if the imagination of man's heart were not evil from his youth. Because of this condition, however, it requires an effort to delight in the law of Jehovah, and the full measure of true happiness is possible only for those who are willing to make this effort. Have

you ever given attention to the kind of things in which you delight? Where do your tastes run? What pleases them most? Where do you feel most at ease? Nothing reveals character so surely as the things we enjoy most.

The things we delight in will ultimately shape our lives. Deeds will follow the current of desires, and they will be right if the hidden springs of conduct in the heart are right. And these will be right if our delight is in the law of Jehovah. To the psalmist the law was revealed by Moses and the prophets; for us to-day the law of Jehovah is fully revealed in Jesus Christ, who has perfectly fulfilled the law of God in our stead. The love of God toward man which He has revealed in His life and in His death awakens a delight in the truth He taught and the life He brought which is practically irresistible to sincere and open-minded hearts. To know Jesus Christ is to understand the heart of God, and to understand the heart of God is the greatest delight of which the soul is capable. And that is true happiness, because it alone is pure happiness and because it alone abides forever.

The Word of the Boyds

BY MRS. FRANK LEE

I

The mule team scented corn ahead and plodded steadily up the rough mountain road, Pete, the fat one, in the lead. Pete never led when they had the loaded wagon behind them; he was quite willing then that gaunt old Spot should pull it—and him too. Osman, mindful of this peculiarity, always put the burden of his own weight on Pete when the wagon was left behind, and now sat sidewise on the rotund body. High up on a spur of the neighboring mountain stood a large building, perhaps half a dozen miles away, as the crow flies. As the mules plodded on, the winding of the road caused it to appear and disappear. Osman's face was constantly turned toward it and he always whistled jubilantly when it came in sight.

The road took a sudden dip down, for Osman's home was in a narrow valley at the foot of the ridge. From farther down rolled up with surprising volume three lines of a camp meeting hymn.

"Gee, Spot! Gee, you old fool, you!" cried Osman, jerking hard at the halter, and Spot crowded against Pete's flank just in time to avoid a collision with the singer, a tall, muscular, gray-haired and gray-bearded man on horseback.

"Well, Osman! Trying to shove your onliest uncle into the gap?" cried the horseman, leaning forward with outstretched hand, which the youth eagerly grasped.

"Howdy, Uncle Jone, howdy! Why didn't you all stop at the shack?"

"I did aim to; but Brother Karney at 'Possum Pine was bound I should eat gobbler with him to-day, so I just howdy'd your maw and come on. She says you aim to start in at school on Tuesday."

"Yes, sir." The speaker's eyes strayed to the big building on its lofty height. "It's nigh four year since I set my mind on goin' there and began scratchin' toward it. I'd have scratched awhile longer if it hadn't been for you, Uncle Jone, and I'm mighty grateful—I am for a fact. But I'd have hung on—I'd have hung on f'rever."

"I reckon you would; it's the Boyd in you. All right if it's set right; if it isn't, Lord help them. I'm glad 'tis schooling you're bent on, Osman. I've got no learning myself except what I've found in the Bible, but it's a good thing—a grand thing. Stick to High Hill, now you've got there."

"You bet I'll stick to it."

Then they parted and it was months before they met again. Rev. Jonah Dunbar, faithful soldier of the church militant, rode away on his seventy-mile circuit, and in due time Osman climbed bravely up to the mission school on High Hill. For four years it had been the goal of his ambition. To go there he had slaved and saved, and with a thrill of victory he scrawled his name on the school register.

The reaction quickly followed. Osman found himself among unfamiliar ways as well as unfamiliar faces. He could neither sit, stand, walk, speak nor eat without exciting mirth. Still his eager desire to learn would soon have conquered the ridicule; but the invisible cords of school discipline drove him nearly wild. Many of his classmates were mere children, and he was obliged to accommodate himself to all the rules and regulations which governed

them, he who for nineteen years had known little control, scant order and less law.

The break was sure to come. For two months he bore the pressure sullenly, and then on a certain Friday determined to make his first visit home, starting directly after school.

He had twelve miles to walk, and to gain time, when the line of march halted for a moment on the stairway as the students left the assembly room, Osman broke ranks and ran down the stairs. The teacher in charge called him sharply back; but he paid no attention. She repeated the command, reminding him of the rule that the line should not be broken until the lower hall was reached.

"It's a fool rule," Osman rejoined. "I never could see any use in it," and taking his cap from its nail he was soon striding down the mountain in jubilant freedom. The incident seemed to him worth so little notice that he scarcely mentioned it in the glowing account he gave of his progress to the company that quickly assembled at his home to see him.

He started on his return early Monday morning even more eagerly than he had made the first ascent. A warning of trouble ahead reached him in the greetings of a group of students gathered in front of the young men's dormitory.

"Hello, Boyd; comin' back to take your medicine? You-all air bound to ketch it."

"Ketch it—ketch what?"

When they enlightened him, his contempt was boundless. "Oh, shucks! 'Cause I didn't hang on the banister and come downstairs a step at a time!"

"But you sassed Miss Kemper. You'll have to apologize."

"Well, I won't, then—not me. No, never."

And the word of the Boyds had been passed.

The word of the Boyds! It was known from end to end of Shoestring valley. Three generations of history and tradition lay behind it. Whether for good or evil, great things or small, it was considered almost as fixed as the rocks themselves. There was "Wild-man" Boyd, who would neither cut nor comb hair and beard. There was "Dumb" Boyd, who, quarreling with his wife on their wedding day, vowed never to speak to her again, and did not, tho they lived together for over forty years; and so on down thru a long list.

Osman was summoned to the principal's office and there took his first lesson in the interdependence of all law, and its claim on small and tall alike. He also learned that in a well-regulated school as in a well-trained army it is no small matter to "sass" the commanding officer.

His lack of malice was so evident, his ignorance so frankly confessed, that the principal soon sat back with an air of relief.

"Well, Osman," he said, "I think you understand now why we must all conform to rules, even if they often seem unnecessary and annoying. Just run down and apologize to Miss Kemper and we will consider the incident closed."

A sudden pallor showed itself under Osman's tan. "I—I don't guess I can do hit, professor."

"Can't do what?"

"'Pologize to that woman. I've passed my word that I won't."

"To whom, pray?"

"Well, sorter to myself, I reckon. Anyhow, it's done passed, and there 'tis."

"But you owe an explanation to Miss Kemper. I can't keep you at High Hill unless you make it."

"I reckon not, but I've passed my word."

And down the mountain he went again, tramping over the ruins of his four years' hope and effort at every step.

At first he found some comfort in the reception accorded him by admiring kinsmen. He was giving a fine example of the trait that had made the family famous, and they tacitly applauded. But the novelty of being a hero soon wore off and Osman settled down to work, and as he hauled spoke-timber down the mountain, the sight of the mission building was a constant reminder of what he had won—and lost. Day by day the old longing returned, grown stronger because of its brief satisfying. Yet, tho pride in his loyalty to the family tradition at length lost all power of comfort, the tradition itself bound him as firmly as ever.

* * * *

Fifty miles away Rev. Jonah Dunbar was in the midst of one of the greatest successes of his ministerial career. The whole community of Roaring Hol-

low was shaken to its center. Sinners of all ages crowded to the mourners' bench with groans and tears, to leave it shouting hallelujahs, and later seal their change of heart in the ice-cold waters of Slicker's creek.

One of the Boyd kinsmen visited Rev. Jonah at his headquarters in the Hollow, and almost the first question the circuit rider asked was: "What about Mary Lizzie's folks? How's Osman getting on at High Hill?"

"Osman!" said the visitor. "Why Osman's done quit."

"Quit!" echoed Rev. Jonah. "Quit! After being set on going there for four years—and him a Boyd?"

"I reckon that's why he quit." The kinsman's pride in this latest example of the family trait appeared in every word of his recount.

"The dern young jackass!" exploded the circuit rider.

"Why, Brother Dunbar!" ejaculated the narrator, "I didn't look for—"

From a Father's Viewpoint

BY HELEN H. THOMAS

A certain lawyer who had previously been so preoccupied that he had held his children somewhat at arm's length, found that his only son was getting beyond the control of his mother, and fearing that if longer deferred counsel would be too late, he resolved to "get acquainted" with his own boy, aged 15, by taking him as a traveling companion on a business trip. He did not treat him as a boy to be watched, however, but as the wise man afterward said in the hearing of the writer:

"I treated him as an honored guest, and I was surprised, as the habitual restraint wore off, to find how many good points my own son had and how companionable he could be withal. After we had been together almost constantly for days I was surprised as well to feel the years slipping away from me and to find myself living over my half-forgotten boyhood.

"I had not premeditated reaching the heart of my boy by that means, however," continued the man, who was well along in years before he had a child and who had grown gray as a jurist, "but my confidence had that effect, for after I had told of the pranks of my youth and how I had once narrowly escaped being led into what would have ruined my character, my son, who had listened with incredulity as well as relief written on his face, cried: 'O dad, I'm so glad, so glad you haven't forgotten how boys feel and what they have to fight against, for now you'll understand!'"

"Then freely as if talking to a chum, my boy told me of his own temptations and how they had nearly mastered him, because, feeling that his mother could not see from the viewpoint of a boy, he would not confide in her. And judging as well that my youth had been faultless, he had naturally come to the conclusion that I could have no sympathy with his fight against harmful temptations.

"But," cried my boy, as he looked me full in the face after bringing to view what had been a heartbreak to bear alone, 'I feel as if I can face anything now, seeing I know you didn't always walk chalk. But say, why didn't you tell me sooner, dad? For it would have saved me more than one fall-down if I could have made a clean breast of everything, as I will now that I see you'll understand.'

"That was five years ago," added the lawyer, with glistening eyes, "and never since that day has the boy given his parents an anxious hour. For no matter how pressing have been legal duties, I have always taken time to strengthen the growing confidence on the part of my son. Consequently, he comes to me fearlessly, knowing that sympathy as well as counsel awaits him under all conditions."

The conversation then turned to lack of confidence between fathers and sons in general, but nothing said along that line was so to the point as the further remarks of the learned man:

"I should be slow to condemn in others what I was so guilty of myself, but I am firm in the belief that had I not won the confidence of my son just in the nick of time, he would soon have drifted beyond my influence. So experience has convinced me that fathers make a grave mistake in giving their sons to understand that perfection is expected of them, or that 'like as a father pitieth his children' does not apply to this age."



For the Heart and the Home



"Leaving you an Example, that ye should follow His Steps"

A Soliloquy

If I could only surely know
That all these things that tire me so
Were noticed by the Lord?
The pang that cuts me like a knife,
The noise, the weariness, the strife,
What peace it would afford!

I wonder if He really shares
In all my little human cares,
This mighty King of kings;
If He who guides thru boundless space
Each blazing planet in its place,
Can have the condescending grace
To mind these petty things!

It seems to me if sure of this,
Blent with each ill would come such bliss
That I might covet pain.
Dear Lord, my heart hath not a doubt
That Thou dost compass me about
With sympathy divine.
Thy love for me once crucified
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine.

—Selected.

On the Streets of Chicago

"I don't like the idea of your going to Chicago, Walter. There is so much wickedness in those big cities. I can't bear to think of it."

"But it's the only thing to do as far as I can see, mother." The boy looked up from the book he was bending over, his face troubled. He had gone over the matter in his own mind so many times. His eyes turned toward the book regretfully. He had been away at school, working for the civil service examination and had been within eight months of graduating when his brother George had developed tuberculosis. There was a chance that Colorado would help him, so Walter had at once left school and used the money he would have spent there to send George to Colorado. He did not regret doing it, but now he must find work. Chicago seemed to offer the best opening.

Two weeks later found him jostled by the hurrying throng, dodging street cars, automobiles, truck wagons, and all the varied traffic of the great city. He searched a long time for a boarding place where the prices were not too high. The one that he finally found was dirty and ill-kept and he had to share his room with a man whose looks he did not like. But he was too tired to think much about it that night.

When he woke the next morning his roommate was already gone—and he quickly discovered that his own pocketbook and suitcase were gone, too. Not even a quarter was left to get him a breakfast.

Work must be had at once. But the only work he could find was shoveling coal. He went at it manfully. His muscles, the muscles of a student unused to hard manual labor, ached so that he could not sleep nights. One day he worked eight hours in a cold November rain and the next morning was unable to get up. There was very little money in his pocketbook and he was at once sent to the Cook County Hospital.

It was here that the deaconess found him and learned his story. Under good care he finally regained enough strength so that he was determined to go to work again. The deaconess had already found an employer who promised to give the boy work, but she did not count on Walter's prompt action. He started out and reached the place before her card of explanation was received. The man, not knowing that this was the boy to whom he was to give the work, sent him away.

After that Walter literally walked the shoes off his feet trying to get work—and failing. Not a cent was left. He was at last driven to stay at the Men's Free Lodging House. Another week went by without work. Hungry, sick, and discouraged, he sat one day with his head down, too weak to go out and even look for work.

He started as a hand slapped him on the shoulder and a hearty voice exclaimed, "Cheer up, boy! You've been sick and need building up—that's all. I'll fix you up all right. Come on!"

Walter rose with a faint hope of getting help

and stumbled along. His new acquaintance drew him into the nearest saloon, threw a nickel on the counter and pushing a foaming glass of beer over to the boy, said, "There, that'll brace you up! Then help yourself to the free lunch!"

Walter's eyes turned ravenously to the lunch. He had not eaten for twenty-four hours. The only way to get it was to drink the glass of beer. He raised it to his lips. The promise he had made his mother rose up in protest. He set the glass down. The lunch drew his eyes. He was weak and faint. He must eat! Again he raised the glass to his lips, and again lowered it without tasting. For the third time it went to his lips; he tipped the glass; the beer touched his lips. He flung the glass from him and it crashed against the wall. The boy broke into sobs like a two-year-old child.

"You'd better go home," the man advised gruffly. And the boy rushed headlong out of the saloon, back to the dismal rooming-house, and there flung himself on his hard bed.

When he was quiet again, without any real purpose, he took out his pocketbook and looked it thru. Not a cent, only a postage stamp. He turned the papers over. There was a card with the deaconess' address. The sight of the postage stamp and the address decided him. He wrote to the deaconess, the only friend he had in the city.

The deaconess was the kind of a friend who loses no time. Walter did not think his letter had reached her when she came to hunt him up. The boy's courage came back at the sight of her cheerful face. The job she had before found for him was still open. He could go to work at once.

To-day Walter is making good at work, is attending night school finishing his course for the civil service examination, and is working in the mission to give a helping hand to others who need it as he once needed it.

"I owe it all to you," he says gratefully to the deaconess. "If it hadn't been for you, I should surely have gone under!"

Uncle Remus on Housecleaning

Never was there a more delightfully "homey" character than the late Joel Chandler Harris, beloved by children of all ages as "Uncle Remus." His kindly simplicity and humor are nowhere better revealed than in the letters he wrote to his own daughters, of whom Tommy is one. From a back number of Uncle Remus's Magazine are taken these extracts:

"Dear Tommy: Your letter full of kisses was received, and you must imagine that mine has twice as many, tho I do not mark the places.

"J. C. had seven more little bantams to hatch yesterday, and they are behaving very well for such young children. They have already learned to wipe their mouths, using blades of grass as napkins, and, young as they are, they return thanks every time they take a drink of water. I wish that little hen would show people how to train their children as well as she has trained hers! Of course, I don't mean my children—especially my girls—but other folks'.

"Mamma continues to have general spring housecleaning twice a week, and I heard her say to-day that she was only waiting for good weather to have a genuine spring cleaning. I don't know where I'll go or what I'll do. If I were a housekeeper I wouldn't live in a house that had to be turned upside down every day to get the dirt out of it.

"A genuine spring cleaning means that Chloe, and Johnson, and John, and Lizzie, and Rufus, and Banks, and Calvin are to come in to the tune of one of Sousa's marches, played on the piano by Essie, tear up the carpets, knock down the plastering, break the clocks and drop a stove in the back porch.

"Mamma has made no attempt as yet to sun the bathtub, but I'm expecting it every day. When it happens, I'm going to have the chimneys taken down and dusted. When this is done, I'll have the woodpile cleaned and polished with that perfumed stuff they use on the stoves. And then I'm going to have all the dirt swept out of the garden. I think a clean garden—a garden with no dirt at all in it—is one of the loveliest sights on earth.

"Well, this is all for this time. Your loving
"DADDY."

Denominational

Missouri District New Haven

"This is the day which the Lord hath made, we will rejoice and be glad in it. O give thanks unto the Lord for He is good, for His mercy endureth forever." These words of the Psalmist expressed the sentiment of the members of St. Peter's Evangelical Church of New Haven, Mo., as on the beautiful Sunday morn-



The new St. Peter's Church, New Haven, Mo.

ing, March 19, 1916, they gathered with their many friends from the neighboring congregations to dedicate their newly completed church to the service of the triune God. As it was an ideal spring day the new building was not nearly large enough to accommodate the many hundreds who had come from far and near to rejoice with the rejoicing.

After a brief service led by the pastor, F. Tschudy, in the building in which the meetings had been held during the time the new edifice was being erected, the congregation marched in procession to the new

church. After appropriate services at the portals the key was turned over to the pastor and the church opened. The dedicatory service was conducted by the pastor, assisted by all the visiting pastors, the Revs. J. Baltzer, President General of the Synod, Wm. Hackmann, president of the Missouri District, F. Stoerker, Hartsburg, A. Kuhn, Stony Hill, J. Daiss, Berger, E. Petschke, Boeuf Creek, K. Stadler, Casco, F. W. Fischer, Bernheimer, A. H. Bisping, Union, A. Alberswerth, Big Spring, R. Kassmann, Hermann, and J. N. Schuch, Washington. The German dedicatory sermon was

in the evening. Rev. A. Kuhn delivered the German sermon, basing his remarks upon Ephes. 6, 13, and Rev. J. Baltzer the English, addressing particularly the young people, calling to their attention Luke 15, 31, and pointing out God's great promises to His children.

The choir under the leadership of the organist, Mr. J. Schroeder, provided special music for the dedicatory service. It also invited a Students' Quartet from Eden Seminary and the choirs of Bernheimer, Hermann and Washington who ably assisted in furnishing special music for the various services.

Much credit is due to the ladies of New Haven for the way they served meals to the many hundreds of visitors as well as their own people.

The church is a brick structure with a main auditorium 34x44 ft. and a Sunday-school room 27x33 ft., which can be combined into one large auditorium. There is also a room for the Bible Class, and a basement under the entire building, part of which has been arranged for a kitchen and a dining room. Artistic and instructive art glass windows representing Bible scenes and Bible teachings beautify both the church and the Sunday-school room.

The entire cost of the building is \$17,500. Over \$8000 were raised by subscription. The different church organizations vied with each other in assisting in the furnishing of the church. The Ladies' Aid society presented the pews at an outlay of \$702.90. The Young People's League paid \$225.00 for electrical fixtures. Former confirmands contributed \$345.00 toward the art glass windows, which cost \$1,000.00, and the Young Ladies' society furnished the carpet and altar covering for \$180.00. The offering on the day of dedication together with the receipts at the tables amounted to \$504.53.

There remains a debt of about \$7,600. But if the individual members will continue to labor as they have labored in the past this burden will soon become lighter and finally be removed entirely.

St. Peter's Church of New Haven has a beautiful, well-equipped and modernly arranged church. And now may its usefulness be greatly multiplied and its influence for good vastly increased. May it not only have a better equipped building, but also find itself ready and prepared for better service.

J. N. Schuch.

William Shakspeare, Bard, 1564—1616

The Bard of Avon, the Poet of early Protestantism, is indeed, as Ben Johnson says, "not of an Age but for all Time."

FOR THE EVANGELICAL HERALD BY PASTOR THEOPHILE HAAS, BREESE, ILL.

I.

On the 23rd of April the entire English-speaking world united in commemorating the 300th anniversary of the death of William Shakspeare, the greatest of English poets. Nations of other tongues, moreover, will share in paying their tribute to the genius and lifework of the greatest of dramatists. Among these nations Germany, undoubtedly, is in the lead. For nowhere, for almost two centuries has the "Sweet Swan of Avon" been more popular than in the appreciative Fatherland, and even the present direful hostilities between the two great Germanic nations, with all its malignant campaign of vituperation, cannot preclude a just and beautiful laudation of the great poet's abiding worth and significance. "No, this Shakspeare will not be taken from us."

William Shakspeare embodies the spirit of the England of three centuries ago. More: he stands for much of the typically Germanic way of thinking and acting, of Post-Reformation, Protestant liberty and ambitions, exertions and achievements. He has been recognized by the Germans no less than by the English as the greatest literary representative of Protestant humanity in its seething, formative period, and has been studied by one as eagerly and profoundly as by the other. We know it is impossible to understand classical antiquity without Homer, medieval Catholicism without Dante or the more recent times, after the French Revolution, without the author of Faust, inasmuch as literature contributes to the intellectual development of a nation; and likewise it will forever be necessary to study Shakspeare in order to trace those innumerable intellectual currents which have united to produce the broad stream of modern literary activities.

The present article is to present a brief sketch of the author's life and to point to his importance as an ethical teacher. Every true poet, as according to the lofty conception of men like Carlyle and Wordsworth must show the "elevating tendencies," tho of course, these will never be obtrusively displayed. He is to be measured by the *eternal*, always the truly predominant factor in human affairs, and it is safe to say that the value and duration of Shakspeare's works have greatly rested upon the manner not only of his artistic but also his ethical treatment of man, in his entirety.

An early Life of Storm and Stress

Shakspeare's boyhood, born as he was in April, 1564, fell in a time of the rarest and richest national efflorescence. The Renaissance and the Reformation had ushered in new forces, productive of solid studies, greater freedom, vast explorations, religious and political readjustments. It was a time of youthful initiative; everything was undertaken, nothing seemed impossible. Literature, like the natural sciences and philosophy, once the handmaid of the Church, now became emancipated, and the dramatists, especially men like Peele, Greene and Marlowe, were leading in that fiery, forceful, but often so skeptical and pernicious intellectual independence, of which even traces are to be found in Shakspeare's productions.

The author's father was a prosperous farmer and glove-maker, living in the romantic Stratford on the Avon. He was ignorant of reading and writing, but was considered a man of honorable standing in his community. The year of the poet's birth saw the little village desolated by the plague.

At an early age the boy, who was the third child of the family, was sent to the free grammar school

of the town, where he was taught English, some Latin and possibly a little Greek. It seems, however, that the wild youth never acquired any particular proficiency in the ancient tongues, for in later years he was accustomed to resort to translations when adopting classical subjects for his plays.

The town Stratford itself, but a few miles distant from the famous castle of Kenilworth, the scene in 1575 of the gorgeous spectacle so brilliantly described in Scott's novel, was often visited by itinerant players, assisted, it seems, by sums appropriated by the play- and pleasure-loving community. These visits surely had something to do with shaping the poet's later career of both writer and actor.

When Shakspeare was about fourteen years old, his father must have met with some serious financial reverses. He was deprived of the offices he held on account of his debts, was compelled to mortgage his farm and after all seems to have been arrested for non-payment of his obligations. Later years, however, owing, it appears, to his illustrious son's affection and assistance, brought a return to the comfortable position enjoyed in the days of his prosperity.

It is still a matter of doubt what mode of employment the young man at first assumed. He is spoken of as "an apprentice to a butcher," then again as a "schoolmaster in the country," and furthermore has been thought to have worked in an attorney's office. On the whole it is not before 1582, when the wild and boisterous fellow—for as such he is often described,—was married to Anne Hathaway, eight years his senior, that we meet with any reliable data.

The poet's union was blessed with one son and two daughters. Perhaps it was never very happy, tho hardly so miserable as is often contended. There were times of estrangements, even infidelities, it seems, on his part, but there was no permanent separation, for the last years of his life were spent with his wife and his two daughters.

The Stage lures him to London

In 1587 the "Queen's Players" came to Stratford and shortly afterwards Shakspeare is seeking and find-

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Picked up by the Way

A startling sign, which was merely intended to advertise a laundry that would relieve the housewife of the family wash, appeared, says a contributor to *Everybody's*, on the fence of one of our baseball parks. It read: "Don't Kill Your Wife! Let us Do Your Dirty Work. Mountain City Laundry."

Out of 100,000 words used in personal and business letters the word "the" heads the list in frequency, being used 6,933 times, according to a recent investigation. "And" comes next. "Mother" was used almost twice as frequently as "father" in these letters, and "good" was used eight times as often as "pretty."

Chinese shipyards may possibly yet build ships for us, as they are already building them for European owners. Hongkong is said to be enjoying a shipbuilding boom on an unprecedented scale, one yard being prepared to build steamships up to 10,000 tons. The labor employed, including foremen, is all Chinese, tho the white race supplies the technical staff.

The *Woman's World* appeals to women generally to follow the example of business women and cultivate the virtue of punctuality. "One of the lessons," it says, "the business and working woman has learned is to be prompt. Managers of large establishments tell us that as a rule women are more punctual than men. There has been a notable improvement in the punctuality of the home, due mainly to the influence of modern business."

The city of Boston is now constructing a dry dock to cost more than \$3,000,000, which will be the largest in the western hemisphere. It will be 1,200 feet long, with a width at the entrance of 133 feet, and depth over the sill at high tide of forty-five feet. There will be a special gate in the center dividing it into two sections, so that two vessels of less than half the total length of the dock can be dry-docked at once. Using the entire dock, it will be possible to accommodate the largest vessel as yet constructed.

"I want a cake of the best toilet soap you have," a shopper in one of the big New York department stores said to a saleswoman the other day; "how much is it please?" "Two dollars and ninety cents," was the staggering reply as the clerk brought forth from a case a small, daintily wrapped package; "and you're lucky to get this, for we're not getting any more or them now." It was a French soap, and the high price, it was said, was due to the exquisite perfume used in its manufacture.

In a list of epoch-making inventions of the last fifty years given in an official report, thirty-six are credited to "people of the United States," fourteen to foreign inventors. The first ten in each list, respectively, are as follows: American—Telephone, typewriter, cash register, incandescent lamp, talking machine, electric furnace reduction, electrolytic alkali production, transparent photograph film, motion picture machine, button hole sewing machine. Foreign—Electric steel, dynamite, artificial alizarine (dye), siphon recorder, gas engine, wireless telegraphy, smokeless powder, Diesel oil motor, centrifugal creamer, maganese steel.

In a recent address before the Society of Automobile Engineers, the opinion was expressed that gasoline would never return to before-the-war prices, and that relief would come thru the use of kerosene. Reference was made to the phenomenal increase in the automobile industry and in the use of tractors, motor boats, farming machinery, stationery engines and other devices burning up gasoline. Control of the distribution and exportation of this fuel by a tax on exports was suggested, and the curtailment of waste, which the United States Bureau of Mines estimates at fifty million dollars a year, in crude oil, was urged. The Government figures show that in 1914 34,915,000 barrels of gasoline were produced, of which 5,000,000 barrels were exported. In 1915, out of a production of 41,600,000 barrels, 6,500,000 were exported. Conservative estimate of the consumption for 1916 places the American requirement for the year at 42,000,000 barrels. The Federal Trade Commission has recently completed an exhaustive study of the gasoline industry, its report having been laid before Congress on April 2, but the facts are not yet made public.

The American Bible Society in the United States during 1915

Seeking to let all hear and read the mighty Works of God in their own Language wherein they were born. Many Bibleless People even among the "best Families"

II

The Western Agency

The Rev. Arthur F. Ragatz, D. D., of the Western Agency, writes: "In some respects 1915 has been one of the banner years of the Western Agency. If success depended wholly upon the number of volumes distributed other years would show a small advance

lar staff of colporteurs and correspondents, but of the churches and missionary workers in special work for Exposition visitors. The presence of President James Wood, Dr. Fox, and all the Agency Secretaries during the Bible Congress and the Secretaries' Conference was an added stimulus and encouragement.

"The one outstanding event in our regular work



Colporteurs selling Scriptures on a freighter in New York harbor (see "Eastern Agency") 2484

over last year; but from the standpoint of service rendered to neglected communities, the canvassing of almost entire states, hitherto only partially worked, and the finding of thousands of families without a Bible and supplying them with the Word—from this standpoint the 1915 record exceeds that of previous years.

"This year we have placed special stress upon the work among the foreign communities in our great cities and upon the scattered settlements along the frontier in the Western states. In cities like St. Louis, Kansas City, Denver, and Butte, unusual efforts have been put forth to reach aliens in their colonies, and the poor who crowd the cheap lodging houses, the tenements and the slums. These classes seem to be in an unusually receptive mood, but of necessity sales have been very small among these people.

"In working the Western states we have tried to follow a careful plan which aims at an ultimate, complete and thoro canvass of these vast empires.

"In Utah we have again co-operated with the Utah Gospel Mission, and for months had workers in nine covered wagons canvassing with our Bibles, covering the whole northern part of the state, calling at every home, no matter how humble or remote. . . . We look forward to the great task yet to be accomplished, and when the heart trembles we look back at the success already achieved and the rich trophies won and take courage, knowing that He is faithful who has promised: 'My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'"

In the Pacific Agency

The past year has been an exceptional one because of the Expositions held on the Coast, which opened many doors of service and enlarged the field for special Gospel seed-sowing.

The year was also exceptional in results. Our appropriation has been materially decreased, yet God raised up for His work so many helpers that instead of having a decreased circulation the increase over last year was 4,100 volumes.

The World's Bible Congress and the Bible Exhibit at the San Francisco Exposition brought the work of our Society prominently before the nation. We had the hearty co-operation of not only our regu-

lar staff of colporteurs and correspondents, but of the churches and missionary workers in special work for Exposition visitors. The presence of President James Wood, Dr. Fox, and all the Agency Secretaries during the Bible Congress and the Secretaries' Conference was an added stimulus and encouragement.

The Southwestern Agency

The story of the Southwestern Agency might well be entitled "Success thru Defeat," for the record most surely proves that some of its greatest triumphs were born in the hour of great discouragement, and in the effort to accomplish the impossible.

"The Agency had already suffered a ten per cent cut in its appropriation at the beginning of 1915, and when another similar cut was announced in the middle of the year the task seemed impossible. In the Southwest there are no great munition factories to reap profit from the European war; only the ranchmen who sold horses to France were benefitted from this source.

"Retrenchment was the first order of the day. The extra colporteur so much needed for work among the Mexicans in Texas could not be put on (except for one month); the colporteur for the Indians of Oklahoma could not be continued; the work planned for the mountaineers of Arkansas had to be done thru correspondents rather than thru a salaried colporteur; in Louisiana the colporteur could only serve for part of the year, while in the office the reliable first assistant had to go. But, after all, the record shows that the Southwestern Agency has made a substantial advance in Bible distribution of more than ten thousand volumes! "God moves in a mysterious way His wonders to perform."

"A fact significant of the missionary value of our work last year is that Scriptures were actually distributed by our workers in forty-one languages, and that our colporteurs were themselves able to speak in seventeen different languages. First consideration has been given to the supply of our foreign-speaking people, of whom there are more than a million in the four states, distributed about as follows: French, 240,000; Italians, 90,000; Germans, 300,000; Bohemians, 100,000; Mexicans, 450,000; Scandinavians, 60,000; American Indians, 100,000; other nationalities, about 25,000.

"For reasons obvious to all, Mexicans in Texas have been our special care this year. We have had a native colporteur (with horse and wagon), and an American Bible-woman at work all the year. Also we have fortunately had the valuable assistance of returned missionaries from Mexico. Worthy of special mention was a campaign to supply every Mexican home in San Antonio with Scriptures, resulting in a distribution of about 10,000 volumes.

"We have lately heard much of 'the men in the trenches,' and this is what we have been pleased to call our correspondents. Our colporteurs, or advance guards, were seriously hindered in their movements this year, and more than ever before we depended upon pastors and missionaries—the men in the trenches. Valuable assistance was also rendered by volunteer distributors who receive nothing whatever for their services. Not only pastors but doctors, lawyers, merchants, and women 'which labored with me in the gospel,' undertook this work simply for Christ's sake.

"Other aids were, better and cheaper Scriptures provided by our Bible House at New York; the removal of our Agency depository to a more central location in Dallas; and the fact that each year the American Bible Society is becoming more widely and favorably known to the Southwest."

The Eastern Agency

During the latter part of the year under review the work of this Agency was considerably disturbed on account of the failing health of Rev. William H. Tower. Mr. Tower tendered his resignation as agency secretary to take effect the end of October, and from November 1, 1915, the work of the Agency has been in charge of the Rev. W. H. Hendrickson, who has given such time as he could spare from his numerous other duties to supervise, without remuneration, the extensive work of our Eastern Agency.

Mr. Hendrickson reports that the returns show a decrease of 7,322 volumes in the circulation as compared with that of 1914. The Scriptures were distributed in forty languages during the year.

Mr. Hendrickson writes: "The places covered were Binghamton and all southwestern New York, Rochester, northwestern New York, the Italians at Lockport and vicinity, Brooklyn, Long Island and adjacent towns, lumber camps in the Adirondacks, and the Italian population on Manhattan Island. Some special work was done at the County Fairs. There is pressing need for sufficient funds to place new colporteurs in especially needy districts of the territory covered by the Eastern Agency." With reference to Mr. Hendrickson's concluding sentence it should be noted that the population of the territory of the Eastern Agency, including New York and Rhode Island, is over 10,000,000. Such a population must of necessity be very inadequately reached by a force of only thirty-three colporteurs.

A very interesting feature of the work centering in Brooklyn is that carried on along the waterfront. Our illustration shows two colporteurs selling Scriptures on a freighter. In his report one of these men records an encouraging evidence of the power of God's Word upon a rebellious person. In the year 1913 his life was threatened by the captain of a scow who insisted upon him confessing disbelief in the Bible; but he quietly maintained that it was the Word of God. His 1913 report reads: "In his fury at my unwillingness to give in, he rushed down below for a hatchet. With this in hand, he returned, continuing his insulting words against God and the Bible. With hatchet raised over my head, he threatened me. During all the excitement I had been quiet, but was praying for God's guidance and protection. As the hatchet was raised higher, ready to strike me, I said to the man: 'I am not out in my own name. The Master I serve could strike you down immediately!' At this he dropped his weapon, and with the others became an attentive listener to the words which I read them from the Bible. I feel assured in this case that the Word of God will not be without fruit."

The following extract from the colporteur's 1915 report is clear evidence of his faith:

"During the year 1915 I had an opportunity to be in a little soul-saving station on Manhattan Island. After the meeting was over a man spoke to me and said, 'You will be surprised to find a certain man here who wishes to speak to you,' and as we approached the coffee table the man referred to said, 'Come over here'—mentioning my name and pointing to an empty chair which he had reserved for the 'Sailor's Bible-

Concluded on Page 8

Religious News

Lutherans Preparing for Reformation Quadricentennial

Five general Lutheran bodies have united in a general committee to promote celebrations next year of the four hundredth anniversary of the Reformation. It was on October 31, 1517, that Dr. Martin Luther, Roman Catholic parish priest of Wittenberg, nailed the ninety protests to the door of his Castle Church. The act started not alone a religious reformation, but also a political one. Hence it is purposed by religious bodies in America to have both religious and civic celebrations of the event next year.

The Lutheran bodies to unite are the General Council, the General Synod, the United Synod South, the Joint Synod of Ohio and the Iowa Synod. These five make up about one third of all Lutherans in America, perhaps a trifle more. Providing its own religious celebration, but joining with others in the civic one, is the Synodical Conference, the largest of all Lutheran American bodies, and the most German and most conservative.

There are being formed at present in principal cities Lutheran societies, with laymen prominently in their management, to have charge of the celebrations next year. Into these societies Lutherans of all names are going, and they are meeting with some success in getting Christians of other Protestant bodies to join them. Cities in which such societies or committees have already gotten to work include Denver, Los Angeles, Charleston, Buffalo, Baltimore, Kansas City, St. Louis, Milwaukee, Minneapolis, Pittsburg, Philadelphia, Chicago and New York.

Part of the Lutheran celebration plan, already set afoot, is the arranging of groups of people, dressing them in costumes of old German times, and photographing them for moving picture use in churches, church halls and theatres. Another part is the standardizing of music. A third is the planning of pageants and plays.

Different Lutheran bodies are planning jubilee funds. For example, the Synodical Conference will raise if possible \$5,000,000 and will not stop short of \$2,000,000 at any rate. Iowa Lutherans are building a theological seminary at Dubuque that is costing \$300,000 and in many cities memorial churches and buildings are planned. It is estimated that the total jubilee funds of all Lutherans will reach \$10,000,000.

English Free Churches Urged to Come Together

The twenty-first annual meeting of the National Free Church Council of England was distinguished for the official sanction which it finally gave to the ideal of a "United Free Church of England." Rev. J. H. Shakespeare, one of the most eminent of English Baptist clergymen, has for six years past been arguing all over England for such a union of the non-conformist denominations and when a year ago he was chosen to preside over the Free Church Council of 1916, it was certain that his inaugural address would deal with this subject.

This prospect, during all the year intervening, drew special attention to the union proposition. And interest in it was intensified when Rev. Harold E. Brierly published in The Christian World a series of articles declaring that nonconformity in Great Britain was steadily losing because it persisted in cultivating absurd sectarian divisions. These articles raised a deal of excited discussion, and their effect was intensified when, in the late winter, the various denominations announced their statistics for 1915, showing with dismal uniformity a continued decline in their membership and Sunday-school attendance.

A well prepared mind therefore prevailed in the council at Bradford when Mr. Shakespeare arose to make his expected pronouncement on the union question. He declared that all the free churches, in common with their nation, are in the throes of a great trial. Current losses if unchecked will soon bleed them all to death. Plainly denominationalism is not making an appeal to the nation at large, and is making less and less appeal even to the members of the churches themselves. The waste of men and money thru overlapping in the villages and ineffective distribution of forces in the towns has become enormous, and yet competition remains almost as much the law of English denominations as the law of commerce.

Mr. Shakespeare, however, admitted that there is at present no hope of an organic union of denomina-

tions, even in England, where the free churches have so long worked together in alliance. But he does believe that a federal union, "on the model of the states of America," is possible, and while he does not regard such an adjustment as a final solution, he thinks it is what every free church man should aim at immediately. This federal church under a united board of strategy could at least close unnecessary chapels in the villages, and force the membership into a single congregation in each place. Mr. Shakespeare made clear that he did not mean such congregations to be independent, but would insist that each of them should have a distinct denominational relation.

The address was received with very much enthusiasm, and Dr. F. B. Meyer moved that the council should "record its strong approval of the principles and proposals outlined in the presidential address." This was carried amid hearty cheers without a single dissenting voice, and the executive committee of the council was directed to bring the plan to the attention of the representative national body in each connection for indorsement.

Preliminaries for Jewish Congress

Delegates returning from the preliminary conferences of Jews held in Philadelphia last Sunday, report the gathering far greater in breadth and achievement than they had expected. They say results amply justify the prediction of the promoters of a Jewish Congress, and discount the fears of the American Jewish Committee, which has long opposed such popular gathering, and still does so. The decision arrived at in Philadelphia was to call the Congress to meet in Washington at some date prior to the end of the current year. The aim of the Congress is to formulate plans and platform by which American Jews can assist the Jews of the whole world, about 13,500,000 in number, to gain rights enjoyed by all other citizens.

The Congress just held had in it delegates from almost all Jewish societies in America. The American Jewish Committee will, it is now said, hold its conference of leaders in the near future, and will probably arrive at the same conclusion as the Philadelphia conference has done.

The meeting in May of the Hebrew-Christian Alliance of America, according to The Continent, will receive from its Philadelphia branch a request for a public declaration that Jews who accept Christ as Messiah and Saviour do not need to abandon "the social and national customs" of Israel. Such a resolution on the part of the Jewish mission workers who compose this organization would have a far-reaching effect on the program of Jewish evangelization in America. It would mean practically that hereafter Jews would be urged to become Christians without being expected necessarily to join Christian churches. They would be recommended—or at least permitted if they so desired—to continue as Jews in their synagogues, confessing there a Messianic faith in Jesus but not withdrawing from any of the characteristic rites which Jews observe.

What the synagog authorities would say about the matter is, of course, something that the Hebrew-Christian Alliance cannot govern, but if Christian converts really insisted on maintaining their Jewish relationship in worship, it would certainly be hard for the rabbis to deny the privilege. And from the Christian side the precedent is apostolic, for Jewish followers of Christ long remained an integral part of the assemblies of their people in the temple at Jerusalem as well as in the synagogues of outlying communities. To this not even Paul demurred, for while he insisted that Mosaic ordinances must not be imposed on Gentile Christians, he never objected even to the practice of circumcision by Christians who had inherited the rite from their ancestry.

And should it not be seriously inquired by Gentile Christians of the present day whether when they look for converted Jews to join their churches they are not simply reversing the Judaizing error that Paul protested against so mightily. In the time of the apostles Paul made it clear that a Gentile did not need to become a Jew in order to be a Christian. Does not the modern Church attitude practically amount to holding that a Jew must become a Gentile in order to be a Christian? And as a multitude of new converts were brought to the Master when that exclusive rule of the first century was broken down, might there not be another great rush of converts to Him if the counterpart rule of the twentieth century were broken down?

"Examining the Scriptures daily, whether these things were so"

May 7, 1916. Misericordias Domini Sunday

Helps for a Good Meeting

Rev. Henry Katterjohn

CONSECRATED TALENTS

- M. May 1. The teaching talent. 1 Tim 4: 6-16.
T. May 2. The witnessing talent. 1 Cor. 9: 16-27.
W. May 3. Varying talents. 1 Pet. 4: 7-11.
T. May 4. Trade talents. Exod. 31: 1-11.
F. May 5. Consecrated gold. 1 Tim. 6: 17-21.
S. May 6. Entire consecration. 1 Thess. 5: 23, 24.

Sun., May 7. Topic:—The Consecration of Talents.
Matt. 25: 14-30. (Consecration meeting.)

Suggestions to the Leader

In discussing this subject two facts needs to be emphasized: 1. All so-called talents are God-given. Therefore the use of these so-called talents in the service of God is an act of gratitude, which we dare not withhold. 2. Every person has some distinct aptitude, which if properly developed will grow into a talent. We owe it to God and ourselves to develop carefully and industriously whatever special aptitude or gift we have.

I would suggest that the leader have a representative of some of the special departments of Christian work present to plead the cause they represent, viz: the Sunday-school, the Home Department, the Official Board of the Church, the Church Treasurer, the Parish Visitor, the Church Choir, The Pianist of the Society, the Missionary Society, the Teacher Training Class, et. Bring the varied and extensive activities before the society in this manner, that the members can realize the many-sidedness of the work a Christian can do.

Do not fail, however, to point out the home duties, as daughter or son, sister or brother, towards the parents, and the younger sisters or brothers in the family.

The Topic Presented

The word "talent" as used by the Lord was applied primarily to a certain value or weight in gold or silver. Later on the word "talent" became the metaphor for every intellectual ability, natural or acquired, every special aptitude or accomplishment, every special gift in business, art, science etc.

Four facts stand out very prominently:—

1. *Every talent is God-given.* The talented boy or girl, the great musician or singer, entertainer and conversationalist, teacher or leader of others dare not boast of his talents or special gifts as self-acquired and developed. God has given them to him and endowed him with these special gifts. This ought to lead us to be grateful to God for such gifts. He who appropriates them in the mind of Jesus, who, the existing in the form of God, endowed with divine faculties and gifts, counted not on the being on an equality with God a thing to be grasped, not taken as a robber grasps the thing he steals, will empty himself of all false pride, and will gratefully acknowledge that he is but the servant of God, to whom God has entrusted special tools and faculties for the performing of certain tasks, Phil. 2: 5-11.

2. *Every talent must be increased.* The Lord in the parable gave the talents to the servants for the purpose of having them put to use, that their number might be increased. On his return he expected the servants to report an increase. The one servant who did not report an increase, but only a saving of what had been entrusted to him, receives a punishment, while the others receive a reward. The talent is capable of increasing. A dormant talent will lose its effectiveness. Buried money is useless, only money that is put to use brings prosperity. If the country's money is hoarded in the banks it means financial disaster. But money put to use indicates busy and prosperous times. The talent not used at work will decay. The eyeless fish of Mammoth Cave once had lustrous eyes, but the eternal darkness in which the fish lived required no sight, therefore the power of vision died. The muscle you do not use will soon lose its strength, the faculty neglected will soon be no more.

3. *The development of a faculty is our own personal care.* God does not develop faculties for us. God made the waterfalls but left it to man to harness the power; He filled the atmosphere with electricity, but left it for man to discover the power and the way to use that power. God gave us a mind, but we must develop that mind. We have muscles, but we must develop them if we would grow strong. Every

person has special gifts or faculties, which if properly developed and nurtured would soon grow into usefulness. Special talents will soon assert themselves, and once discovered, let us cultivate these special gifts. Studiousness and care, persevering application are necessary if we would succeed. There is too much time wasted deploring the success others have attained, instead of devoting that time for our own perfection and development. No talent will develop itself, and if it did, it would not be very valuable. "Genius," as Mr. Edison well says, "is ten percent inspiration and ninety percent perspiration."

4. *Every talent reaches its highest development in the service of God.* The service of God includes the service of fellowmen, the latter being the kind of service God demands. The true pastor and teacher will not be thinking of money values as he performs his duties. It is said of the true artist that he would rather die than go back on his ideals. Mozart died when but thirty, and was buried in a pauper's grave. Paul, Luther, and the great men in the Church of Jesus Christ endured untold hardships, but their talents used for God's purpose made them immortal. As a Jewish rabbi Paul would have been great in a limited circle and his name would not have endured; as a monk or professor Luther would soon have been forgotten, but Paul as an Apostle and Luther as a Reformer consecrated their talents to the highest purpose, the service of God.

Can you sing? Then cultivate and use your talent. Can you teach? Then instruct in God's truths. Can you give? Then give to God's kingdom. Do the best you can with what is at your command, but be sure that you are always doing your best, for the best and highest purpose.

Some Questions on the Topic

What is a talent?

Why are we responsible for our talents?

How can we learn to know what talents we have?

How can our talents be improved?

Some Scripture on the Topic

Psalm 84: 11; Dan. 2: 21-23; John 6: 27; Rom. 12: 6-8; 1 Cor. 7:7; 1 Cor. 12: 4-11; 1 Cor. 13: 2; Eph. 4: 7, 8; Jas. 1: 17; 1 Pet. 4: 10; 2 Pet. 1: 3.

A Prayer

We thank Thee, our heavenly Father, for every gift of the body, mind and soul. We pray that we may cultivate them faithfully, and use them truly for the uplifting of our hearts and the hearts of others unto Thee, the Giver of all such gifts. Save us from the sin of pride and arrogance, and help us ever to live in the mind of Jesus Christ, who became a servant to all that He might win all for everlasting life. Amen.

The Advanced Bible Lessons

Lesson 6. Entering the Kingdom

DAILY BIBLE READINGS

- M. May 1. Matt. 7: 13-23. And Admonition to Enter.
T. May 2. Matt. 18: 1-20. What Citizenship in the Kingdom Requires.
W. May 3. Matt. 20: 20-28. The Way to Greatness.
T. May 4. Phil. 2: 5-11. Greatness thru Humility.
F. May 5. 1 Peter 5: 1-11. Girded with Humility.
S. May 6. Mark 10: 13-16. Jesus Blesses Little Children.
S. May 7. Ps. 131. Simplicity of the Soul.

Lesson Key:—"Blessed are the pure in heart, for they shall see God," Matt. 5: 8.

When Jesus began His public ministry in Galilee it was with the message, "The time is fulfilled, and the kingdom of God is at hand: repent ye and believe in the Gospel," Mark 1: 15. It was the very same message with which John the Baptist had begun his preaching in the wilderness, Matt. 3: 2: "Repent ye, for the kingdom of heaven is at hand." What both John the Baptist and Jesus Christ had in mind was but the completion of the rule of God over His people which had been established at Sinai, Ex. 19: 6, "Ye shall be unto Me a kingdom of priests and a holy nation." The Jews had mistaken the Old Testament idea of the rule of God to mean an earthly kingdom represented by a human king and restricted to the chosen people. The message which Jesus had for His people, however, was to make plain the spiritual character of the rule of God. We have already seen

this character emphasized in the Sermon on the Mount (Lesson 9 of the first quarter), where the citizens of the kingdom of God and the kind of righteousness that will be expected of them are clearly set forth to the listening multitudes.

Just how firmly the minds of the disciples, in spite of their closeness to Jesus for more than two years, still clung to the old earthly conception of a kingdom of God, is evident from their question, "Who then is greatest in the kingdom of heaven?" They are taking it for granted that by virtue of their discipleship they are certain to play an important part in the establishment of the kingdom on earth, and their natural ambition leads them to desire a permanent position. In His answer Jesus points out the danger in which they are of losing their citizenship thru the very ambition they reveal. The question they ask would be impossible if they understood the true nature of the kingdom Jesus had come to establish.

As an object lesson of the character required for entrance into the Kingdom Jesus places a little child, i. e., one not yet weaned, and unable to think and act for himself, into their midst. Conscious of its helplessness and dependency on the mother's care, the child had not yet come to have any self-consciousness. There was no pride, no ambition, no desire to be anything except in the presence of the mother, only pure and sincere humility. They who would be citizens of the kingdom of God must turn and become as little children; they must learn to get away from any self exaltation, from the selfish ambition that seeks to secure an advantage over others, and come to be content with simply being near to the heart of God and of Christ. The true citizen of the Kingdom can have no other ambition than this.

Such a truly humble spirit will be anxious to serve, even tho it be in the smallest and humblest capacity. No one recognized the possibilities of childhood in Jesus' day, and religious leaders concerned themselves only with grown persons. But the greatness of the service implied in receiving one such little child in Jesus' name is such that it is equivalent to receiving Jesus himself. Because of the possibilities of greatness that slumber in these little children, His followers are to devote themselves to the training of childhood. Little children are natural heirs of the kingdom of God, and to train them into it and develop them for it is as great a service as any one can render.

There are also obligations resting upon the citizens of the Kingdom. Whoso shall cause one of these little ones that believe on Jesus to stumble deserves a punishment so severe that we are surprised to hear it uttered by the lips of the meek and loving Jesus. They who desire a part in the kingdom of God must not only think of themselves alone but of others. Are they giving occasion for stumbling to any one of Jesus' little ones? Are they keeping others out of the kingdom of God by any conduct of theirs? Far better were it, if need be, to even cut off a hand or a foot, or to pluck out an eye. The true subjects of Jesus' rule are willing to sacrifice anything, even their most necessary limbs or members rather than give occasions of stumbling to any of His little ones. Of course it is not the foot nor the hand nor the eye that really causes the stumbling, but the heart from which the actions expressed by these members come. But if anything we have, even the most precious possessions, are a danger to our own spiritual life or that of others it is far better to endure pain in parting with these things than to cause offense to others.

The true citizen of the Kingdom has obligations also toward those who have gone astray and those who offend. It is not the will of the Father that any one of these little ones should perish. Those who are under the rule of Jesus will go out to seek the erring and the fallen just as naturally as the man who loses one of his hundred sheep goes out to seek it until he find it. Nor will such a one be ready to condemn one who has sinned against him. He will rather try to show him his fault, first alone, so as to win his love and gain him if possible without humiliating him in the sight of others. And even if such an attempt should fail, still other means are to be employed before he is to be condemned as hopeless.

Thus does the kingdom of God set up the highest ideals for men to follow after. Men cannot find the Kingdom on any map; it is within the heart. It cometh not with observation; the only outward badge of membership is that which proceeds from a humble and helpful spirit.

William Shakspeare, Bard 1564—1616

Continued from Page 4

ing his fortune in London. He was prompted, undoubtedly, to leave his native village by his love for the stage, or at least for the wide, wide world. Directly even he may have been urged to do so by the much-debated deer-stealing, which brought about the hatred of Sir Thomas Lucy, a member of Parliament, and which is supposed to have inspired the author's first attempt with the pen—"O Lowsie Lucy"—in response to the nobleman's persecution. In 1592 he is already mentioned as a successful playwright, together with his forerunners and companions, Marlowe and Peele.

In 1593 the first "heir of his invention," Venus and Adonis, appeared. Both this poem and Lucrece were dedicated to the Earl of Southampton, his warm-hearted and generous patron. He had now gained the love of the highest in society, was literally supported by men like Essex and Pembroke and enabled to purchase a beautiful estate at Stratford.

The years from 1593 to 1613 now witnessed the appearance of his dramatic masterpieces, but it was also during this time, toward the beginning of the new century, that he was to suffer the turns of fortune. Banishment, imprisonment and even death had struck some of his best friends and the sad experience of human deceitfulness and ingratitude had given him an inclination for the sombre subjects of his most serious and powerful tragedies. The years after 1600 brought forth the great figures of Caesar, Hamlet, Lear and Othello with their sins and follies, their passions, their struggles and failures. It seems significant that Elisabeth's death in 1603 was not made the occasion of any poetical composition. Perhaps she was too much associated in the poet's mind with the ruin of Essex and others, and had given his tunes the twisting out of their joints.

Life's Evening Calm

After 1610 Shakspeare returned to the peaceful quiet of Stratford's enchanting surroundings. The "gentleman's" abode here had surely something of an assuaging effect on his melancholy spirit. He was passing thru the sins and sorrows to peaceful victory, henceforth to reflect something of the peace of a pious resignation in the last of his plays, *The Tempest*, *The Winter's Tale* and *Cymbeline*.

Meanwhile the times were beginning to change. Puritanism was beginning to exercise its rigorous influence. Players once so welcome to Stratford were now paid *not* to play. With what sentiments this change was received by the poet will be hard to determine, as it is always a very difficult if not impossible task to read his life out of his works.

The last years of his life, it appears, were spent in happiness with his family. Judith, the younger of his daughters, was married about two months before her father's death. In the latter's will, so notable for the words used in the beginning, his daughters Susanna and Judith, his sister Joan, some friends and a number of fellow-players are generously remembered, his wife having been legally provided for as sharing in his "freehold property." His end came on April 23, 1616, caused by a fever, if this is correct, as stated fifty years later by Ward, the vicar of Stratford at that time. Two days later the illustrious writer, the greatest thing that England has ever done, to use the phrase of Carlyle, was laid to rest in the parish church, having attained the age of fifty-two years *to the day*, as some authorities maintain. The following lines are his well-known epitaph:

"Good friend, for Jesus' sake, forbear
To dig the dust enclosed here.
Blessed be he that spares the stones,
And cursed be he that moves my bones."

It was a remarkable coincidence, that on the very same day of the same year (April 23, 1616) *Spain's* most popular literary genius, the good-natured and amiable Cervantes, passed into rest with all the consolations of the Catholic religion, and after a life of the most painful poverty and tribulations.

The Story of the American Bible Society, 1915

Concluded from Page 6

man.' He then said to me: 'You do not need to be afraid of me or of the hatchet any more. I am a new man now, and if you only can, forgive me.' The reader can imagine my feelings of thankfulness to Him whose Word is like a two-edged sword. It pays to serve the Lord."

The Central Agency

With forty-one men the Agency has endeavored to press the work to the very uttermost, and in the face of many discouragements, for the cotton and tobacco crops have not realized much money to the people of the South. It may surprise some to know that on many farms and plantations the crops of two and even three years are in barns or warehouses because the market will not justify making the sales. But in the face of clouds and rains and disappointments, the colporteurs have had many happy encouragements and have made the very commendable increase of 13,122 over 1914 in the distribution of the year's work which totals 96,968 volumes.

It is a cause for thankfulness to know that all the men co-operating with us in this Agency have been graciously kept in health and done very faithful work over our five states. Most of them are ministers of the gospel and every Sabbath finds them preaching the gospel and advancing our interests.

But there is a sadness which oppresses every one of us in this blessed work, namely, the large number of persons found without the Bible or any portion of it. If this lack were among the foreign peoples only it would not be so depressing; but it is found among the native-born Americans. Or, if it could be said that only the very poor of the English-speaking peoples were Bibleless, then we could press our work with redoubled vigor; but in very truth it must be said that there are many, many people in the middle walks of life, and even among the best of families, where the Bible should be found and read, who do not possess God's Holy Word.

From the mountains of Kentucky a lady colporteur reports: "I found a family on 'Sorghum Hollow' without a Bible or Testament, but eager to have one, at a reasonable price. The mother could not read but listened closely while I read from the Bible. Later they bought a Bible and soon asked for the prayer meeting to be held at their home. There was a change in that home after the Bible came to it; 'the entrance of Thy Word giveth light.' The only part of the Bible found at 'Happy Hollow' was a little portion brought in by a newcomer; and yet there were a dozen homes there. But they wanted a prayer meeting and a chance to buy the Bible for each home. Found two homes with no Bible to-day and left the Word in each. The husband in one of the homes was confined to his bed, but he told me that he read the Book night and day, and rejoiced in its teachings."

The good work has also been carried to the Florence Crittenden Homes, Rescue Homes and struggling mission schools, thru mountains and valleys, and many very thankful letters have been received, blessing the American Bible Society for its work.

The Atlantic Agency

"All connected with the Atlantic Agency can bear witness to the doctrine of particular providences. The year began with discouraging necessities involved at the loss of one-fifth of the usual income. This meant a parting with good workers ere the year closed, and the dropping of some encouraging work.

"We normally have large sales, because of the host of incoming immigrants. The call to the colors has taken thousands of these foreigners back to their homelands; yet new opportunities have presented themselves to us, and the output of volumes as compared with the recorded work of the last year shows an increase of 4,722 copies.

"An interesting statement in this connection is made by two individuals widely separated in their sphere of effort. Each reports having worked in a Catholic community where not less than twenty or thirty families had conference among themselves, in each instance accompanied by the search of the Scriptures which had been sold to them; the conclusion arrived at was that they would hereafter ally themselves with the evangelical Church. The power of the Word itself is constantly asserting itself. Sometimes results are not so immediate, but sooner or later they are manifest. God's own truth is mighty and must prevail.

"While promiscuous free distribution of books is not encouraged, yet as far as can judiciously be done we make partial or entire grants to public institutions, charitable organizations, prisons, mission congregations, and needy individuals.

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

ST. LOUIS, MO., MAY 4th, 1916

NUMBER 18

Negroes and "Social Equality"

What Negroes think of the "social equality" question so often raised by jealous defenders of the "integrity of the white race," appears very clearly from the reply which the Rev. Francis J. Grimke, pastor of an important colored Presbyterian church at Washington, D. C. recently sent in answer to an inquiry as to whether he "insisted on social equality, by which is meant intermarriage of the races," and which leaves nothing to be desired in the way of plainness and precision. As reported by The Continent the Rev. Mr. Grimke replied as follows to this inquiry:

"Have you ever seen any statement of mine in any shape or form intimating in any way that such a thought was even remotely in my mind? You seem entirely unconscious of the fact that colored people have some self-respect; you seem to be possessed with the idea that they are extremely anxious to be affiliated socially with white people. In this you are entirely mistaken. The colored people have no desire to force themselves socially upon anybody. Social intercourse is a matter to be determined entirely by the individual choice. Each one is left free to choose his own associates. That is in accordance with reason and common sense. All white people are not on terms of social equality, as you well know, and it is a mere subterfuge, a mere dodging of the question touching the treatment of colored people, to lug that matter in here."

No doubt this pastor knows something of the sentiments of his people on this question, certainly he is much more competent to be heard in regard to it than those Caucasians who are of the opinion that it is a Negro's chief ambition to give white skins to their descendants. Obviously this idea grows out of the notion that colored people inevitably regard their black skin as a curse to be gotten rid of at any cost. Why should it seem so hard for the Caucasian mind to understand that Negroes have self-respect as well as white persons, and that Negroes of sound mind,—who, we believe, far outnumber those of the other class—whose fathers and mothers were black may themselves be proud of their complexion and desire nothing better for their children? Why should a Negro be less determined to maintain the purity of his racial stock than a white man is?

As a matter of fact, the only reason why there can be any difference between white and black in the revulsion against mixed blood, is that a few Negroes have learned to despise their own color because white men despise it. And the remedy for that aberration which is the only cause that ever encourages among Negroes an inclination toward "intermarriage of the races"—is simply for white men to treat colored people with a respect which calls for self-respect. Especially must the education of negro youth be fostered in every way possible, for the educated negro always exalts his racial connection and works to make his people proud of their blackness and of the progress made in spite of its handicap.

The Ultimatum to Germany

It is interesting to observe the press comment on the last note President Wilson sent to Berlin. The German press, on the one hand, regards it as unthinkable that Germany should recognize the President as the representative of the neutral nations and grant his peremptory demands as long as the illegal British blockade and interference with the commercial rights of neutrals, which brought on the submarine warfare, remains in force, while most English papers admire "the President's courage, his inspiring faith in his countrymen," extol the "patience he has shown in dealing with this question," or regard it as

our plain duty to "save what little remains of international law."

We do not believe that either kind of comment or the President's note reflects the sentiment of the American people. The President has never concerned himself with the sentiment of the people, but has gone his own way without any attempt to discover the policy the people would have him pursue, and this is apparently his great weakness. He has the unquestioned right to act as he did, and the responsibility for what may come of it rests upon him alone. He could have—and we think his position should have led him to do so—made an effort to learn the sentiments of the people and then suited his action to their will. There was no necessity for forcing the issue on the Sussex case just at this time, and drastic action was altogether uncalled for. It would also have behooved him to remember that if just as vigorous protest had been made against the British Order in Council declaring the paper blockade against

A THOUGHT FOR THE WEEK

No one finds more pleasure for himself than he who knows how, without ostentation, to give himself that he may procure for those around him a moment of forgetfulness and happiness.

—Charles Wagner.

Germany—which was chiefly directed against the United States, and is still being pursued with that end in view—the submarine warfare would never have been inaugurated. And fairminded people will readily agree that there would have been just as much if not more basis for a stand for "humanity's sake" in opposing the British procedure, which aims to starve a helpless civilian population, as there is in opposing the submarine warfare. We do not attempt to say what motives the President may have had in determining upon the policy he has followed; we do not think, however, that he can claim to be neutral in his attitude, and we do not think that the people would ratify his action if they had an opportunity to express their opinion uninfluenced by a biased press service. The President may think that he knows better than the American people what stand this country ought to take on so momentous a question, and perhaps he does, but a government of the people by the people and for the people requires that the people, not the press, have an opportunity to say what they think ought to be done.

We do not know what Germany will answer to President Wilson's note. Possibly that government may conclude that since the active sympathy and aid of the United States seems to be on the side of the Allies in any event there is no use in tying its own hands in seeking to remain at peace with this country. And with the diplomatic relations between the United States and Germany severed no one could expect Germany to care very much whether the ships that were submarined carried an American flag or not. It may also be that Germany makes up her mind to modify her submarine policy because more might be gained from such a course than by straining the relations between the two countries to the breaking point, which would no doubt have the effect of strengthening the position of the Allied powers. In that event we shall have cause for gratitude toward Germany for helping us over a pretty rough place. It is well to remember, in view of the critical situation, that God Almighty has the balance of power. He doeth according to His will in the army of heaven, and among the inhabitants of the earth; He removeth

and setteth up kings—and presidents, for that matter—and He is the ruler of the nations. As for us we believe that the American people want peace rather than war on such an issue as the one that has been raised, and that they desire to stand for fairness as well as for "humanity," and for righteousness rather than mere "rights."

The Roman Catholic Way

Up to 1897, home missionary agencies in all the churches accepted from the Federal government tuition for Indian pupils in home mission schools on Indian reservations. The government recognized its duty to educate these "wards of the nation," and it seemed more convenient to perform the obligation thru church schools, where they existed, than to set up real public schools. And, on the other side of the bargain, the Federal subsidy of \$110 a year for each Indian child instructed was a very pleasing bit of income to cover into a home missionary treasury.

But twenty years ago the custom began to dig into Protestant consciences. The payment of public money to sectarian institutions confessedly violated a principle which the Protestant churches had theoretically approved from the beginning of the nation. And it was no matter of pride to any church to confess that it wasn't big enough to pay for its home mission work out of its own resources. So between the pressure of both considerations, home mission leaders of all Protestant denominations decided that consistency and Christian self-respect called for a different policy. They all bound themselves, therefore, to take no more money from the Government, and Protestant schools for the Indians have since been supported by Protestant cash only, given direct for the purpose as private benevolence.

To the Roman Catholic Church, every item of this reasoning applied quite as justly as to Protestantism. Ecclesiastical pride, if nothing else, ought to have prompted it to register the same renunciation of government aid. But unfortunately, Catholics did not take it that way at all. Congress greeted the change as a wise one, and if let alone would simply have wiped out at once all sectarian school support funds from the Indian appropriation bill. But priestly lobbyists took care not to let Congress alone. Every year they have had some plausible excuse ready on which to claim aid for as many of their schools as possible. And year after year the timidity of legislators makes them yield rather than confront the charge of religious bigotry that would be quickly disseminated among their Catholic constituents if they resisted.

Another Roman Catholic scheme is in process of enactment thru Congress and may get thru if the Protestants of the District of Columbia do not raise their voice in a mighty protest. The measure, known as H. R. 8348, seeks to enlarge the powers of the Juvenile Court of the District of Columbia. It was introduced in January by Representative Johnson, of Kentucky, a Roman Catholic, and if passed, would give the judge of the Juvenile Court power to place any child in the District, without notice to parent or guardian, and without process, complaint or judicial hearing, in some Roman Catholic institution, which are not open to public inspection, and authorizes them to draw on the treasury of the United States for the maintenance of such child. The bill also provides that any person may, on mere information or belief, file in the Juvenile Court a petition charging any child with having improper or insufficient guardianship or control. Thus does the Church of Rome constantly aim to increase its support from the Federal treasure chest in order to advance its own sectarian ends.

Who rules the Nations?

"All the ends of the earth shall remember and turn unto Jehovah; and all the kindreds of the nations shall worship before Thee. For the kingdom is Jehovah's; and He is the ruler over the nations," Psa. 22: 27, 28.

Of all the Psalms there is none more remarkable than Psalm 22, entitled "A Cry of Anguish and a Song of Praise." No one will probably ever be able to name the sufferer whose experiences corresponded so startlingly with those of the crucified Saviour, or to understand how his wall could ascend so quickly from the very depths of desolation and despair to the sublimest heights of triumph and praise. The similarity that must have existed between the experiences of the unknown author—the superscription "A Psalm of David" in the original is so indefinite that it may mean either "by David," "to David," "belonging to David," or "referring to David"—is so striking that it is impossible to dismiss it as a mere coincidence. Nor is it at all unthinkable that He who resolved from all eternity to redeem fallen mankind thru His only begotten Son, and who revealed even the place where the new King of the Jews was to be born, as well as the work He was to do, should in some way have given a glimpse of the awful sufferings He was to undergo. There can be little doubt that the Psalm whose opening words occurred to Jesus in His terrible trial must also have been much in His mind at other times, and it would have been but natural if He had cherished it as a prophecy of His divine mission, His humiliation and His exaltation.

For it is important to remember that the Psalm as applied to Jesus Christ, not only brings out the depth of suffering thru which God's Anointed was obliged to pass, but also the joy and the triumph that was to come to Him as a result of His soul's travail. The suffering Servant of Jehovah was not only despised, and rejected of men; a man of sorrows and acquainted with grief; His portion was also to be with the great, and His spoil divided with the strong, because He poured out His soul unto death and was numbered with the transgressors. In the midst of all the rise and fall of world-empires of which God's people were witnesses and victims it was not to be forgotten that finally and after all the kingdom is Jehovah's, and that He is the ruler of the nations. True, the appearance of things that were transpiring did not always seem to harmonize with such a statement, but that was because men looked only upon outward appearances. Those who knew nothing of or did not believe in the greatness, wisdom and power of Israel's God might trust to horses and chariots and cruel conquest and take pride in the vast empires and the glory of power. God's people, however, knew better. They trusted in the name of Jehovah their God, the scepter of whose kingdom was a scepter of equity; whose strength loveth justice and who established equity; whose kingdom is an everlasting kingdom, and whose dominion endureth thruout all generations. Old Testament believers were thus fully prepared for the world-significance of the eternal kingdom of our Lord and Saviour Jesus Christ.

Just at this time, when the ends of the earth have been stirred up by passion and strife, and all the kindreds of the nations are aflame with malice and falsehood, and as far removed as seems possible from worshipping before Jehovah, it is well to remember that all the ends of the earth shall remember and turn unto Jehovah, and that, no matter how strongly appearances may seem to contradict the statement, the kingdom is Jehovah's, and He is the ruler of the nations. Wisdom and might are His, no less now than in the days of Daniel, and He changeth the times and the seasons, He removeth kings and setteth up kings. All the inhabitants of the earth are reputed as nothing, and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him what doest Thou? His power is everywhere apparent in Bible history, and the history of the world since Bible days only establishes more firmly the greatness of His wisdom and power. The nations of the earth may apparently disregard His laws and His will; they may seem to triumph in their opposition to His law and His will; falsehood, wickedness, injustice, mammonism may seem to win the day, as the nations rage and the peoples meditate a vain thing. But in spite of all this the Lord, our God, the Almighty, reigneth, and unto Him every knee shall bow and every tongue confess. We may not see clearly just how everything that now seems to go wrong can work out to His

glory, and the things that seem to be most in line with His ways and thoughts may never come to pass, but nothing that can happen and nothing that fails to happen will ever be able to overthrow His dominion. His kingdom shall come and His will must be done, on earth as it is in heaven, and in some way best suitable to His world-wide and eternal plan of salvation all the ends of the earth shall remember and turn unto Him, the kindreds of the nations shall worship before Him. For the kingdom is Jehovah's, and He is the ruler over the nations.

The Word of the Boyds

By MRS. FRANK LEE

II.

"No, I reckon you didn't, nor any other of the kin that's got horse sense. To think of that fool boy working like a nigger for nigh four years so's he could get to go to school, and then throwing the hull thing overboard."

"It ain't what I expected—"

"Taint what I expected, either. I knew he had the Boyd mulishness all right, but I didn't look for him to make it dumb foolishness quite so quick."

"Anyway, the Boyds that air perfessers don't bring shame on theirselves by bein' profane," snapped the visitor.

"Who's bein' profane? Me? Well, maybe what I said was a little unbecoming for a man in my profession, but I was that hot I wonder I didn't say somethin' stronger. I expect every Boyd of the lot of you has been sort of patting him on the back, and telling him he was like his gran'ther and the Wild-man."

This was so nearly a statement of fact that Darnell Boyd mouthed his quid in silence and spat into the fire.

"Well, we won't talk anymore about it. Osman talks of 'listing for a soldier, hey? And Mary Lizzie's 'most worried to death! You tell Osman to come over here and see me, will you?"

The speaker's power was at its height during the evening service, and the visitor, only half mollified, yet filled with reluctant admiration, delivered the message to Osman with this addition:

"Him talk about the Boyd setness—him! Jone Dunbar is as sot as any Boyd that ever was. When he gets after a sinner, ole Satan gotter le' go—yes, sir, he gotter le' go!"

The prospect of a severe tongue-lashing from his vigorously spoken relative gave Osman a certain dismal satisfaction. Mounted on Pete, he began his journey, his mother standing in the cabin door to see him off. "Don't jaw back to your uncle, whatever he says," she adjured him. "The Boyds air set, but they ain't sassy."

"I've done all the jawing back that I'm likely to do for one while," Osman answered as he rode hump-shouldered and with down-dropped head, the picture of despondency.

It was mid-afternoon when he entered the mountain basin that was the scene of his uncle's labors. A ring of hills surrounded it; at the northern side Slicker's creek poured down the rocky wall in a series of cascades which gave the basin its name of Roaring Hollow. Osman had scarcely passed beyond the louder roar of the falling water when he heard voices raised in jubilant song. Pete picked his way warily down the rocky path, and they soon came in sight of the singers, who were gathered on the creek bank.

At this point the stream had grown wider and slower of current. In its deepest part stood Rev. Jonah. The song ceased and the preacher's voice rose high and strong:

"In the name of the Father—and of the Son—and of the Holy Ghost! Amen."

A swift bending of the broad shoulders, a splash, and the hymn broke forth with renewed fervor, while eager hands were outstretched to greet the new disciple as he waded shoreward. The service continued until the last of the long line of candidates had received the rite of baptism.

The circuit rider once more raised his hand, this time in benediction, then waded quickly to the shore, holding out of his way a long black gown, and went to a near-by cabin, shaking hands with the congregation as he passed among them.

"How-dy, Osman, how-dy!" he greeted his nephew. "When did you come in? This is a great day for Zion."

"You-all certainly did have a big baptizing," said Osman gravely.

When the preacher emerged wearing his ordinary clothes he untied his horse, humming a gospel tune.

"They say it's been a dozen years or more since there's been such a stirring-up this a-way," said Osman.

"Yes. And it was needed—it was needed. Satan was hanging onto some of these poor folks like a—" with a twinkle at his nephew, "like a Boyd." Rev. Jonah introduced the subject nearest to the boy's heart with, "Well, Osman, what's this I hear of your going for a soldier? I thought you were dead set on getting an education."

"So I was," said Osman, sighing heavily. "And now I don't seem to have spunk enough to work or do anything else, so long's I see High Hill every trip and turn."

"Why don't you go back like a man and do what they tell you to?"

"Because I've passed my word, Uncle Jone. Cousin Darnell 'lowed he'd told you all about it."

Then the conflict began and raged. The raging was all on one side, however; the torrent of denunciation and persuasion that had overwhelmed Roaring Hollow dashed vainly against the rock of the Boyd setness. Osman listened humbly; he neither defended his course nor excused himself. He only said at the end, as at the beginning, "I've passed my word."

Out of breath, patience and temper the circuit rider at last paused. "Like all strong men he hated to be beaten; and to be beaten by something in itself so senseless angered him almost beyond endurance. But it was impossible not to pity Osman, and Rev. Jonah was half ashamed of his wrath, righteous tho he felt it to be."

"Going soldiering won't help you any, Osman," he said more kindly. "This thing is eating your very heart out. You look a dozen years older than when I saw you last."

"I feel like it had been a million years," said Osman dejectedly. "Do you mind when it was?"

He choked and put his hand before his eyes. The glow of the firelight seemed to kindle a spark in those of Rev. Jonah.

"Do I mind when it was? Surely I do—and where. It was the turn above the old sawmill. Now do you mind giving me your word there about something, Osman—do you mind that?"

Osman dropped his hand; the spark in his uncle's eyes lighted an answering flash in his own, and he sprang up trembling.

"Yes, you gave me you word—'twas about going to High Hill. 'Stick to it,' says I 'You bet I'll stick to it,' says you. And because of that word you gave me, Osman, this other isn't worth a rap."

"Uncle Jone!" cried the lad; "Uncle Jone!"

The circuit rider, too, was on his feet, and his strong hands grasped the youth's shoulders. "Look here, you've given two words, and one of them is square agin the other. In that case you're in honor bound to keep the first, and that's the one you gave me. You'll go back to High Hill, Osman, and you'll stick there—if you're a Boyd."

"And while we're about it," Rev. Jonah continued, gently releasing himself from a pair of strong young arms that suddenly embraced him, "you may as well give me your word now that when you make any other fool promise that will do neither yourself nor other folks any good, you'll use your common sense and break it."

"Oh, God bless you, Uncle Jone! I will, I will!"

* * * *

"What do you think?" said the principal, entering Miss Kemper's classroom and closing the door carefully after him. "Here's that stubborn young mule of a Boyd come back at last to apologize. Queer story—I'll tell it to you later. This way, Boyd." He reopened the door, and Osman stood in the presence of the teacher he had disobeyed.

"Good morning, Osman. Welcome back to High Hill," said Miss Kemper cordially.

"Yes'm. I've come—I've come to say—to tell—" Three generations caught him by the throat and left him dumb. Then Miss Kemper rose to the occasion.

"You want to tell me that you did not understand how necessary it is that we have order everywhere in school, and that there will be no trouble with you henceforth. No, Osman, I do not think there will be. We'll shake hands on it."

The hand he took opened for him once more the golden gate of opportunity. He entered it, and kept the Boyd word.

Perennials for the Busy Home-Maker

BY ADELINE THAYER THOMSON

Every woman who has even a wee bit of yard at her disposal should find a place in it for growing plants. Gardening will not only draw her out into God's life-giving air and sunshine, and afford unlimited pleasure, but many a disheartening day will be made brighter, and many a problem will be easier in the solving because of the cheering influence of beautiful flowers. Who has not felt the quickening spell of the sunny nasturtium, or the quieting peace of the fragrant violet, or been moved by the chaste purity of the stately white lily?

Among all classes of plants suitable for outdoor culture, hardy perennials are the best adapted for the busy home-maker. This is true because perennials succeed with far less attention than is required by annuals or tender bedding plants, and being hardy enough to withstand the cold of winter, they will thrive a lifetime after being once established.

Success with annual plants requires so much preparation of soil, and the growing seedlings demand so much transplanting, weeding and cultivating thru-out the summer, that many a busy woman deprives herself of growing plants because she feels that she cannot spare the necessary time from her household cares. The planting of perennials will not only demand a minimum amount of care, but the owner will be insured a glorious blossoming from early April until late fall—and, think of it, not only during one summer, but for an indefinite number of summers.

Perennials are enjoying a greater popularity to-day than they were accorded even in the days of yore, when no yard was considered complete without its garden or border of hardy plants; but while many of the old favorites are the same, there is a host of varieties for present-day planting unknown in our grandmothers' time.

Perennials possess as great a beauty as annuals, and have the advantage in a number of characteristics. They succeed in almost any condition of soil or location; they give permanent results; their flowering season begins six weeks earlier in the spring, and lasts later in the fall, and they multiply so quickly that it is easy to work up a large stock from a few varieties.

Unlike annuals, hardy plants do not blossom continually thruout the summer, but their varieties average a season of bloom from one to four weeks. This is an advantage in the minds of many, however, for perennials possess such a diversity of flowering times that one may have a constant succession of changing form and color.

It is more expensive, seemingly, to stock the yard with perennials than it is to buy annual flower seed, but when it is remembered that annuals die each fall and must be replanted each spring, it is not hard to realize that perennials not only are, after all, the cheaper plants in the end, but that they are time-savers as well.

Just a word as to the culture of perennials. To have the best success with hardy plants, the soil in which they are to be grown should be well spaded and enriched with old manure. This work is all-important, for it must be borne in mind that perennials remain in the same place year after year. The plants should be set about a foot apart, leaving room for them to increase easily. They, too, should be given a good dressing of manure, carefully spaded about their roots each spring, and a winter's protection of litter or leaves in the fall, while their roots should be divided every third or fourth season. These points are really the only ones to bear in mind to bring success, tho like all classes of growing things, they will respond quickly to added care and attention.

As a help to the amateur the following varieties of hardy stock are given as being, perhaps, the most satisfactory for the busy housewife:

Perennials for April blooming—Hepatica, Arabis albidia.

May—German iris, iberis, primrose, lemon-lily, peony, bleeding heart, columbine.

June—Delphinium, Job's tears, sweet William, foxglove (biennial, but self-sowing from year to year), Oriental poppy, valerian, pentstemon, pyrethrum, Shasta daisy, Canterbury bell (biennial), clove pinks.

July—Platycodon, coreopsis, gaillardia, hollyhock, monarda didyma, agrostemma, monkshood.

August—Stoksia, lobelia, phlox, liatris.

September—Aster, Japanese anemone, uliginosum.

October and November—Chrysanthemum.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Time

EMMA KOCH BOMHARD

What's the year made of
That comes and goes
Quietly, silently,
As the petals unfold of a rose?

The year's made of days
That are born and die
Quietly, silently,
As night veils the blue of the sky.

And the years and the days
Time bears on his wings
From the limitless realms,
Where the voice of Eternity sings,

Thence, too, my soul came
And Time stays not nor waits,
But quietly, lovingly,
Safe on his bosom he
Bears me back home to Eternity's gates.

On Trial for Her Faith

BY SUSIE BOUCHELLE WIGHT

The story of the early Christian martyrs is one which it is impossible to recall without a shudder. Those men and women, weak and shrinking from pain, who faced death, and worse than death, for the sake of the belief they held, have their own high place in the history of the Church. It matters little now whether their courage was actuated by the fear of eternal ruin in case of their apostasy, or by a love for their faith born of a strong and firm conviction of its truth. They kept it alive, and to-day the whole wide world is being blessed by the fruit of their loyalty and devotion. They were faithful unto death. Are we, their successors, being as faithful? Do we look consequences in the face when temptation comes?

A man of another race once came to visit America, a cultured, thoughtful man, but an unbeliever and what we call broadly, a heathen. He admitted the superiority of Christianity as a code of ethics, but cited other religions with ideals almost identical, and was outspoken in his doubt of the vital principle of our faith—the changed nature, the indwelling of a divine Spirit. It was all in vain that his friends took him to hear the finest preachers and threw about him the most beautiful ecclesiastical influences. He only shook his head and smiled. "There is nothing in it all," he said, except the strong religious instinct which is as much a part of human nature as love or friendship.

During his stay a terrible ordeal came to a young girl in the family in which he was visiting, an ordeal which involved humiliation and defeat. If ever revenge is justifiable it would seem to have been so in this case, so unprovoked and malicious were the circumstances. The keenness of the anguish of it passed after a time, as the keenness of sorrow and despair always does. When the foreigner was about to return to his home, he asked the girl to go with him for a quiet walk in her father's garden.

"I am sorry," said she timidly, "that your visit has been spoiled by—what came to me."

He was silent for a moment. "I am sorry," said he, "for your hurt—so sorry. But may I tell you something?" She lifted her tear-filled eyes to his face, and he went on:

"You have been on trial before me for the reality of what you profess to believe. I knew that you had confessed Christ, as your saying is. I thought of your Sunday-school class, your three days each week in the mission school, your singing in the choir; but none of these things counted at all when the trouble came beside the claims that Christians make for their religion. I said to myself, 'I'll watch her carefully now. If this faith of hers will keep her patient and sweet under trial, if it will uphold her in defeat, if it will plead against the impulse for revenge, I shall know that it is something more than human will and nature, for she is just a weak young girl. She has not had the age or the experience that would make her able to reason out things for herself, and get at the science and philosophy of it all—she has nothing but her religion to fall back on.'"

The girl covered her face with her hands, remembering only the weakness of the sobbing and crying hours, but the stranger removed them gently. "Look

up," said he, "and do not be ashamed of anything. I am convinced of the truth of what you believe—not by your creed or your churches, but by the way a young girl can answer, all unknowing it, the arraignment of her faith."

The man went back to his own country and his own people, and in after years his Christian work brought life and light to hundreds in his native land. But the girl in America just grew into busy womanhood in a life filled with the simple, everyday cares of a wife and mother; and tho she treasured his words in her memory, neither she nor the world ever realized how much she had done for the stranger within the gates.

Every day each one of us is on trial for the faith he holds dear. And every trial well met means strength and faith and courage for some other struggle. If it was an awful thought that a failure in loyalty would cause the loss of a martyr's soul, is it less appalling that your defection or mine may cause the loss of the living faith to some one else—that living faith which means a saved life?

Day by Day

"How is Mr. Ellis?" asked one of the ladies at the missionary society.

"He's getting well rapidly," a cousin answered.

"Did they take some of Mrs. Ellis' skin for covering the burned surface? I thought it was such a brave act for her to offer it," gushed a member. "She would have given it without flinching."

"That's right," affirmed another, "no sacrifice would have been too great for Bruce."

"Excepting," said the cousin, dryly, "letting him lie on the parlor couch. I'm not trying to be catty and say mean things about Nell; but it is a fact that she would cheerfully die for Bruce, and believe she was expressing her love for him by her sacrifice, but in the sixteen years of their married life, she hasn't loved him enough to sacrifice her heaps of cushions and the upholstering of the parlor couch. Bruce would no more dare to throw himself on that couch in his work clothes than a tramp on the roads would. Nell hasn't given him any more rights to comfort and freedom from restraint in his own home than that same tramp. I've seen him all humped up in a rocking chair asleep after dinner, waiting for the team to be rested enough for the field."

"I'm perfectly certain I couldn't let my husband loose in the parlor when he comes in from the fields," asserted a stern faced woman. "There's no call to turn everything in the house over to the men; is there, Grandma?" she appealed to an elderly lady who had taken no part in the conversation.

"Some things a woman ought not to stand," Grandma said, slowly; "carelessness in tracking in dirt from the barnyard and lots to make unnecessary work with no corresponding benefit to the husband is a fit subject for rebellion; but it seems to me a woman has a good chance of winning jewels for her own crown by putting up daily with things which annoy her but which add to the comfort or satisfaction of her husband, as by doing some great deed of courage. If Nell made up her mind to Bruce resting on the parlor couch in his work clothes, and will think of the comfort it is to him, she will get pleasure herself. She might as well smile tenderly at his foibles before death as after death. A woman who groused every day of her life because her husband would put his slippers by the fireplace in the sitting room, wouldn't let them be moved after the poor man died. But, mind you, girls; I'm talking about husbands. It may be best to pick up after a husband who has not been trained to pick up after himself; it may be wise to fold up the papers he drops on the floor, to hang up his clothes, and put in his collar buttons, but your sons should be taught to wait on themselves and on their mothers. A house which isn't for the comfort of the family isn't a home; the mother's duty to herself, to her sons and their future wives is to teach her sons the care of a house—to have them 'housebroke.'"

"I think," admitted the cousin, "that since Nell has come so near to losing Bruce, she will let him lie on the parlor couch with his boots on if he likes."

"And Bruce will put the cushions carefully away, throw a cover over the couch, and adore Nell for making him comfortable," Grandma said, positively.—Wallaces' Farmer.

Denominational

South Illinois District

New Orleans, La.

On Monday, April 10th, the brotherhood chapters of this city assembled at St. Matthew's Church for a joint prayer meeting. The attendance was very good, and the songs were sung with a vim seldom found in men's meetings.

Rev. Schweickhardt had charge and introduced Rev. Becker, who spoke on Acts 9: 11, "Behold he prayeth." He dwelt at length on the right kind of praying, drawing a distinction between real prayer, i. e. a heart to heart conversation with God, a pouring out of the soul to its Maker, and the prayer usually indulged in, the request for help and favors, which he designated pure and simple "begging." "No man in this city would refuse an answer to anybody, if questioned in a civil manner, and so our heavenly Father will never refuse an answer to our conversation with Him."

Rev. Becker was followed by Mr. Frank Brightsen, a member of Salem Chapter, who compared every Christian with a salesman, who tries to dispose of his goods. Our failure to "deliver the goods" was due often to selfishness and pride, which caused us to ignore or slight another brother, and in turn would make him timid and retiring, thus depriving him of the opportunity to make advances to other brethren. He therefore advocated the giving of the "glad hand" to our fellow-men. Others, he said, lacked the proper faith in the goods they had to sell, and this acted as a hindrance to make a sale. Christians must have absolute faith in the goods they have to offer others and in having this faith they are able to make the proper claims, to press the merits of their article, and to dispose of it to their customer.

Rev. E. Kockritz led a round-table talk, during which the following questions were propounded and answered by the men: "What specific service could laymen render the Church?" "What advantage can the brotherhood movement bring to our Evangelical Church?" "What should be the chief aim of every Brotherhood?" "What influence should the Brotherhood exert upon its members?" "Upon the men and boys of the Parish congregation?" "Why are apparently so many men not interested in religious work?" "What general 'religious work' can a Brotherhood, or its members, undertake?"

This last question resulted in the appointment of two pastors and two laymen for the purpose of taking up Bible reading in two of our car-barns, where conductors and motormen lounge around waiting for their turn at the street cars.

It also resulted in the appointment of a committee for the purpose of ascertaining the feasibility and advisability of entering the lower district of our city, for the purpose of organizing another Evangelical congregation.

Of all the Brotherhood prayer meetings ever attended by the writer, this one appears to have been the most inspiring and uplifting, and hopes are held forth that it may result in much good work in our community for the good of the Evangelical Church.

GES.

Indiana District

Dayton

Sunday, March 26th, 1916, was a joyful day for St. Paul's Evangelical Congregation at Dayton, Ky., for on that date it dedicated its new Sunday-school auditorium to the service of the triune God. For years this congregation has longed for just such an edifice as it now possesses. Its aim is to have an entirely new church within a few years, but the congregation is not strong enough to finish the entire building at once. So it did the next best thing. The church was built so that outwardly it looks complete. The Sunday-school auditorium is the basement, but in reality it is not a basement. It is but four feet underground and about eight feet overground. This basement is eighty feet in length and forty feet in width having a seating capacity of about 400. It is finished and equipped in a beautiful style and furnished with all modern conveniences. It has among other things a collapsible stage and may in a moment be transformed from a Sunday-school room into the best auditorium in our little city of 11,000 or more inhabitants. The main church auditorium remains unfinished. It would cost approximately \$3,500 to finish this second auditorium

Concluded on Page 6

"I will make you Fishers of Men"

Loyalty and Devotion to Christ and His Church in the small Parish. Florida
also offers many Opportunities for aggressive Mission Work

Pioneering in Idaho

The writer has been requested to contribute something on Idaho to the Herald. I am glad to accede to this request for the good of the cause. I always enjoyed mission work, and took special pleasure in bringing the word of God to such as were unable to hear it thru regular channels.

In size Idaho is not among the smallest states of the Union, but in population it is far behind. There are no large cities, and Boise, with 18,000 inhabitants is the largest. Little can be noticed of business, and progress is unknown. Since the State has gone "dry" it has the appearance of a deserted mining camp. Since the days of the pioneers, when rich gold "finds" were made in the "Boise Basin," Germans have settled here, as they have done in all other parts of the world. This influx of Germans has never ceased entirely. But altho those first pioneers are not to be considered in connection with a German congregation, those of the later generation are, and they made it possible that an Evangelical congregation could be organized nearly two years ago.

St. Paul's Evangelical Church in Boise, the only one here, is very small. During the past year there has been no increase in the number of members. No matter how carefully I look I can not find more than twenty voting members on my list.

The few that joined last year hardly filled the gaps caused by those who died or moved away. But the Lord not only counts, but also weighs, and so we will also turn from numbers to weight. The attendance of the services is rightly considered the standard of spiritual life, and of the few faithful ones belonging to my charge, in city and country, rather scattered, my average attendance was twenty in the morning services. But spiritual life may also be measured by the sacrifices brought by the Christian. A selfish man can never be a live member of God's Church, where every member considers first the needs of his brother. And when a congregation thinks only of itself, and ignores the requirements in the Lord's work in general, it is a safe sign of a diseased condition of their spiritual life. Our small number of active members, without ever being urged, has raised the pastor's salary of \$300.00 without any trouble and paid every cent of it promptly. The running expenses of over \$150.00 were also contributed and paid.

In addition this congregation remembered its debt to the Synod, and contributed \$60 towards benevolences and for the Jubilee Offering, altho it has known the Synod only for the past eighteen months. And this was not all. Our members do not belong to that class of demagogues who contend that ammunition manufacturers ought to be encouraged in their activity in every way, but on the contrary, they belong to the "hyphenated" class, anxious to heal the wounds caused by American ammunition, and desirous of wiping out the shame brought on America by its "official neutrality," by contributing, as far as lies in their power, towards this end. For this purpose the entire German population, Protestant, Catholic and unbelievers, were enlisted, and with a wonderful result. Since July 1915 the Aid Society, organized thru the efforts of our members, could report receipts to the amount of over \$700.00, and the undersigned, as president of this society, was enabled to forward to the treasury of the German and Austro-Hungarian Red Cross Society the sum of \$665.00. In addition to this all kinds of clothing, blankets and handwork was given and three large cases of such were forwarded to the prisoners of war in Siberia via San Francisco.

This activity in the interest of the Red Cross brings to my mind a mission field which has remained untouched to date, viz: Caldwell, in Canyon County. It is situated thirty miles from here and can be reached by means of the Belt Railway, either thru Boise valley or over the "Bench." At least six families may be found there scattered thruout the town and country. For the time being we can use the town hall for our services. This place is served twice a month from here. After morning services in Boise the pastor rushes thru a light lunch and then hurries to the electric railway. He can consider himself lucky if he still finds a vacant seat in the overloaded "car," as this is the means by which many church attendants

from English churches reach their suburban homes. The ride thru the winter landscape is without interest. After a ride of forty-five minutes the three-peaked "Squaw Butte" is seen in the distance, its slopes surrounded by the famous groves of peach and apricot trees. Walnuts and almond also abound. After crossing the Boise river in a canyon the electric line lands you at your destination in a few minutes. For several squares you must carry the unavoidable hand-satchel, containing the robe, song book and Bible, until you reach the hall which serves as our meeting place. While it is not very pretty, it serves the purpose. It contains benches, and in front there is a raised platform, a desk and chairs. The hall is clean and warm, there is no musical instrument, but vigorously the congregation joins in the wellknown choral singing. The service comes to an end, and after entering orders for Evangelical Year Books, a few German text books for the children, and arranging for eventual official duties, the journey home is begun. This time we complete the belt ride thru the Snake River valley, and from Nampa, a railway center, over the "Bench" back to Boise. Night has already settled over us, but in the distance the snowcapped Boise mountains still reflect the rays of the sinking sun. At the foot of these mountains, far up in town, is the home of the mission worker, who hurries there to rest from his day's labors.

E. G. Albert, GES. Tr.

Home Mission Work in Florida

For the past few years repeated requests for the establishment of missions in various parts of Florida have reached the Mission board of the Indiana District. True, Pastor E. Bratzel has been doing mission work in Fort Lauderdale and Miami for the last two years, but otherwise no serious effort has been made. As it was impossible to ascertain all about the conditions there thru correspondence, the writer was instructed to visit this state and gather all the information possible. This trip, lasting twenty-five days, in November and December last, covered some 3,000 miles.

Florida, measuring about 520 miles from Jacksonville to Key West, and having an average width of 100 miles, offers unlimited opportunities. There is no state in the Union which is praised more highly for its beauty and condemned more soundly for its worthlessness. Most of this criticism comes from people who have visited one or the other place for a short time, and are influenced by the impression thus gained, without going any deeper into the merits or demerits of the matter. As a rule persons once settled in Florida never leave it again. If he does it is because he has invested every cent he had in some land from which he expected to obtain early results. If this expectation comes to naught on account of some unforeseen reasons, he is simply compelled to return home. Any one taking the precaution to provide for at least one year will seldom ever leave again.

The greatest mistake people make is to purchase land without ever having seen it, something which occurs in the North. But hundreds of people will fall for the catchy circulars sent out by swindling land agents, make their payments, and when the time comes to inspect their purchase, find that they have either bought a portion of a desert, or are compelled to don a rubber suit in order to go over their land, as it is located in a swamp. When he gets home Florida has to take the blame, which rightly belongs to no one but himself.

Florida has vast stretches of land which are absolutely worthless, but it also has a vastly greater area of fertile farm land of the very best kind. The reclamation work undertaken by the United States and the State in the Everglades has wrought some wonderful changes for the better. The surface of Okeechobee Lake has already fallen considerably, and when the locks to the unfinished canals will have been completed, which will be in about two years, thousands of people who now have "claims," will be able to settle down there.

Others prefer to cultivate hilly and undulating land, and such is found plentifully in the central part of the State. The ground is rich and fertile. There

Concluded on page 6

Picked up by the Way

Interesting Items gleaned from many Sources

The number of immigrants who came to this country via the port of New York in the year 1915 was only 95,467—about one-tenth of the number who came in the year preceding the war.

The 35,000 employes of the International Harvester Company are to become co-partners with their employers thru the privilege of purchasing profit-sharing certificates. These may be paid for in small monthly installments.

"New York Now Biggest of Cities," declares a newspaper headline. The figures read: Greater London, population 7,251,358; Greater New York (including "the Westchester and New Jersey suburbs"), 7,383,871. Another newspaper statement indicating New York's size is that during a recent snowstorm 42,000 men got jobs in clearing the streets.

Don Simon Patino, of Oruro, Bolivia, is called the Tin King of the world. Beginning as a store-keeper, he developed the tin industry of his country until now he owns a line of steamships to carry his tin and has made Bolivia's exports of that metal amount to five times as much as those of all other metals—and Bolivia, it will be remembered, has for centuries been a great mining country.

Many experiments in lightening heavy castings in various machines, including motor cars, by the use of aluminum, must await the end of the war, apparently, on account of the great rise in the price of that metal. Within a few months aluminum has risen from 20 cents a pound to 55 cents. In part, this increase is ascribed to the use of aluminum in the percussion caps and time fuses of shrapnel and other high explosive shells.

In 1907, when typewriting contests were instituted in New York City, Miss Rose Fritz won with a speed of 87 words a minute for one hour's writing. This year she wrote 129 words per minute for an hour; but another contestant, Miss Owen, exceeded even this speed, writing 136 words a minute. During the hour Miss Owen struck the keys 39,285 times—a fraction under eleven a second—and made only forty-two mistakes. Let any one try to tap a pencil on a sheet of paper eleven times a second, and he will appreciate the dexterity of the champion typist.

The highest price ever paid by any magazine for a serial, according to Miss Jeanette Gilder, writing in the New York Sun, was that given to Messrs. Nicolay and Hay for their "Life of Lincoln," by the Century Magazine. "Roswell Smith, the president of the Century Company," she says, "first offered \$25,000. Hay and Nicolay looked at each other 'in wild surmise.' Mr. Smith took the exchange of glances to mean dissatisfaction. He left the room, walked up and down outside tearing bits of paper to fragments, then came back and offered \$50,000. The offer was at once accepted."

The little girl with a taste for learned words formerly lived in Boston. With the shifting of the center of population, she seems to have migrated to Chicago, to judge by this story in a Chicago paper: "A little Chicago girl was crying. 'What's the matter, Noreen?' asked her father. 'I fell and bumped my patella,' she replied. Father was sympathetic. 'Poor little girl!' he said, and proceeded, with the best intentions, to examine her elbow. Noreen broke away. 'Huh!' she sobbed. 'I said my patella! That isn't my elbow. My elbow is my great sesamoid.' Father went for a dictionary."

Has any other invalid in the world a record like Mollie Flancher's? For half a century she has been lying day after day and year after year in her bed in her home in Brooklyn as the result of an accident when she was seventeen. She has recently celebrated the golden jubilee of her invalidism, and among the testimonials she received was a letter of sympathy from President Wilson. A curious fact about Miss Flancher's illness is that formerly remarkable psychic powers, which were widely discussed in scientific circles, were attributed to her. These powers of "mind-reading" have now disappeared. Her optimism and her humor remain, however, and she "reads everything in the papers except the war news."

William Shakspeare, Bard, 1564—1616

Tho Shakspeare never aims to teach, his Characters all point deep moral Lessons.

His language is sometimes uncouth but never unclean

FOR THE EVANGELICAL HERALD BY PASTOR THEOPHILE HAAS, BREESE, ILL.

II.

One must necessarily be very careful before passing any definite judgment on Shakspeare's character and convictions. From his works, of course, some claim to be able to read that he was a skeptic, for he shows no interest in the theological controversies of his day. Others prove that he was utterly unpatriotic, for he is untouched by the great political awakening of his country. Words like "to die is to go we know not whither" have, we are told, palpably shown that he was a disbeliever in immortality; if he had any faith at all, again, we hear, it cannot be ascertained whether it was a Catholic or Protestant.

that shall he also reap," may be grasped. The fact of man's innate consciousness of his *moral responsibility* is not to be considered lightly and it finds expression in some of the poet's most monumental dramatic characters.

It would be preposterous, however, to assert that Shakspeare's dramas were rooted in *specifically* Christian conception or even to put him down as an advocate of Protestant confessionism. He was far from being to Protestant England what Dante was to the Catholic Church of the Middle Ages. He is no religious poet like Milton and it would be vain to seek in him the teaching of any particular Protestant dogmas.



King Lear disinherits Cordelia for what seemed lack of filial love. Act I. Scene I. 2341

The folly of this method of infallible interpretation must be apparent, tho on the other hand while gathering too little, it cautions us not to infer too much. In the first place, Shakspeare never sets himself to the task of teaching, something much more potent in writers like Wordsworth or Browning. Moreover, his chief purpose being to please, the very nature of dramatic poetry with its portrayal of character and action leading to a crisis necessarily requires the author himself to remain in the background. Dramatic productions, if truly excellent, will plainly be impersonal and objective.

Shakspeare, however, was likewise too close and accurate an observer of human nature to fail to detect the necessary interrelation between pleasure and justice or between the virtuous and the beautiful. This connection is not always chosen in his works, just as it is not always manifest in life with its painful contrasts and collisions. But so much at least: sin and vice are generally represented to be what they are, *inherently ugly and shocking*, and they are never permitted to triumph in the end. It was left to later ages to cast over them the spell of attractiveness.

Deeply Religious that specifically Christian

In Shakspeare the influence of the Reformation with its greatest gift, the open Bible, can surely be found. He was certainly familiar with Tyndale's translation and later with the Authorized Version appearing in 1611. He sometimes refers to Scriptural words and facts, but it might be too much to claim that he *intentionally* alludes to such distinctly Protestant doctrines as the justification by faith, or the forgiveness of sins from grace alone with the peace that surpasses all understanding. The best of his dramas are intensely moral; they had something of the genuine *Biblical realism* and from some of them the solemn truth of such sayings as: "Whatsoever a man soweth,

But his rigid insistence thru plastic examples open the *value* and the *power* of the human conscience, his stern emphasis upon man's moral responsibility and the lofty manner in which he extols the good and condemns the bad will forever secure for him the highest position as a preeminently *ethical teacher*. He instructs and incites, he warns and strikes, not by precept and dogma, but by *life and example*, life itself with its inflexible laws and inevitable developments being both judge and judgment. And therein he indubitably has grasped something of the *substance of all true religion*: first example, then precept; first life and then words, or better: *the example is the precept and life is the message*.

His Characters emphasize righteousness

Where in the modern drama, following as it does almost exclusively the theory of a "beyond all good and evil," is there found anything to even approach Shakspeare's profound consciousness of the bitter antagonism between light and darkness or his acute valuation of God's justice and man's iniquity? Man's sin and guilt are the greatest of evils. He is responsible for them and therefore evidently also for his fate. The old law of necessity, once so nobly applied in Greece, now often so degradedly applied, is hardly discernible. Yes, where there is no watching and praying, to use the Christian expression, where inordinate selfishness and self-conceit are allowed to breed sin and guilt they even gradually and irreparably ensnare and enslave the good in man, thus rendering it utterly fruitless. Meanness, baseness, falseness, wickedness are suicidal. That devil in human form, Iago, must die a miserable death; others of unscrupulous depravity, Richard III., King Claudius, Queen Gertrude or Macbeth with his wife, are without rest or peace, tortured by the pangs of a guilty conscience

and must end as it was fit and just. There is scarcely any more powerful, more terrible commentary to the condemnation of a wicked conscience or to such Scriptural sayings as Ps. 73:18a, 19, or as "whose end shall be according to their works," than that afforded by some of Shakspeare's most famous characters. He was rude and coarse at times in his faithful portrayal of contemporaneous life. But he would have utterly abhorred anything like the theory of "sin's in the blood," so prevalent, alas, on the stage to-day, and followed to disgust in the shameful days of the Restoration.

A few short remarks on some of Shakspeare's characters will suffice to show the author's deep and earnest treatment of moral problems. There are Lady Macbeth and her husband, embodiments of a worldly, sinful ambition. Honored at first, called upon by the sinister voice from below, they cast away the best they had, love, peace and happiness, and deliberately embark upon a course that must lead them to the throne. Coldly, shrewdly, cruelly calculating they proceed to their aim, finally attaining it by means of deceit and murder. But Macbeth has found his hell; his worse half in vain attempts to strengthen him. She too must soon break down, even before her husband. They had murdered sleep, conjured up all the evil spirits and ghosts from the awful deep; they are tortured in bloody visions, are shattered and tottering in the innermost recesses of their soul, until finally death comes almost as sweetness compared to the hell they had so ruthlessly sown and reaped.

Or there is Richard III., planning and plotting in his stubborn, colossal grandeur. Brave, shrewd, virile; but false, cruel, diabolically determined in carrying out his work of destruction. He has thrown himself into the arms of the tyrant whose aim is man's annihilation. It is the curse of the King's bloody crimes that they constantly bring forth new sins and guilt. At last there remains no possibility of return to a better life. His conscience blasts his soul; he feels his wretched helplessness, but alas too late. The death sought and found in the midst of his conquering enemies merely ends a life which had long been dead to everything ennobling and vivifying in its influence.

Lear, the king, is no true king, no man that *can do things at all*. He is full of whims, unjust and obstinate, losing control over himself—how will he be able to rule and must learn the solemn lesson that self-conquest is the greatest of victories. It is plain enough to every diligent reader of the Bible how this thought can be used in connection with many a Christian admonition.

Or there is a later and greater citizen of the great Republic: Anthony, extraordinarily gifted, honored as orator, soldier, statesman. He might have been happy with his virtuous Octavia, might have gained imperishable fame as one of his country's most illustrious benefactors. But the great soldier lacks the power of self-control, he casts himself into the arms of the beautiful but voluptuous Cleopatra, he becomes the slave of his sensual passions, and it is again too late, with the winds already smiting against the house about to fall, that the poor debauchee lugubriously exclaims: "I followed that I blush to look upon, my very hairs do mutiny."—And what a picture of that intoxicating enchantress, the "false spell of Egypt," the old "serpent of the Nile," the object of his love, and the author of his ruin "who makes hungry where most she satisfies."

To Hamlet the world is an "unweeded garden," possessed by things "rank and gross in nature" because the foul lust of a faithless mother calling "virtue hypocrite" and making "sweet religion a rhapsody of words," has made it so to his flaming indignation.

He pictures Woman at her best

But there is also that wonderful gallery of female beauty and loveliness, those faces so radiant in virtue and patience, in chastity and constancy, in fidelity, forbearance and forgiveness. The explanation of their transcendent beauty has engaged writers like Heine and Mrs. Jameson and the constant recurrence of others to-day to the pleasant task of elucidating the charms of Shakspeare's heroines proves to what extent these characters have been able to captivate the artistic interest. There is no denial that in the delineation of these women presented as patterns of moral strength and beauty the highest excellence of the master's art is to be sought. The nature of the strength and beauty exemplified is such as to render Ruskin's strong claim, that, broadly speaking, Shakspeare "has no heroes, he has only heroines," fully comprehensible.

"The heroes all more or less stand in flawed strength and fall by their vanities." The heroines "are all faultless, conceived in the highest heroic type of humanity." This if anything speaks volumes for the high importance of Shakspeare as a moral teacher. He cannot portray the finest of his women as vicious, impure and faithless, and this fact alone would seem to dispel the thought that he was immoral or irreligious. The greatest men "have never been wholly so."

The wellknown examples of youthful love, a love often stronger than death, in all its days of gladness and of sadness, in all its sweetness, purity and constancy, the examples of Ophelia, Perdita, Juliet, Portia, Viola and Rosalind, have all been beautifully dwelt upon again and again. Maidens all, good, faithful, virtuous, in splendor undefiled. And yet still more, if possible, there shines forth the lofty beauty of Imogen's and Desdemona's conjugal fidelity. Like the sensitive plant, drooping at the mere touch of the hand, the pure, artless, innocent victim of Othello's gruesome suspicion shrinks back in the spotless chastity at the mere mention by her husband of the word which of all she has ever heard must strike her delicate refinement as the most shameful and abominable.

Imogen, surrounded by meanness and falseness, remains true to her ideal. No one can cause her to cast aside that love towards her husband which thinketh no evil. He is hers and she is his. Good, tender, truthful, forgiving, she shows the redeeming qualities of the *eternal feminine* to perfection, preserving her unshakable faith and unwavering fidelity up to the victorious issue.

There is no need to refer to the solemn warning conveyed by the example of those "two pernicious daughters," Goneril and Regan, nor to the powerful stimulus to noble words and deeds given by such patterns of filial love as Cordelia, of sisterly love as Isabella, or of motherly love as Volumnia. In short Shakspeare is so rich in characters showing that *sin is the fatal course to ruin*, and in others no less, that *virtue is beauty and felicity*.

For this reason as much as for his strictly artistic excellence, it has never been possible to dethrone the Olympian. Efforts to at least belittle him have been made in the seventeenth and eighteenth centuries. They are being repeated to-day by a morbid modern naturalism and symbolism. In vain: like the other three of the greatest, Homer, Dante and Goethe, he will remain. He is "an ever-enduring man," as Coleridge said of Wordsworth. And this is plain enough. For the best, the truly imperishable in him, rests upon *eternal realities*. Nothing human was strange to him; humanity in *all* its aspects had his sympathy. He was universal in thought as in the wonderful command of his mother tongue. Intensely human as he was, with the gift of the most accurate observation and of the keenest psychological analysis, the divine had to be on his program. Of course this was not primarily so; but it was found in the laws that govern our human affairs and shape our ends.

Much, of course, in his works will shock present day conventionalism. But it is faithful to the rude and rough manners of that youthful, boisterous period in which he lived. Nor is all of his work to be considered of equal merit. Some of his earlier comedies and those blood and thunder stories of the Titus Andronicus type will hardly ever claim much more than the interest of the literary student.

But the most beautiful in Shakspeare is, generally speaking, also his best in moral wholesomeness. It surely has the elevating tendency. It was written for all the world, for all ages. It is true to life and above all to *the best in life: to life's solemn tasks, lessons, warnings*. This best in him throws out a trumpet call, as it were, to the most serious battle, to a fight for the ethical and truly personal, and thereby for the true eternal values. Reading and seeing Shakspeare, so grossly, alas, neglected to-day, is like being appealed to in the estimate of the writer, by another "He who has ears to hear and eyes to see let him hear and see." Yes, our true Poet thus becomes a Prophet. He "has in him an infinitude and communicates it to others." It is with such a thought in mind that some have termed Shakspeare's works as second only to the Bible.

Indiana District

Continued from Page 4

of the church. The church is located on Fourth Ave. in the heart of the city on a lot 110 feet in depth and 96 feet in width. The cost of the building so far as it is completed now is a little over \$13,000, of this sum over \$8,500 is already paid.

Possibly it would be of interest to many to state that the St. Paul's church of Dayton has been erected in the face of many difficulties. The church was organized in 1863. Thru all these years its members have worshipped in a little frame edifice located in the flood section of our little city. In 1913 that building was inundated to the depth of about 11 feet. Handicapped by its location it lost members from time to time. The present pastor came here from Eden Seminary in St. Louis in 1912. He preached his first sermon and quite a few more after that to about twenty-five or thirty people. Dayton people have never asked for support from the Mission Board. They have worked hard. We now have a membership of 138 instead of thirty-five a few years ago. We have a church attendance ranging between 125 and 150. We have a Sunday-school of 233 members including an Adult Bible Class of fifty-four. The young people's society numbers about forty-five, the Ladies' Aid forty-seven, the Brotherhood, hardly two weeks old, numbers thirty, and the future looks bright.

The services on Dedication day were very well attended. The usual farewell service was held at the old church. When the members arrived at the new church Mr. F. Lange, a charter member of the congregation rang the old bell in the new place. The key was turned over to the Pastor by the President of the church, Mr. F. C. Riebel, since the church Board were their own contractors. The Pastor, Rev. F. G. Brune then performed the dedicatory ceremony. Rev. H. S. Von Rague of Middletown, O., delivered the sermon in the morning in the English language. At the afternoon service Rev. Emigholz of Alexandria, Ky., a former pastor of this church delivered the English sermon and Rev. A. E. Viehe of Cincinnati, O., the German sermon. At the evening service Rev. Wm. F. Mehl of Louisville addressed a large audience on Sunday-school work. The two choirs of the church and an orchestra and quartet of the local Baptist church as well as several other soloists rendered the special music.

St. Paul's of Dayton is happy, for it has tried, and God has given success. G. B.

Home Mission Work in Florida

Continued from Page 4

is a colony of German farmers, consisting of a large number of families, near Lowell. Pastor H. Niedernhoefer went with them in order to find healthful and remunerative work for his own sons. It is wonderful to see the results obtained by these people. They raise cattle and hogs; produce corn, oats, potatoes, sweet potatoes, tomatoes, lettuce, cabbage, beans, peanuts, etc. They would never think of leaving this land, but on the contrary, their number is added to continually, as there is plenty of good land.

Upon my arrival Pastor Niedernhoefer called the people together for a service and I was privileged to preach to them. After the services they decided to build a modest little church and this building is now about completed. Lowell has a great future. Ocala, a town of 6,000 inhabitants is only twelve miles from Lowell, and Gainesville, a University town with 12,000 population is thirty miles away. Both of these cities are laid out in modern style. Germans are found here also, and altho there are not sufficient to organize an independent congregation, they have been embodied in one parish and are served by the Rev. Niedernhoefer.

Jacksonville is a rapidly growing city of 80,000 inhabitants, of whom about ninety percent are said to be negroes. There are a number of beautiful English churches, but not one German, not even a German Catholic church. The writer believes that there are enough Germans here to start an independent congregation.

Pastor Schulz, who has from time to time been occupied with farming as per his physician's instructions, has taken up his calling again and is working very successfully in Jacksonville since March 1. Many who had left their old German home five and more years ago were grateful when the writer delivered the first German sermon they heard in this country.

In Tampa, a city of 68,000 population, a thoro survey was also made. The negro population is very strong here also, and there are many churches, but among the white residents there are also many Germans who have a desire for an Evangelical congregation. For the past eighteen years the Missouri Synod has supported a congregation which now numbers

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"Examining the Scriptures daily, whether these things were so"

May 14, 1916. Jubilate Sunday

Official Call

Seventh National Convention of the Evangelical League, Cleveland, Ohio, Aug. 15 to 20, 1916

To all District Leagues of the Evangelical League and all Young People of our Churches

Dear Friends and Co-workers:

The seventh bi-ennial national convention of the Evangelical League will be held in the city of Cleveland, O., as the guests of the thirteen Young People's Societies of our Evangelical congregations of that city, beginning Tuesday, August 15, and ending Sunday, August 20. With our convention will be combined the first national convention of Evangelical Sunday-schools.

Cleveland has a peculiar charm for our young people's work, since it was in this city that much of the work outlining the federation of our societies was done and the preliminary conference held in the year 1903. Thus we are to assemble on historic ground, and, God willing, are to have the pleasure of personally meeting Rev. Wm. Behrendt, pastor emeritus, who may be considered the father of the young people's organization in our Church.

All District Leagues will kindly observe Article VIII, Sec. 2, of the constitution of the Evangelical League, providing for this convention, as also Article V., Sec. 1, which grants to each District League the right to send one (1) official delegate for each 200 members in the local Young People's Societies affiliating, or fraction thereof exceeding 100 members; providing, however, that each District League is entitled to at least one delegate if the total membership of the societies affiliating is not 200. Sections 3 and 4 of this article are also important, providing that these official delegates shall constitute the voting body at the convention, and that the traveling expenses of all official delegates shall be apportioned, as is the custom at our synodical conferences and gatherings.

Aside from the above official delegates as many visitors from local Young People's Societies and District Leagues may attend this convention as desire to come. These visitors will be accorded the same privileges as the official delegates except the right to vote at the business sessions. These visitors are expected to bear their own traveling expenses and do not enter into the apportionment of the traveling expense of official delegates. (Art. V., Sec. 5.)

Both official delegates and visitors must pay a registration fee of \$1.00 per person upon arrival at the convention, only those paying this registration fee to be entitled to the courtesy of the entertaining societies, namely: board and lodging from Tuesday afternoon to Sunday evening, inclusive, official badge, program, and such other advantages as will be provided by our friends at Cleveland.

The convention proper will mark an advance in the work of our young people and the conduct of our conventions. The morning sessions are set apart for Bible study, an address and the transaction of all business.

On three afternoons there will be four simultaneous conferences held at adjacent churches. One afternoon offers special conferences for our Sunday-school workers, the second conferences for the officers and members of our Y. P. S. and for pastors, while the third afternoon will be spent in considering four vital subjects relating to the work of the church.

Three week-day evenings will be given over to mass convention meetings, with German and English addresses by those who have messages for us. The Sunday evening meeting will be the farewell meeting.

Part of one afternoon will be spent at one of the city parks with a twilight service in the open, while Saturday will be spent at one of the beautiful resorts on Lake Erie and provide for a pleasant ride on the lake.

Sunday morning all delegates and visitors will attend services with their hosts, convention visitors occupying the pulpits at our churches and addressing the Sunday-schools. The afternoon of Sunday is left free for our convention family to enjoy as each one sees fit.

Our young people at Cleveland are alive to their opportunity and awake to their duty. We shall find everything in readiness upon our arrival and shall be well taken care of at this, the seventh national conven-

tion, which will open with the service on Tuesday evening, August 15.

May the great Captain of our salvation, Jesus Christ, bless the young people of our Church as they prepare to attend this convention, as also the young people of Cleveland as they prepare to entertain us.

Sincerely,

Wm. N. Dresel,
President Evangelical League.

Evansville, Ind., April 10, 1916.

Helps for a Good Meeting

Rev. Henry Katterjohn

CHRIST'S WISHES

- M. May 8. To follow Him. Matt. 4: 18-23.
- T. May 9. To love Him. John 21: 15-17.
- W. May 10. To witness for Him. Matt. 10: 32, 33.
- T. May 11. To love men. Gal. 5: 13.
- F. May 12. To shine. Matt. 5: 14-16.
- S. May 13. To serve Him. John 12: 26.

Sun., May 14. Topic:—What Does Christ Want Us to Do? John 15: 12-16. (Union meeting with the Juniors.)

Suggestions to the Leader

It is suggested that this meeting be held in connection with the Junior Society, or Juniors of the Sunday-school. The membership committee ought to take part in the preparation of this meeting. Canvass carefully in advance the Junior classes in the Sunday-school, inviting the members to attend this meeting. If possible give them some definite part in the service, such as singing a song, or a special hymn,—possibly individual Juniors can read a Scripture lesson, or recite some appropriate poem etc. Give them something to do, in order that their interest may be stimulated. Do not forget to make special efforts to secure the attendance of the newly confirmed, especially those those who have not yet been won for the society.

In presenting the topic point out the great fact that all of our actions and movements in life, socially or otherwise, must be governed by the standard of Christ's approval. It is impossible to reduce the conduct to a set of rules, that would develop the dead legalistic, hypocritical spirit. Our conduct must reveal the life within and the principle that controls that life. We cannot tell our young people with definite precision what is allowed and what is forbidden. But we can urge them to compare their desires with the Christ whom they have confessed. That comparison will reveal the harmony or disagreement of the desire with the spirit of Jesus, and will determine the permissible.

The Topic Presented

Three things are suggested to us by the Master in our Scripture lesson.

1. That we love one another.
2. That we serve each other even to the limit of laying down our life for the other.
3. That we develop a definite Christian character, that will reveal itself in fruit-bearing.

What does Christ want us to do? Christ does not want us to become self-centered, concentrating and limiting our actions and desires within and upon self. Self must be the center from which activity radiates towards others. It is more blessed, i. e. a happier state,—to give than to receive. The machine that only exists for its own sake is worthless, because unprofitable. But the machine that reduces labor is valuable. Human life exists not for its own sake. It is the mechanism thru which divine blessings are to be distributed, and human life made more blessed and happier. Therefore Christ demands—

1. That we love each other. Center your desires and interest not in self but in others. Love means to give one's self to others. The selfish man cannot love, for selfishness demands, while unselfishness gives. The standard of our love is fixed in the life and surrender of Jesus. His divine powers were at the disposal of all who were afflicted, but could not be used for the alleviation of His own wants. He could not feed himself when hungry, nor drink when thirsty, nor save His life when in danger, when these acts would have involved a display and use of His divine powers. The man who uses his gifts and abilities merely to enrich himself, forgetful of the needs of others is prostituting that gift.
2. Jesus declares that love is limitless, involving even the sacrifice of life itself for the sake of others.

Service is the supreme law of the kingdom of God. Jesus gave us His own life as an example. He came to surrender himself, and to lay down His own life for sinful men. He was the Lamb of God that taketh away the sin of the world. No one dare think he is doing too much. You cannot do too much in Christ's service. We need to emphasize this service in presenting the claims of the Sunday-school, Young People's Society, and other organizations of the Christian Church. That service is limitless. But we must not fail to heed the opportunities given at home. To relieve the burdens of father and mother, to perform the thousand and one little helpful deeds, to avoid friction, to smooth the way with cheerfulness and kindness, these too, are sacrifices worthy of the Christ whom we confess. Christian life demands complete surrender, even to the giving of our own life for the sake of others. Where pleasure interferes with this service, pleasure itself is sinful, because it hinders our best development.

3. Christ demands that we grow into His likeness, develop into a perfect character. Jesus calls us His friends. We are only His friends when we become habitual doers of His will. He demands that we bear fruit. Only that tree is a fruitful tree, which bears fruit persistently and regularly. Fruitbearing is a habit, the result of a sound healthy condition of the tree. Only the man and woman who has attained a character can bring forth much fruit. Spasmodic fruitbearing at irregular moments is not expressive of character. In a true Christian character the will and all mental and spiritual faculties are centered on one thing, to do the will of God. Such a life will bring forth fruit unconsciously, but regularly, and continuously. Character is not mere emotion that compels action, but a persistent doing of God's will. All things in life that hinder such a character development, even tho they be as valuable as the eye or hand or foot, need be cut off and cast away, Matt. 5: 29, 30. This is what Jesus wants us to do, to grow in spiritual health and strength, in habit and character, that thru us and in us the glory of the Christian life may be revealed.

Some Questions on the Topic

1. How can we learn what Christ wants us to do?
2. What must at all times determine the right or wrong of contemplated action?
3. How is the doing of God's will rewarded?
4. What is the penalty of disobedience?
5. What does Christ mean, Matt. 5: 29, 30?
6. What must ever be the supreme purpose of so-called pleasure. What does Jesus say John 4: 34?

Some Scripture on the Topic

Matt. 12: 50; Mark 3: 35; Luke 11: 2; John 4: 34; 5: 30; 6: 38-40; Acts 18: 21; Rom. 12: 2; 15: 32; 1 Cor. 16: 7; Heb. 6: 3.

A Prayer

Thou, O Saviour didst give us an example of complete submission to the Father's will. Thy life reveals to us the glory of such a submission. We pray that the doing of Thy will may also be our meat and drink, life's greatest necessity. Help us to consider in all things the debt we owe to Thee for the blessings of Thy great sacrifice. We would not seek our own interests but the glory of Thy name, and the salvation and blessing of an erring world. May we ever serve to bring Thy kingdom into the hearts of seeking men. Amen.

The Advanced Bible Lessons

Lesson Material for the second year: New Testament Studies—the Messianic and the Apostolic Eras.

Second Quarter

- May 14. The Light of the World. John 8: 12-20.
- May 21. The Seventy Sent Forth. Luke 10: 1-24.
- May 28. The Problem of Suffering. John 9: 1-12.
- June 4. Praying in Jesus' Name. Luke 11: 1-13.
- June 11. Raised from the Dead. John 11: 20-44.
- June 18. The Coming of the Kingdom. Luke 17: 20-37.

Optional Lessons

Pentecost Lesson—The Power of Pentecost. Acts 2: 14-38.

Lesson 7. Jesus and the Seventh Commandment

DAILY BIBLE READINGS

- M. May 8. John 7: 53-8: 11. Jesus, the Woman and her Accusers.
- T. May 9. Matt. 5: 27-32. Jesus and the Seventh Commandment.
- W. May 10. Matt. 18: 21-35. Be Merciful in your Judgment.
- T. May 11. Mark 7: 2-9. Think of these Things.

- F. May 12. Phil. 4: 4-9. Purity a Condition of the Heart (tr).
 S. May 13. Mal. 3: 1-6. Who can Abide His Coming?
 S. May 14. Psa. 24. Who shall Stand before the Lord?

Lesson Key:—"He that is without sin among you, let him first cast a stone at her," John 8: 7.

It was part of the peculiar trials thru which Jesus had to pass that His enemies should, in any manner that promised success, seek to trap Him in some kind of an utterance that would permit them to bring charges against Him, or at least to injure His standing before the people. Their hatred was such that they had no scruples whatever as to the question with which they confronted Him. No weapon was too base for them to employ in their wicked scheming.

The scribes and the Pharisees were the leading citizens of the community, educated, religious, and supposed to be as refined in their morals as any one of their day and nation could be. One should have thought, therefore, that they would have drawn the line at the means they are here using to lay a snare for Jesus. The kind of question with which they approach Him is one that pure persons will greatly hesitate to discuss in public, because of the danger to popular morals which always accompanies it. Exposures of this kind will always draw a crowd, and there always seems to be a very good reason for making public a scandal of this kind. But it is practically certain that some one, if not most of those in the gathering, will take with them some vile suggestion that will in due time kindle the slumbering fires of passion and poison the mind and heart with immoral thoughts and desires, and perhaps even lead to acts of impurity and immorality. The newspapers of to-day which publish more or less detailed accounts of every scandal that becomes known, are guilty of a great wrong against public morality. It is impossible to tell how far the seeds of future immoral deeds are scattered thru these accounts, especially among the young of both sexes, who have no idea of the seriousness of the danger that threatens them.

But Jesus does not evade the question that is put up to Him. He does not answer immediately. His silence is a reproof and a rebuke to those who would use even the shame of another as a weapon of attack. As one who is in deep thought He traced lines on the ground while formulating the answer that would harmonize with the divine pity for the woman as well as with the divine wrath over her heartless and shameless accusers. Their sin was one that needed to be openly branded, in order to convict them of the corruption that was beneath their pious countenance and demeanour. The woman needed to understand that there was hope of forgiveness for her and that He at least would not condemn her.

No answer could have been found that fitted the case better. Had Jesus condemned the woman by upholding the Mosaic law, which imposed death by stoning as a penalty for adultery, He would no doubt have been accused of disregard and even disobedience of the Roman law, which was quite lenient in this respect. If, on the other hand, He had acquitted the woman, His enemies would at once have denounced Him before the people as one who set aside the Mosaic law. But the answer Jesus gives neither sets aside the Mosaic law nor did it justify the woman, but it revealed the hidden sin in the lives of the accusers and silenced them far more effectively than anything else could have done. His own purity was so manifest as compared with the hidden, vicious nature of the scribes and Pharisees on the one hand, and the open immorality of the woman on the other, that there was no need of pronouncing judgment. The woman, tho convicted of sin and, to all intents and purposes, condemned because of it, felt at ease in Jesus' presence, because He awakened a desire for a new life. Her accusers, tho no one had brought a charge against them, stole out one by one, because they could not bear to listen to the voice of their conscience which Jesus' words had awakened.

It is not always the flagrancy of the offence that determines the measure of impurity. Many a fallen woman, disgusted with the life she is practically compelled to lead because of the double standard of morality which society imposes, is judged far more leniently by the just and righteous Judge than many a man of position, reputation, wealth and influence who is a victim of secret vice. Purity is not so much a matter of conduct as of conscience. The evil thoughts, passions and desires proceed from *within out of the heart of men*.

Home Mission Work in Florida

Concluded from Page 6

fifteen members; lodge members were consistently refused, but in the meantime fourteen of their own members have joined lodges. An Evangelical congregation would have the best opportunity here, and we are already negotiating with a worker to take charge.

Petersburg has only 11,000 inhabitants, but altho the German element is not so very strong, the idea of organizing an Evangelical congregation took well, especially with such who formerly belonged to one elsewhere. One man stopped me in the street and overwhelmed me with offers of assistance. After close questioning he admitted that he was a son of Abraham, but being the only one in the place he and his wife, who came from Nuremberg, longed for association with German people. A photographer's wife, on the other hand, had no use for a church; she had been "bathed in Spree-water." She declared very frankly: "We belong to the educated class; such people never go to church in Germany, and consequently we will not either." The mission in Petersburg will be served from Tampa.

A boatride of twenty-four hours brought me to Key West, an island containing 24,000 inhabitants; strong government fortifications and unusual dock facilities. Everybody speaks Spanish. I only found two German Jews and one German Catholic, who naturally did not show much sympathy with my plans. Unfortunately I was compelled to leave the next morning in order to keep my appointment with Pastor Bratzel on Saturday evening. Without accident the exceedingly interesting Key-railway brought me to Fort Lauderdale, where I preached on Sunday morning; in the afternoon I preached at Miami. Both congregations are still small, but prospects are bright. The people, together with their pastor and his family, greatly enjoyed the presence of a member of the Mission Board.

Lack of time prohibited further investigations, but in St. Augustine I stopped off and stayed over night. The next day I inquired for Germans, and was told that I certainly must call on the "German Kaiser of St. Augustine." Naturally I expected to find some real energetic German, but instead I found—a negro, but a real handsome, manly shoemaker. He told me that the Kaiser's pious utterances in the beginning of the war had convinced him of the justice of the German cause; in the beginning he had been laughed at, but now everybody was espousing the German cause. I congratulated him heartily on his stand. Anyone visiting St. Augustine should not fail to see the old fort which was once the home of the Spanish Inquisition and has a most interesting history. Filled with innumerable impressions gained on the trip, overwhelmed by the many good and interesting things I had seen, I was permitted to return to my loved ones at home. Praise be to God that He has opened the door for our Evangelical Synod in Florida.

Those desiring to move to Florida at one time or the other, should not fail to get the advice of our brethren there. The addresses of Pastors E. Bratzel and H. Niedernhoefer can be found in the Year Book, and others will be supplied in these columns. Anybody having relatives or friends in Florida is requested to kindly furnish the undersigned with names and addresses.

G. Schaeffer, Pastor.

121 James St., Dayton, Ohio.

News from Oklahoma

On Sunday, March 26th the cornerstone was laid for the First Evangelical Church in Oklahoma City. Unfortunately the inclemency of the weather kept many people away. A cold rain, intermingled with snow flakes, fell upon the bushes and trees, which were already budding. The church is a frame building, arranged for gas and electric lighting, containing 250 seats and represents a value of \$4,000.00. The building site, valued at \$2,000.00, is advantageously situated, and if the town will develop in the future as it has in the past, we will soon be located near the center of the town. The little Zion Church, trusting in the Lord, has taken a decisive step forward. Considering the peculiar conditions in church work of the West, a German congregation has to contend with many difficulties. In the country conditions are much more favorable. Wherever city congregations in the Kansas District erected inadequate churches to begin with, they have seldom been able to develop properly. There are no industrial cities with a large German population, and among the few Germans you will seldom find an earnest Evangelical person. And the few there are, often are lost to us on account of their

connection with some other, English-speaking church, or their total neglect of all religious matters. Partly the fault lies with the insignificance of our mission churches, which do not appear worth while for them to join. Not long ago a most respectable shoeman told me: "Pastor, you are too late; I have joined the Episcopal church. It is much nicer there than with you." Men who are accustomed to large and crowded churches at home, seldom take to small ones, especially if the congregational conditions are unstable and uncertain. To overcome these difficulties causes much apprehension to our Church Extension. Only with their help can we obtain the necessary real estate for the erection of suitable churches which are so necessary for the proper development of our mission congregations. The question: "How will we get a suitable church?" has wrecked many a mission congregation. If the Synod could have assisted in the erection of a church in Oklahoma City years ago, we could have a large congregation to-day. But neither the Home Mission Board or the Church Building Fund can satisfy the demands made upon them, as much as they would like to, unless our friends in the Synod assist them more liberally than in the past.

The laying of the corner-stone for Zion Church was made possible only by the liberal assistance of our mission friends thruout the Synod. There are many more promising missions in the West, as far west as the Pacific ocean, which are merely waiting for the assistance of the Synod to enable them to erect a church. With very few exceptions mission work out here is slow work; we can not claim great conquests, but can only urge perseverance and patience, and that "stick-to-it-tiveness" has brought such renown to the Germans in the recent past.

A. Walton.

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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NUMBER 19

The American Bible Society Anniversary

On May 8th the American Bible Society celebrated the one hundredth anniversary of its founding. On that date, in the year 1816, sixty men met as representatives of various local Bible Societies, whose aim was to give the largest possible circulation to the Holy Scriptures in their own respective localities, and organized the American Bible Society. The consistory room of the Garden Street Dutch Reformed Church witnessed this historic meeting. There were men of prominence in that first convention: Dr. Boudinot, who, as president of the National Congress of the American Colonies, had signed the treaty of peace with Great Britain, at the close of the Revolutionary War; Samuel Mills, the father of American Foreign Missions; James Fenimore Cooper, who later became so prominent in literature, and a number of others, whose names are so closely identified with early American history.

In American Home Mission work, this society has been spiritual mother to the work, providing the Book, the Bread of Life in printed form, by means of which the great West was won for the kingdom of Jesus Christ. In South American countries the agents of the Bible Society are frequently the only missionaries of the Gospel of Jesus Christ. Often persecuted by the Catholic priests, they nevertheless continue their work, and help spread enlightenment in those dark countries. In remembering the hundredth anniversary of the founding of this Society we center our attention again on the importance of the Bible relative to our own national life, and on the great development of our country and of the world which this Society has helped make possible.

The men who founded this Society were men of vision, who realized that the world's civilization could be saved only thru the message of salvation which this Book proclaimed. But more than this, they were men of eminently practical turn of mind, for they immediately busied themselves with the problem, how this vision might be materialized for the immediate benefit of their generation. The great Bible House in New York, with its millions of dollars of investment, the millions of dollars of endowment, and with the millions of eager hands stretching out after the Bread of Life which this House is furnishing, is an irrefutable evidence of the fact that the Bible is the Book of eternal life.

The centenary of the American Bible Society ought to mean much to the Evangelical Church. The fathers of our Church were warmly supported by its liberal donations, and one of the founders, Pastor Joseph Rieger, was for several years one of its colporteurs in the Central West. The first settlers had given their all to come to this country and establish a home. They sought cheap land and therefore came to the far West. The old German Bible given to the immigrant by loving hands as they left the fatherland became a sacred possession, as duplicates could be obtained only with difficulty. Many of the early settlers were hostile to the Book because they saw in it only a means of crushing the freedom they sought in the new world. They did not understand the meaning of real truth and freedom, tho many of them were learned and even scholarly men. Their example affected entire communities and greatly hindered the work of the missionaries. The American Bible Society sent out its colporteurs into these scattered German settlements, who offered the Bible for sale, or gave it away, and spent the evenings in teaching the men and women of the neighborhood the precious truths of God. Our missionaries were gratuitously supplied with copies of the Bible, and many

a Sunday-school received its entire equipment from the American Bible Society.

Our Church is thus under a great obligation to the Society, as well as to the Kingdom work which it represents. The former custom of an annual offering for the Society proves that this obligation was recognized, and the centenary celebration would be a fitting opportunity to restore this offering and thus help pass on to other needy souls the blessings that helped our fathers in the pioneer days. K.

The National Missionary Congress

During the past week it has been the privilege of the writer to attend the National Missionary Congress at the National capital, the climax of the series of Laymen's Missionary Movement conventions that have been held during the past six months in the seventy leading cities of the country. It is impossible to express the meaning of the Congress in the brief notice to which we are obliged to confine ourselves

A THOUGHT FOR THE WEEK

There is no such thing as finding true happiness by searching for it directly. It must come, by the service, the love and the happiness we give to others.—R. W. Trine.

today, a brief resumé of the proceedings will appear in the next issue. To those who yielded themselves to its atmosphere the Congress gave the inspiration of a new and a larger vision; a new spirit of consecration, devotion and sacrifice, a clearer realization of the place and the power of prayer as a force for building and extending the kingdom of God on earth, and a firmer determination to make Jesus Christ king in the lives of every one of His followers, thruout His whole Church, and in needy and non-Christian America as well as in war-stricken Europe and in heathen and Mohammedan Asia and Africa. If the hearts of all the delegates present were open for the powerful spiritual and missionary messages and appeals there will be liberated in the churches that were represented, and thru the machinery of the different denominations to most of those who were not represented, such an impulse for spiritual growth and the development of the latent human and material resources as will put an entirely different face upon all the Christian activities of the country and will stimulate and invigorate Christian work in every part of the world. Only indifference to the voice of the Spirit and disobedience to the heavenly vision can prevent such a result becoming manifest during the years that are to come.

To the writer the journey from St. Louis to Washington and return, with its change of surroundings and occupation and the kindly and fraternal hospitality he was privileged to experience at Pittsburg for a few brief hours, and at Washington and Baltimore for the week that followed, furnished a beautiful and unforgettable setting for the message of the Congress. The rugged everlasting hills, with their message of God's greatness and majesty, among which the iron horse wound its way from the fertile farms of the Central West to the seaboard, the beauty of blossoming trees and budding verdure that told of God's infinite goodness and loving kindness, means more to the imprisoned city dweller than those can know to whom these gifts of God are a matter of course. The opportunity to meet and greet a goodly number of Herald readers was a particular pleasure and has helped, we trust, to make the relationship between the writer and his readers still closer and more personal.

Improving the Rural School

Those of us concerned about the greater development and efficiency of the country school will be interested in the advance movement in this direction reported from Oregon.

The improvement in the rural schools of Oregon has followed four distinct lines: 1. A plan for standardizing school buildings and grounds; 2. Parent-teacher associations in the rural and village schools; 3. Boys' and girls' club and school fairs; 4. The playground and supervised play. The plan for standardizing school houses and grounds covers thirteen points, such as the proper lighting of the school house, its proper heating and ventilation, an average attendance of more than ninety-two percent for the year, also a school term of not less than eight months, flag, equipment, sanitation, outbuildings, teacher, library, etc. This plan not only received the strong indorsement of the state superintendent, but also the hearty support of public sentiment, which is already in a very fair way of getting what it needs.

The legislature of 1915 authorized the use of the school house for community gatherings or as civic centers, and there are now more than 300 well-organized parent-teacher associations in the state, which have supported the school boards in securing new buildings and sites, improving the old ones, beautifying the school grounds and securing the close co-operation of all efforts to better school conditions, thus making doubly effective the work of all bodies concerned with school and county betterment, and also that of the boys' and girls' industrial clubs and kindred organizations.

These industrial clubs enroll 12,000 children between the ages of ten and eighteen. They are divided into ten different organizations, which embrace corn growing, pig and potato raising, girl's canning and preserving, cooking, baking and sewing, and boys' and girls' poultry, gardening, dairy herd record keeping, and manual arts. The co-operation of all these clubs is brought about by the united effort of the state superintendent of public instruction, the State Agricultural College and the United States Department of Agriculture. An annual appropriation of \$6,000 enables the superintendent to employ two assistants who devote their entire time to field work, organize clubs, hold community meetings and act as judges at local fairs. The State Agricultural College prepares special bulletins on each project and enrolls the members of the clubs in the extension department of the College, thus making the boys and girls familiar with the work of the college and stimulating them to look forward to resident work at the college. The beneficial work of the United States Department of Agriculture in disseminating knowledge and promoting scientific farming is well known.

The superintendent of public instruction has issued a special bulletin which gives valuable information concerning games, playgrounds and equipment, and also standardizes and organizes play. The playgrounds are not as well supervised as they might be, nor will they be until all the teachers take an interest in this important part of their work.

In two years Oregon has by these methods increased the length of her school term more than ten days, the average length is now five days less than eight months. Many other rural school problems in that state still claim attention, but the school authorities have confidence in the people and hope to continue and enlarge the work so well begun by keeping them informed concerning the needs of the rural districts, and by working thru the efforts of the local organizations.

The Fellowship of God a Land of Plenty

"Jehovah is my Shepherd, I shall not want," Ps. 23: 1.

To a pastoral people like those of Palestine no relationship appealed more strongly and tenderly than that of shepherd and sheep. It was familiar to all and it could have only one meaning to any one who heard the words used. The sheep were wholly dependent upon the shepherd for everything, and the shepherd's very life and being was bound up with the welfare of his flock. The sheep recognized the shepherd as their provider and defender, and to care for them faithfully and successfully was the one aim of the shepherd's life. The sheep came to know the shepherd's voice, and the shepherd was proud of the personal attachment that existed in the hearts of the dumb and helpless creatures. The whole life of each was wrapped up in the other and each found true contentment and real joy in the constant daily associations.

It is therefore only natural that the psalmist should seize upon this relationship as a fitting expression of his idea of the true relationship between God and man. Man is just as dependent upon God for all he is and has and needs as the sheep are upon their shepherds, and the happiness and welfare of mankind is just as vital a part of God's life and being as the well-being of the flock is the great concern of the shepherd. Tho men do not always recognize it, it is just as much a fact that God is the Provider and Defender of mankind as the shepherd is of his sheep. He has created the heavens and the earth and His eternal laws keep the world in order and minister to the life and needs of every living creature. The plan of salvation for the human race expresses the divine yearning for human happiness. The passion to save was so powerful that not even the sacrifice of the only begotten Son was too great a price to pay. Men who are not opposed to their own best and highest interests recognize and respond to the voice of God as it is revealed in His word just as the sheep know the shepherd's voice, and the heart of God knows no greater joy than to give of that fullness of His life and blessings to all who come to Him. The greater the need the greater is His readiness to give and His joy and satisfaction in giving. What should be more natural than that, in response to this tenderness and beneficence, the lives of men should be as fondly devoted to their God as the sheep are devoted to their shepherd. That gratitude for the presence, the sympathy, the love and help and the guidance of God should lead to attachment, obedience and devotion toward God seems almost as inevitable as the operation of the law of gravitation.

As far as the psalmist himself is concerned the comparison holds good. He knows that the Lord Jehovah is his shepherd and that therefore he shall not want. Because of Jehovah's shepherding he may lie down in green pastures or wander contentedly along still waters. Not only his bodily needs are supplied, but his soul also is fed, strengthened and restored so that it is able to follow the divine guidance into and upon the paths of righteousness. Even in the valley of the shadow of death, where every earthly help fails, and everything else vanishes, he will fear no evil, because Jehovah is with him and His rod and His staff they comfort him. No enemy, no fiery darts of the adversary and no trials and difficulties of the wandering can injure him, for Jehovah has prepared a table before him in the presence of his enemies. As a sign of divine favor and the prosperity attendant upon it his head has been anointed with oil. The cup of contentment is overflowing, as well it may since he is confident of Jehovah's goodness and loving kindness all the days of his life. And the joyous and blessed experience of the psalmist has been duplicated in uncounted lives that have recognized his God as their shepherd and have gratefully and lovingly obeyed His voice. For three thousand years the "Shepherd Psalm" has faithfully reflected the deepest, holiest and most satisfying experiences of God's children all over the earth.

Those who have realized something of the bliss of such an experience have an absolute guarantee of far greater and more satisfying things for their inner life as the reward of persistence and increasing obedience and devotion. God's power to bless and to give is limited only by our power to receive and retain. The more we want the more we can get. If we have not gotten enough, it is not because He has been unable or unwilling to give, but because we have not entered fully into the relationship that enables us to receive all we desire. If the road seems rough, the pastures

burned up and the water courses dry; if the burdens of life and the fear of death weighs heavily upon us; if the goodness and loving kindness of Jehovah seem beyond us: there's a reason. And the remedy lies with us. To the same extent that we lay hold on and hold on to Jehovah we too shall not, nay cannot want.

His Missionary Dollar

By SALLY CAMPBELL

PART I

Jimmy Banks looked guileless. He had soft, flat, yellow hair and a fair skin and blue eyes "like a girl-baby's" as the other boys said. He had a bright, ready smile and, when it suited him, a slow, unready form of speech that was the living likeness of shyness. But Jimmy was not shy. He was not guileless. No, Jimmy Banks was neither.

Jimmy was talking to a stranger, a tall, broad, grave young man, from whom he had expected little when he accosted him. "But," he had reminded himself, "when you haven't got any choice you can't pick and choose. This chap don't look easy, but you can't always tell. It won't do any hurt to try him." So when the "chap" drew near Jimmy was seated on what would answer to the curb in a less dilapidated street, his tow head hanging between his knees, his fists in his eyes, while he sniffed very gently, very unobtrusively. He felt a hand on his arm.

"What's the matter, boy?" asked the stranger.

Jimmy was motionless and soundless.

"What's the matter with you?" persisted his questioner.

Another pause before Jimmy in choked tones replied that nothing was the matter. But finally, by degrees and in a spiritless, disjointed way he set forth a sorrowful story of illness and aching poverty and devoted brotherly affection. He did not enter into details. Jimmy knew enough to be sketchy and leave the blackest shades to the imagination.

He got up from the ground at last and, as a climax, demanded in a sudden outburst of bitter energy:

"Who cares if he lives or dies?"

Richard Heath, to whom the question was put, cared a great deal. He took a very healthy interest in being alive. As for Jimmy, his whole heart was set on living long enough to go to see the moving pictures around the corner, if by any means he could acquire the nickel that would let him in.

He caught himself up quickly: "I don't mean that! I don't want to die before—before Jack. Jack depends on me."

Jack was his figurative brother who lay slowly coughing his life away on a hard pallet in the top story of the tallest, bleakest and altogether the most unmodel tenement in "Spain."

Jimmy turned away.

"Wait," said Richard Heath. "Wait a minute."

Jimmy waited. From the tail of his eye he noted the expression on Richard's face and saw his motion toward a coat pocket.

"He ain't what I first thought he was," Jimmy chuckled inwardly. "He comes from up-country somewhere, I guess, where the grass is green."

"You say your brother needs medicine and you haven't any money for it?" recapitulated Richard.

Jimmy nodded.

Richard frowned helplessly. "But how am I to know that it is true?" he asked.

Jimmy was silent. But when Richard's keen dark eyes looked into his blue ones they seemed transparent wells with the truth at the bottom, and nothing but the truth, except some timidity.

Richard drew a dollar bill from his pocket.

"I worked hard to earn this," he said. "I am poor; dollars don't grow on bushes for me. If what you tell me is straight I'd like to help you out. I was going to give this money away, anyway; I was looking for the Association men who are doing a good work somewhere along here, I understand."

The Association building was half a square distant, a fact which Jimmy did not see fit to point out.

"I was raised in the country," continued Richard, "where there was air and food and sunshine enough to go around. I feel sorry for city boys like you who have missed all that."

Jimmy remarked within himself that he was not breaking his heart for a country life. He had been on a farm once for two weeks with the rest of a fresh-air bunch, and it was plenty. He was glad to quit and get back to New York. Incidentally it may

be stated that the farm also had been glad for Jimmy to quit.

"I meant," said Richard, "to hand this dollar to our Association man and ask him, if he knew any boy that was in a hole, to give him a lift with it. It would be pleasanter, of course, to do it myself, but—"

Jimmy did not asseverate. Certainly he was not guileless.

Richard occupied the pause by looking up and down the street.

"I can't find the Association building," he said, "and all the time I had is gone. I'll have to rush like forty now. I can't go home with you to see your brother." Suddenly he decided, and put the money into Jimmy's hand. "Buy him his medicine and maybe there'll be a little left for something else. I believe you are all right. But if you are not, just remember that you are taking the money away from some other boy who is in a real hole. And I am coming back this way in two weeks. Where do you live?"

Jimmy gave an address readily, and, having watched his benefactor out of sight, betook himself in the direction of the moving pictures. Gathering up two or three friends as he went, they sat thru the first performance, after which Jimmy, with lavish hospitality, paid out another round of nickels, and yet another, until he was penniless.

So it came about that Richard Heath's hard-earned missionary donation was expended in steeping four slum boys more thoroly in the knowledge of evil.

The entertainment finally ended with the dollar and Jimmy's guests bade him good-by. This was one of the nights, which were none too few, when Jimmy had his own reasons for keeping late hours.

"The old lady has got the fight in her still, and I ain't pining for her to work it off on me. I'll just wait till she starts in solid on her twelve-hour nap; for then she's a loving mother that won't harm a hair of my head. Whew! This is a wind! It's cold!"

He did not hesitate as to where he would seek shelter. Above all things Jimmy liked a "show," and he knew of one which, if by no means his first choice in other respects, had the preeminent qualification that it charged no entrance fee.

Passing swiftly down a street or two he came to a door over which hung a brilliant, much-lettered transparency, and turning into a warmed and lighted room of some size, he joined the motley congregation of a midnight rescue meeting.

Jimmy was a well-behaved attendant. He kept awake, and his passive countenance gave no sign of the thoughts that were behind it.

First he took a survey of the benches.

"There's quite a few old-timers here," he remarked with dissatisfaction. "They'll hand out the same old hot air that don't hardly fool the head ones any more, let alone them that's on to the whole game all right. If it means a bunk or a meal ticket for some poor bum that's down and out, I haven't a word to say against it. But, don't you know, it ain't funny." And Jimmy lurched over into a corner in a pet and composed himself for the enjoyment of mere creature comfort, if he couldn't get entertainment. He felt ill-used. For it was largely for fun that he came to the rescue meetings, his sense of the humorous being greatly stirred by the successful professions of some husky scamp, of whose true colors Jimmy felt luxuriously sure.

"Sometimes, if he's a cool one and knows the game, he gets his pay in raw cash. Then is when it is worth watching. These fellows that are winding themselves off now won't pull anything but a cold-water feed on the premises, or maybe some place to sleep over the telephone. There won't be any feel of money in it for them. And there ain't any sport in it for me. I wish the doorkeeper didn't get his feelings hurt so quick; I'd go to sleep."

He was perilously near to doing this when, after a short lull in the meeting, a man arose from the bench but one behind him and began to give his testimony. There was nothing unusual in its manner or matter, uttered as it was in a high singsong and consisting of phrases which had been repeated many times by those preceding him. But the new speaker himself was different. He was young and big and strong, better nourished and better clad than most of the human derelicts around him.

At the first sound of his voice Jimmy Banks was wide awake, and twisted about in his corner in an eagerness that almost forgot to be unsmiling.

"Albert Hinkle!" he ejaculated mutely. "Think of him being saved! If this ain't a frolic! Think of Albert Hinkle getting saved, will you! What happened, I wonder. His luck must have gone; he must be cleaned out. I wouldn't have missed this to be Rockefeller and Vanderbilt and Carneggy all in one big roll of bills. It's the best ever. It's sure a joke for Albert to play a dodge like this."

It was a "dodge" which had been suggested to Jimmy's own use many time. Tonight he was not hungry, having earned a quarter early in the day by carrying a grip to the subway. But this had not always been the case by any means. And, moreover, he was very vain of his ability to trick the public, and had had frequent urgings from his chums to "make up a nice little party of friends and get a rise on the glory crowd."

"Aw, go on, Jimmy!" they would plead. "You know we are poor. There's not the price of a theater ticket amongst us, and we are pining away for pleasure. Go on!"

But he never "went on." He based his refusal upon their many misdemeanors at the two or three meetings to which he had taken them, and which they had enlivened with such whispers and titters and fidgetings that the man at the door had put them all out.

As to why he resisted the private appeal of a dinnerless and supperless state—well, there were times, deep in the night, when even the slums were quiet, and Jimmy could see a few stars above the heads of the tenements. Then the silence and the emptiness and the far stars gave him certain vague feelings to which none of his words fitted. It was the reminiscence of those feelings that held him back from the exchange in the gospel prayer meetings of "playing for a square meal."

Even now, underneath the rush of joyful excitement with which he had recognized Albert Hinkle's entrance upon a dull stage and the breathless interest that hung delightedly upon every conventional phrase that fell from the young man's lips, there was a thread of sensation, fine and remote, of a different sort. Jimmy admired Albert Hinkle greatly.

When at last Albert emerged into the street from under the transparency at the door, Jimmy awaited him there.

"Hello!" he whispered. "What did they give you? How much money did they give you?"

Albert looked down at him in the strong light and answered briefly:

"None."

"None!" echoed Jimmy with a blank change of countenance.

"I didn't ask for any," said Albert. "Good-night, Jimmy."

Jimmy stared after him.

"Good-night, Jimmy, eh!" he murmured. "It's the cork in, is it? What did he ask for, then? It couldn't have been a job! A person would have to get mighty fast asleep to dream of Albert Hinkle turning in a check at the Whatsoever Bureau for leave to chop wood." Jimmy paused to chuckle. "Albert hasn't ever felt the first wish for a job since he was born. Well the next for me is to go to bed, I guess. I guess my mother is safe now."

He turned to face the wind with a shiver. "I wouldn't go so far if it wasn't for the loony notion I've got about fire. When my dear mother gets to thinking of other things she ain't very careful if she puts that head of hers alongside the lamp or not. She's a drunken old woman," said Jimmy candidly, "but mother has always had it hard. When she's herself she is more peaceable than plenty of others that look down on her. And, anyway, a person's mother is—different."

With a sudden impulse he lifted his face to the strip of sky high above the tenements and realized that his footfall was the only sound in the street.

At the end of two weeks Jimmy confessed that he was baffled. "I don't know where Albert can be keeping himself. He hasn't showed up at the prayer meetings since I saw him at the mission, and he isn't at the old stand ever any more. I can't see where he can be."

Just at the moment Jimmy was at Albert Hinkle's "old stand" himself. That is to say, balanced with a precarious foothold on a shed roof while he clasped a somewhat unsteady water leader with one hand and a rickety shutter with the other, he peered into a second story back room of a house whose front was discreet and subdued above its fellows.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Faith's Warrior

BY FREDERICK W. PALMER

Be not dismayed at doubts. 'Tis such things make Men's ventures grand. What happiness is good That is not earned? Where no doubts are withstood, Some powers, for lack of challenge, never wake. His heart who knows them not escapes some ache, But scarce has lived. Tho won with sweat of blood,

Richer such conquests than on field or flood. Fine souls with foes within must issue take. "To him that overcomes," was said for all Who bravely do; and Heaven will write large Their names who fought with doubts and put them down.

Tell me but this: Does love or conscience call? Misgivings, then, are foes. Faith, sound the charge! And, soul of mine, press thru and get thy crown!

Sunday School Times.

Discovering the Back Yard Glories

Dr. J. H. Jowett has passed on to us from the Winona Lake platform an illuminating incident from a book little known on this side of the water. It is the story of the life of James Smeetham, and in the recital of this man's ability to see the halo around common things, this illustration occurs: John Ruskin once begged James Smeetham to go with him to Venice to "see the glories of Italy." The reply came quickly: "I have not yet exhausted the glories of my own back yard."

The commonest bit of back yard that is a yard at all, is roofed over by the fathomless blue, and he is not "cribbed, cabined, confined" who has a sky view. No straggling fence or hideous wall can shut it out or shut it in. From this little patch of ground, as well as from the boundless prairie, we catch the revelation of the changeless hue behind the clouds, when they are swept away, or break to let the glory thru. Variety in perpetuity is written for eyes that see, in the changing colors that shine thru the sunset gate, foretelling the "glory that excelleth." How can a lifetime exhaust these marvelous revealings?

There is proprietorship in the back yard. It may be a fragment, but it is our own. We do not expect the neighbors to take care of it, or to care for it particularly, peering over the fence to discover its possibilities; but it is our business to explore and to utilize it. Moreover, it is a good point of departure. If we have no starting place, what avails the pilgrim staff? "Everybody's little dooryard opens into all outdoors," of which, indeed, it is a piece, and we have not exhausted the back yard's glories till we see where it leads and follow the beckonings. And then, too, even a few feet of soil may have green things growing in it, even if it be nothing but a cabbage patch. In spite of limitations, heart's ease may grow in a corner, and sprigs of that savory herb that is called "content." And who knows but it may furnish room for a common bush that may someday be "afire with God!"

Some householders have no front yard at all, and the back yard must furnish the only garden plot. Very well. Let us not sigh for other worlds to conquer or explore, till we have exhausted the glories that grow and glow at the back door of daily life.

—Julia H. Johnston.

Women

It was ten o'clock on the downtown streets. They seemed strangely deserted; for the stores were closed, late shoppers and loiterers had gone home and the theater crowds were still housed inside, absorbed in their evening's amusement.

Then in the darkness there came a startling sound—the sound of women's laughter.

A dark mass, like a small army come down the street—women. They were black-garbed, old—past youth at least. They wore queer, small hats, and each carried a bundle loosely wrapped in newspaper.

They cut the corner and scurried—like a flock of sheep, perhaps, that follow a leader; or rats that flee a building—only they were going in—across the street to the great building that loomed on the opposite corner. Some time between the hour of the departure of the last lingering worker and that of the arrival of the morning's first comer, this huge building must be gone over, cleaned, and put in order.

The scrubwomen were going to work—and they went laughing!

Yea, verily, the woman's place is the home! Women must be sheltered, protected! Womanhood is sacred! Woman's hands must be kept unsullied, her shoulders free from burdens!

The Worn Dime

The afternoon session of the conference was just over. Two ministers, whose ways led them to the same part of the city, left the church together, and began to talk over the happenings of the day as they waited on the street corner for their car.

When it came, they found seats side by side, and continued their earnest conversation. The conductor came thru the car, and one of the ministers handed him a ten-cent piece to pay both fares. The man looked at the coin carefully, turned it over and looked at the other side, and then said:

"I'm afraid I'll have to ask you for another dime."

"What is the matter with that one?" asked the minister, a little embarrassed at having his money returned. "It isn't counterfeit, is it?"

"I guess not," replied the conductor, "but it's worn down so thin and smooth that I can't tell what it is. The company wouldn't take it from me."

So the minister found another ten-cent piece, a bright, new one this time, and took back the worn one. Then he turned to his friend, and said:

"I wonder whether there is not a lesson for you and me in this little incident? Isn't there danger that our methods of presenting the truth may become so outworn and flat by unending repetition that the message itself may grow thin and almost meaningless to our people? Isn't it necessary to fuse it again in the heat of positive conviction, and remind it, as it were, in order that the inscription and superscription may be read and clearly understood by men? The gospel is good for every age and every man. It is only when it is interpreted in ways that are stale and perfunctory that men are doubtful or skeptical. When it is presented in terms fresh and vital, they embrace it gladly."—Ex.

The Golden Rule in Business

"It seems to me from my own observation—and I find other manufacturers I talk with have the same impression—that there is a growing tendency among young men to go after business by sharp practice where they can't get it any other way."

So spoke the president of a big Eastern manufacturing firm who is the active operating head of the firm's plant.

"It isn't that these young fellows would do anything that could be branded as outright dishonest or mean, but they will cut the corners of a square deal if they think it's necessary to land an order. I've had some young fellows apply to me for positions, and just to show how valuable they could make themselves to the business, they have told me how they have landed orders for former employers by some neat trick or other which got ahead of their competitors."

"I have had to tell them square and plain that there wasn't any recommendation in that kind of talk with me. If I caught one of our salesmen saying he would deliver a bill of goods at a date he knew the firm couldn't meet, I'd fire him for it—or at least I'd talk to him and give him another chance, and fire him if he did it the second time."

"I have made up my mind that I am going to write out some plain talks on righteousness in business and post them up around the offices and shops where everybody will have a chance to read them. I'm going to make it plain some way or other that we are going to run our business on the Golden Rule. If we can't run it that way, we'll quit. I have explained my plan about these bulletins to a number of other manufacturers, and I think several of them are going to do the same thing."

"Besides the moral reasons for that policy, it's the only policy to build up a sound business on. Take even the men who would be willing to make profit for themselves by shady deals, and they all want to buy goods for themselves of a firm that they can depend on. I think our history this past year has proved the wisdom of it; business has been rolling in from points that we never had any idea of getting anything from. The Golden Rule works."—Selected.

Denominational DISTRICT CONFERENCES

Indiana

The thirtieth annual conference of the Indiana District will be opened, God willing, on the evening of May 17, 1916, 7:30 P. M., at St. Paul's Church, Piqua, Ohio (the Rev. Paul Gehm, pastor). The annual convention of the District Federation of Brotherhoods will be opened at 2:00 P. M. of the same day. *Pastors or delegates coming from the west or south via Louisville, Ky., should arrange to leave Louisville on the evening of the 16th with the special car provided by the B. & O. Ry., which goes thru to Piqua via Cincinnati without change.* By order of the President, Pastor P. Repke, *C. Held, Secretary.*

Texas District

The pastors and delegates of the Texas District will assemble for their twenty-eighth annual conference on May 17, 1916, at Robinsonville, Texas (the Rev. J. Strauss, pastor), where the opening service will begin at 8:00 P. M.

The following papers have been prepared: "The Aims of the German American National Association," by Pastor A. Romanowski; and "The District Conference and the Resolutions it Adopts," by the undersigned.

By the authority of the District president, Pastor C. Wolff, *Jul. J. Kasiske, Sec'y.*

Missouri

The thirtieth annual conference of the Missouri District will assemble on May 18, 1916, in St. Peter's Church, Washington, Mo., and will be opened with a special service at 10:30 A. M. A special service in the interest of the Brotherhood work will be held on Sunday afternoon, May 21.

By order of the District president, Pastor W. Hackmann, *F. Grabau, Sec'y.*

Installations

In accordance with the instructions of the respective District presidents the pastors named below have recently been installed in their new charges:

On April 2, 1916, Pastor R. J. Kurz at Barnesburg, O., by Pastor Ed. Schmidt.

On April 9, 1916, Geo. P. Zimmermann at Bethel, N. D., by Pastor J. Fontana.

Application for Admission

Pastor H. Tessmer, at present with the Evangelical Church at Fayetteville, Ill., has applied for admission into membership with the German Evangelical Synod of N. A.

G. Plassmann, Pres. S. Ill. Distr.

The Pastors A. Boether of Lodi, Cal., and Chr. Walton, at present serving churches at Capay and Hungry Hollow, Cal., have applied for re-admission into membership with the German Evangelical Synod of N. A. *Otto Satzinger, Pres., Pacific Distr.*

Pastor Otto Rapp, Long Prairie, Minn., has filed his application for admission into membership with the German Evangelical Synod of N. A.

A. Debus, Pres. Minnesota District.

Young People's League of Cincinnati and Vicinity

The Sixteenth Semi-annual Rally of the Young People's League of Cincinnati and vicinity will be held Sunday, May 30, 1916, at First Evangelical Protestant Church of Price Hill, Cincinnati, Ohio. (Rev. G. G. Press, Pastor).

The speaker for the occasion will be Dr. E. A. R. Torsch of Louisville, Kentucky. Special musical selections will also be features of the program.

The afternoon session will begin at 2:30. Evening session at 7:00 o'clock.

Supper will be served by the young people's society of the local church at 5:30.

The League has a membership of about 1,000 young people of near twenty-five Evangelical churches of Cincinnati and vicinity.

Everybody—both young and old—is cordially invited to both sessions of the convention.

THE BIBLE THE BOOK OF THE NATIONS

An Outline Story of the Centennial History of the American Bible Society

HENRY OTIS DWIGHT, LL.D.

I. BEGINNINGS

Influences Making the Bible the Book of the New World

The story of the Bible in the United States begins with certain notable features of the settlement of the thirteen colonies. A place for the English colonies in North America was made available in the last half of the sixteenth century by the revolt of Henry VIII. against the pope, whose assignment of that region to Spain therefore became no longer binding upon England. The translation and dissemination of the Bible

pared an address, eloquent and convincing, which invoked the good will of the whole people of the United States.

Not in a single instance during a century has the Society departed from its simple, distinctive object—the increase of the circulation of the Holy Bible without note or comment. It belongs to no party, no denomination, is subject to no alien control. It is sustained by generous contributions of different denominations, from which its Managers, Officers, and Agents are chosen. Into the Society's grants of Scriptures discrimination does not enter on account of religious affiliations. Whether a society, a church, or a single individual asks for Scriptures the only question is, What is the need?

Early Methods and Means—Auxiliaries

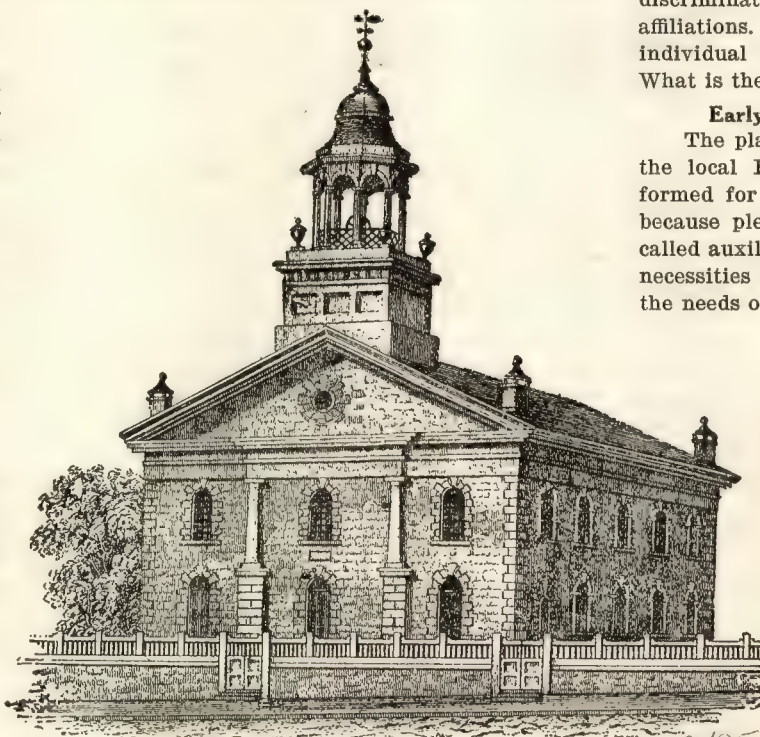
The plan of the new Society required the aid of the local Bible societies already formed or to be formed for the same simple object. Such societies, because pledged to help the National Society, were called auxiliaries. By the exertions of auxiliaries the necessities of the destitute have been discovered and the needs of districts thousands of miles distant from

New York have been made known. On them, too, the Society has depended for contributions from churches and individuals in all parts of the land, which fall into its treasury as rivulets and brooks fall into a reservoir for the needs of a great city. Up to the time of the Civil War the number of auxiliary societies steadily increased until there were 2,800 of them in every state and territory from the Atlantic to the Pacific. Many of the county auxiliaries had branches in the townships and these branches numbered several thousands, all working together in the Bible cause. The Civil War was disastrous to numbers of auxiliaries in the southern and border states; the growth of denominational missionary organiza-

tions gradually diminished the resources of all, and since 1891 the auxiliary system has little by little ceased to be a main reliance of the parent Society for information, distribution, and the means of extension in due proportion to the increase of population. The Society now has a little more than 200 auxiliaries (some of which have already completed a century of fruitful service) which press their effective and valuable Bible distribution to this day.

Notable Supporters

Men of public renown fostered the growth of the Society. Elias Boudinot, its first President, as President of Congress in 1783 had signed the treaty of peace with Great Britain after the Revolutionary War; John Jay, its second President, was one of the statesmen who shaped the foundations of the republic; John Quincy Adams, one of the first Vice-Presidents of the Society, lost no whit of his interest in its affairs when he became President of the United States; Richard Varick, the third President of the Society, like his two predecessors, was a personal friend of George Washington. The influence of these men at once commanded the confidence of the people, and this confidence has been maintained by the long line of distinguished men who have succeeded them as officers of the Society. The Secretaries of the Society have also been men of might. "A Secretary of the Bible Society," as was said when Dr. Brigham passed away, "is not a man who merely writes a few letters at different times. He is surrounded and aided by committees of the Board of Managers giving him counsel and sharing responsibility, but the Secretary must arrange, devise, project, and accomplish. He must supervise the many Agents and employees in all fields, in every district of this country and of the world. He must report, weigh, and interpret changes and events thruout the vast field, which has no limit save that of our own ability and capacity in possessing and cultivating it. On numberless occasions, public and private, he must have in mind facts of the Society's work with manifold details which are to be used for stimulating the indifferent, and informing churches. The tact, the patience, the gentleness, the



The Dutch Reformed Church, New York, in which the Bible Society was organized

in the colloquial languages of England, Germany, Holland, Sweden and France in the same half-century, before important emigration to America began, made many of the common people familiar with the book. Later the wilderness of America became a safe asylum for oppressed lovers of the Bible, like the Puritans of England, the Quakers, the Scotch Presbyterians of Ulster, the German Mennonites who for a century "had been hounded up and down the country from Lake Geneva to the North Sea," the Swedes of Gustavus Adolphus, the Palatines of North Germany, the cultured Moravians, and the sturdy Huguenots of France. All these were men who had no "opinions"—only convictions; all belonged to nations whose people had received the Bible, and all carried their Bibles with them. The Bible pervaded civil laws and moral standards in the civilization set up by these refugees. It was not a mere coincidence that the people and the book came together in a suitable place, with the result that the Bible became *the Book* of the New World.

When the population spread westward many people settled in regions without church, preacher or Bible to keep afresh the sense of need of God. Christian men dreaded the permanent loss to the settlers and the nation which would surely follow. The hearts of individuals who longed to remedy this condition were heavy because no remedy seemed possible. Light came when the idea of Bible distribution, in sustaining which all denominations might unite, was copied from the British and Foreign Bible Society in societies formed in 1808, 1809 and succeeding years, at Philadelphia, New York, Boston and many other places. These eager local Bible societies did effective service, but difficulties of communication soon showed that combination only could effectively deal with the wide expanses of the destitute area.

The American Bible Society Organized

In May, 1816, representatives of thirty-five local Bible Societies in ten states met in New York City to consider some form of combined action. This Convention unanimously voted to form the American Bible Society, supervised its organization, and pre-

scholarship and piety needed in the man who is invested with such an office can be imagined."

Clamorous Needs

The men of affairs composing the Board of Managers were overwhelmed by clamorous needs which waited at the door of the Convention. There was yet nothing in the treasury. The situation was as novel as it was difficult. Happily the generosity of two auxiliary societies in New York City supplied the Board with a set of stereotype plates of the English Bible, while the kind welcome of the British and Foreign Bible Society took practical form in a gift of plates for a Bible in French that might supply Louisiana. At the Society's tenth anniversary it reported that it had put into circulation 439,580 Bibles and Testaments in seven languages.

Aims Adopted

The Hon. R. C. Winthrop, of Massachusetts, in one of his Bible addresses said, "Diffuse the Bible and everything else will follow." This was an article of faith with the founders of the Society. The one aim was to make Jesus Christ known, thru His own words



The old and new City Hall, New York.

In the old City Hall the mass-meeting was held which ratified the organization of the Bible Society

and His life upon earth, to the settlers flocking, like bees to a flower garden, into the vast regions of the Mississippi valley. That multitude, if left without Bibles, could not escape degeneration. To supply every family in that country which was destitute of the Holy Scriptures would permanently enrich the life of the Nation.

The first general supply of all destitute families was undertaken at the suggestion of the Monroe County (N. Y.) Auxiliary Society in 1829. The day when this decision was taken was a day of decision like the day in Old Testament history when Elisha tested King Joash by telling him to strike on the ground with the arrows. The king languidly struck three times and stayed his hand, and the prophet told him that if he had struck several times, he would have utterly defeated Syria, but because he had stayed his hand he could have only temporary success. The Board of Managers had reasons for hesitation. It had not the money to supply all the people of the land. It could not be sure of the help of all the auxiliaries in so great an undertaking. But it none the less made the momentous decision, believing that God would support the difficult enterprise. The decision was justified, and it fixed a habit of expecting help from God which led to repetitions of the undertaking in after years.

II. SERVING AMERICA

The United States in 1829 had a population of 13,000,000. In 1856 a second general supply was decided upon, the population being somewhat over 26,000,000. Ten years later, when the population of the United States had increased to 37,000,000 another general campaign for this purpose was organized, and in 1882 a fourth systematic supply of the destitute was taken in hand, the population being at that time 53,000,000. With such multitudes to reach, the task was appalling: This last "general supply" was finished

in eight years, during which time 8,146,808 Bibles and Testaments in twenty-seven languages had been distributed. Since the supply of a growing country can never be finished, this supply of the destitute has now been made continuous thru the Home Agencies of the Society. In all these brilliant and dauntless campaigns for the home-land many families refused the Scriptures, by order of timid and pessimistic spiritual directors.

During the Civil War

In 1861 a Civil War became certain. The foundations of the Bible Society and other institutions were shaken, as one of the Secretaries at that time expressed it, "to their corner stones." The auxiliaries in the Southern states were broken up or refused to recognize relationship with the Society. In the border states many auxiliaries melted away, and part of the members going into the Southern, and part into the United States army. At the Bible House a beloved and efficient Secretary, the Rev. James H. McNeill, resigned when his state seceded, and became a field officer in the Southern forces. It was not long before a separate Bible society, called the Confederate States Bible Society, was organized in the South. In such an era of calamity it could not accomplish its objects, but Testaments which it issued and distributed in the Southern armies are preserved as precious relics in the libraries.

Bibles for Soldiers

In the North the Society and its auxiliaries labored without pause to supply soldiers passing to the front, for the soldier who has no portion of Scripture is not merely destitute of the Bible but destitute of its stimulus and comfort. Nor were the needs of the Southern troops ignored. During war, to write or send anything whatever to the enemy is treason. But in the Civil War the generals commanding on both sides, in the spirit of their ancestors, recognized the soldier's need of the Bible. Thru the Maryland Auxiliary and those in other border states, or by direct correspondence, the Society ascertained needs and its gifts of Scriptures for the Southern troops were allowed to pass the clashing lines under flag of truce, the two governments providing transportation whenever necessary. More than 300,000 volumes were sent to Virginia, North Carolina, Georgia and Mississippi, while all other intercourse was stopped. The episode was perhaps unique in the annals of war.

The Scriptures circulated by the Society in the United States army thru the good offices of the Christian Commission amounted to 1,466,848 volumes. During the four years of the war the issues from the Bible House reached a total of 5,297,832 volumes. Of course expenses were enormously increased, but by the kind providence of God money more than was needed came into the treasury, and the Society had no need to accept a generous offer of \$10,000 from the British and Foreign Bible Society. The opening of the war had beset the hearts of the Managers and the executive officers of the Society with a foreboding such as oppresses the soldier as he marches toward a clash with hostile forces, knowing neither at what moment, in what place, nor in what guise the battle will open. But the promise, "As thy days, so shall thy strength be," was kept, and those who had almost fainted ended by singing praises, like the Psalmist who said, "I waited on the Lord, and He helped me."

Aborigines and Immigrants

An undertaking such as occupies the Society in the United States naturally includes grants of Scriptures to needy churches and Sunday-schools, to city missions, and very many evangelistic associations. It also includes supplies for several special classes of the population. Provision of the Bible for the blind in three separate systems of embossed letters has been a blessing to thousands who can only see with their fingers. From its first year the Society undertook to supply Scriptures to missionaries among the American Indians. The Delawareans, the Mohawks, the Ojibwas, the Senecas, the Cherokees, the Choctaws, and the Dakotas, or Sioux, all began their acquaintance with the Bible in the first quarter-century of the Society's history thru its expending considerable sums for printing in these strange languages of American aborigines. After the Civil War the four or five millions of newly-freed colored people formed another special class of the population and soon absorbed the energies of a special department. Millions of immigrants, alien in language, manners and beliefs, were landing on our coasts, in startling,

and perhaps alarming numbers. The Society in this emergency brought into action a social force of wonderful power, able to unite the most diverse peoples in likeness to Jesus Christ, thru distribution of Scriptures in all languages. Many people then, as now, ridiculed the notion that mere circulation of the Bible can have appreciable influence upon the nation. So Goliath regarded as ridiculous David's equipment of pebbles and a sling. In each case the scornful critic did not realize the power of an enterprise carried on in the name of God and with his manifest direction. The book which we circulate is the one which has lighted our path and fed our souls. Each year of our passing on the light to others adds more proofs to belief in its power.

Present Methods and Means—The Home Agencies

Intermittent efforts to supply the destitute in our growing population would overlook many persons as helpless as the cripple at the troubling of the waters. The distribution has to be continuous. One of the great events of this Society's history was the Board's decision in 1907 to establish Agencies to supervise and steadily press the distribution of Scriptures in the United States—Agencies like the one there already at work for the colored people of the South, employing colporteurs continuously to seek out and supply all, whether citizens or immigrants, who are wholly without Scriptures. As a result of this great decision, 575 people were occupied during the past year with Bible distribution under the care of these Agencies in the United States. By all the means which the Society could devise it has issued for the growing population of the United States during ninety-nine years 68,828,334 Bibles, Testaments and separate portions in eighty-five different languages.

Some idea of the efficiency of the Home Agencies is given by the increase since their establishment in the circulation in the United States of the Holy Scriptures in English. In the year ending March 31, 1907, before the establishment of the eight Agencies, 682,692 volumes of Scriptures in English were circulated at home. Five years later, in 1912, the issues were 1,274,787 volumes, and during the eight years since these Agencies were established the issues in the United States in English have amounted in the aggregate to 9,120,440 volumes. How great a service the Agencies render to the immigrants is suggested by the number of Bibles Testaments and portions in the alien languages put into circulation in all parts of the United States during the same eight years. In eight of the principal languages of eastern and southeastern Europe the issues in the United States during that time were:

	Volumes
Greek	62,695
Croatian	55,215
Bohemian	71,287
Hungarian	81,007
Italian	386,263
Lithuanian	31,884
Polish	285,778
Russian	110,149

In the distribution of these Scriptures many devoted volunteers, many churches, many home missionaries of different denominations, and many auxiliaries and book and tract societies have had a part.

III. THE CALL ABROAD

Bible work for the United States was to American Christians like the expenditures of a congregation for its own pulpit and Sunday-school. Warm devotion to Christ naturally urged the Society to work in foreign lands, also. The Board of Managers in its earliest years, as tho in obedience to an audible command of the Master, began to make grants for Bible distribution abroad.

Europe

One of the earliest of these grants went to France to help pay for an edition of the New Testament in French. A little later the Bible Society of France received grants which have been continued almost every year up to the present time to help the printing operations of that struggling society. Other grants went to Russia, for the Lutherans of the Baltic provinces and for the exiles in Siberia. About 400,000 volumes of Scriptures in Esthonian, Finnish and Russian were circulated in that distant land up to 1886, when the Russian government stopped the distribution. One grant of \$500 went to English missionaries who needed help in printing Scriptures in Mongolian for the Buriats of Lake Baikal. Another grant was sent to the Serampore Mission, where Carey, Marshman

and Ward were printing their twenty-six versions for India. Small parcels of Scriptures were also sent by the hands of friends to the West Indies, Mexico, and different parts of South America.

Latin America

In the Society's first decade Latin America was adopted as a field for its neighborly solicitude. The South American republics were then struggling for independence from Spain. In 1825 Colombia, in the first joy of freedom, let two Bible societies be formed, one at Bogota and another at Caracas, both receiving grants of Scriptures from New York. A few years later two prominent statesmen of Bogota were elected Vice-Presidents of the American Bible Society. The hopes thus raised were soon dashed, however, by political strifes and ecclesiastical opposition to the general dissemination of the Bible.

Before permanent Bible Society Agencies were planted in Latin America, the Society had scattered 750,000 Bibles and Testaments by sale or gifts in the West Indies, Mexico, and many cities of South America on both the Atlantic and the Pacific coasts. Some of these shipments of Scriptures may have been like shots fired at a venture, yet some were later seen to have found a target; and it is worth noting that long before permanent American missions were opened there, the Society's expectant persistency prepared in many a district of the southern continent a way for the gospel preacher.

Since 1864 the Society has established five permanent Agencies at strategic points in Latin America, each maintaining colporteurs and having the co-operation of American missionaries and other Christian residents in Bible distribution. The record of the men sent with Bibles to this great, sparsely settled field resembles that of St. Paul in his daring journeys for Christ; adventures, oppositions, imprisonments, losses, even deaths by violence appear in the story. Thru the Agencies with their colporteurs and correspondents the Scriptures distributed in Latin America up to 1915 aggregate 4,266,644 volumes.

Serving American Foreign Missions

In 1832 an important principle respecting Bible distribution in foreign lands was fixed by a vote of the Society to the effect that the Society is under obligation to supply Scriptures to all American missions which ask the aid. While considering this action, as in every momentous question, many reasons weighed against it. The business sense of the Board of Managers, because the treasury was inadequately supplied, almost clashed with its missionary sense of an opportunity of large service which ought to be seized. It was only a small step forward—hardly a greater thing than the four-inch movement of a rail in a switch that decides whether a train shall go to Washington or to Chicago. Yet that decision of 1832 fixed the future of the Bible Society, and men afterwards understood that the decision was in accord with the will of God, and the natural development of the spirit of service. By grants of money for printing and distributing versions of Scriptures prepared by missionaries, the Society led in the early equipment of American missions in Turkey, Persia, India, Burma, China, South Africa and the Sandwich Islands.

Twelve Foreign Agencies

As the missions extended their work, missionaries, like the Apostles in the early Church, felt their duty to be evangelization; their time must not be occupied by the purely secular service of accounting for grants which they received. The appointment of permanent Bible Agents in the mission fields followed understanding of these facts. Besides the five Agencies in Latin America, the Society has seven permanent Agencies in Asia and its great island dependencies of Japan and the Philippines.

These Agencies are directed by picked men. One Agent, for instance, has charge of the Society's printing operations and Bible distribution in the whole vast expanse of China. The Agent in the Levant has to plan the printing of Scriptures in four or five different languages and their distribution over an area stretching from the Danube to the forks of the Nile at Khartoum, and from the Mediterranean to the Persian frontier. Every cent of money entrusted to Agents has to be accounted for as strictly as if they were mere bankers. So the Agents are men of God, able administrators, alert, resourceful, and accustomed to prolonged labor.

Colporteurs

The twelve Foreign Agencies of the Society direct 1,367 colporteurs and others, continually engaged in

Bible distribution. Commercial travelers are proud of the firm for which they travel. These men are travelers for Christ—Christian men who are able to give a reason for their belief, who can endure hardships in long tours, and who go into danger, when necessary, with a confidence in God that is heroic. The total of Scriptures distributed in all foreign lands by the Society during ninety-nine years is 41,097,880 volumes, and the total cost to the Society of its labors abroad is something more than nine million dollars.

IV. PRODUCING BIBLES

In 1852 demands for Scriptures beyond the ability of the Society suggested that the time was ripe for a new advance of God's purpose that all men shall know Him. It opened before the Board of Managers visions of a splendid destiny. A Bible House in New York, covering three-quarters of an acre, sprang up under compulsion of that vision.



Bible House, New York

At the Bible House

In that plain brick building are the records of the Society's issues of Bibles, Testaments and portions of Scripture published during the century. The total issues in ninety-nine years is 109,926,214 volumes. Acceleration of the development of yearnings for God's Word appears in the fact that 55,662,502 volumes, or a little more than one-half of this total were issued since 1891. Thruout the whole of the ninety-ninth year of the Society issues from the Bible House have averaged sixteen volumes every minute of the working hours.

At the Bible House, also, are studied the problems of the translation of Scriptures, commonly by missionaries, and their adequate publication at the expense of the Bible Society. Twelve of the versions printed by the Society are in languages of the American Indians; eight are in tongues of the islanders of the Pacific; four have their unique home in Latin-America; seven are intelligible in Africa only. At the Bible House, too, have been printed Scriptures in five leading languages of Europe; namely, Spanish, Portuguese, French, German, Italian, besides Bulgarian and Estonian. Other versions are printed at the expense of the Society by the Agencies abroad. Eleven of the languages of the Philippine Islands are in this class.

Many Versions

A score or more of other versions which to Americans are mysteries of Asia, but which stand for much in the story of the awakening of the nations, are among those printed abroad at the expense of the Society. By help to early missionaries in India, the Society at a cost of some \$250,000 indelibly impressed Christian ideas upon the Tamil, Telugu, Marathi, Urdu, Hindi, Junjabi, and Uriya languages. It gave \$23,200 for the printing of Dr. Judson's version of the Scriptures in Burmese. Of the Armentan Version it has printed 500,000 volumes, thus furnishing directions and permanence to a great reform movement in Turkey. Dr. Gutzlaff's attempt at translating Scriptures into Japanese was aided by a grant from the

Society to support his Japanese assistants; and after Japan was opened to the world the first translation of the whole New Testament into Japanese was brought out at the expense of the Society in 1880.

It is because of a vision of the important use which the Holy Spirit will make of multiplied copies of the Scriptures used in evangelistic work, that the Society rejoices to find issues during the year ending April 1, 1915, amounting to 6,406,323 volumes, of which 2,426,418 volumes were issued from the Bible House in New York, and 3,979,905 volumes from the Agencies of the Society abroad.

V. SOME RESULTS.

The nature of Bible work among the nations is shown in the reports of the American Bible Society. But just ideas of its extent would require reports of the twenty other Bible societies which unceasingly multiply copies in different languages. No space can

be here given to the thrilling details; but the merest outlines are food for thought. The British and Foreign Bible Society, first among all its followers, in the year ending March 31, 1915, sent forth 10,162,413 volumes; the Scottish National Bible Society 2,762,616 volumes; and the American Bible Society 6,406,323 volumes.

Twenty-one Million

The aggregate issues of these three societies in the one year were 10,331,352 volumes. The eighteen other Bible societies (chiefly in Europe) which print Scriptures, according to the last reports received, issued in one year 1,584,816 volumes. The tremendous aggregate annual issues of all the Bible societies which print may be reckoned as over 21,000,000 volumes. These societies work as one for the simple object of increasing the circulation of the Bible and these startling figures show them to form the largest and most potent single agency that furthers the advance of the kingdom of Jesus Christ, in obedience to Christ's command to preach the Gospel to all nations.

A Century of Obedience. The Ubiquitous Book

But a century of obedience to that command has shown what the Almighty does when kings set themselves against His rule. Proud empires have been humbled, barriers have been broken down, doors are thrown wide open; Bible societies have carried the Book into all these lands, for every man in the tongue wherein he was born, and missionaries are everywhere expounding and illustrating its teachings by word and deed.

The Bible as a Missionary

The Rev. H. T. Chen, D.D., of Peking, China, is deeply impressed with the importance of the influence of the Bible circulated among the people. He says: "Thousands of copies of Scripture are distributed among the people every year. Multitudes having thus attained a little knowledge of the Saviour are induced to come to church to learn more about Jesus Christ, and consequently in many cases become Christians. Thus, thru the influence of the Bible many of the

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"Examining the Scriptures daily, whether these things were so"

May 21, 1916. Cantate Sunday

Helps for a Good Meeting

Rev. Henry Katterjohn

BLESSINGS OF PEACE

M. May 15. Peace with God. Rom. 5: 1-10.
T. May 16. Peace of God. Phil. 4: 6, 7.
W. May 17. Peace with men. Heb. 12: 14.
T. May 18. Peace and prosperity. Isa. 11: 1-10.
F. May 19. War and waste. Joel 2: 1-14.
S. May 20. Unselfishness the way. Matt. 20: 25-28.
Sun., May 21. Topic—The Blessings of Peace, and How to Get Them. John 14: 27.

Suggestions to the Leader

The present tumultuous state of the world suggests to us the blessing and need of peace. The peace of a nation depends primarily on the condition of her citizenship and the ambitions of her neighbors.

Only when we have peace within our own heart, and peace with God can we hope to be at peace with our fellowmen.

Have some one tell the history of the Peace Palace in the Hague. Have some other member, who is familiar with history tell of the great treaties of peace made by nations: The Treaty of Westphalia at the end of the Thirty Year War, the Treaty of Paris, at the close of the Revolutionary War; the Treaty of Versailles at the close of the German-French War, 1871; the close of our Civil War.

Then, in applying the descriptions, point out the great fact that Jesus Christ is the greatest factor in mankind that makes for peace. There can be no peace among individuals or nations if Jesus does not rule in the human heart.

Make this meeting an influence for peace among neighbors and associates, individuals and the citizenship at large. Jesus Christ is the peace of the heart.

The Topic Presented

1. *What is peace?* Peace is defined as *harmony, concord, tranquility of mind and conscience*. These are really symptoms, signs of peace, the effects of peace, but not peace itself. *Harmony, concord, tranquility* describe what are really normal conditions of mind and heart. They have become so uncommon that the re-establishment of such conditions is the object of social human endeavor. If harmony, concord, tranquility are normal conditions, then they must find their source in a perfect condition of human life. Where human life is not developing normally, where interruptions and disturbances have occurred, there abnormal conditions must ensue, which we call strife, disturbance, discord, etc.

These are the pain in the mental and spiritual organism of man.

Peace is therefore growth and development. It implies activity and must never be substituted for indolence, indifference, carelessness, thoughtlessness, which are but the symptoms of stagnation of mind and soul. Peace is possible even tho the body, mind and heart be afflicted with growing-pains. It is not incompatible with enmity of evil, fight with evil, a struggle for righteousness. God's kingdom has ever been aggressive, and aggressiveness must always overcome opposition. Such opposition fits in with this definition of peace, a *condition* in which the perfect development of man is possible.

2. *How can such a condition of peace be secured?* In the Old Testament God gave His law. This law was not the expression of a capricious will, but the way to perfect life because the objects of the law met the inner needs of man.

However, the law proved to be a taskmaster, because it appealed primarily to man's will, and offered Him no means of strengthening that will. But nevertheless the law became a teacher, because it kept before the mind of the people the ideal conduct which some day would be realized.

Jesus Christ came into the world. He was the *life and light* of mankind. Thru Him perfect life has been established, and His sacrifice opened the way to that perfect life. He who thru the indwelling of the Spirit of Jesus Christ seeks the true life, must experience the peace that passeth beyond all understanding. But this condition presupposes a perfect surrender on our part to the will and mastery of God, a complete union with Jesus Christ who, dwelling in us perfects our conditions. Henceforth not we are masters of our actions, but Christ. His presence will effect activity in establishing the reign of Jesus, op-

position to all evil, but this strife is but a sign of healthy growth, of normal development.

3. *What is the result of the rule of sin?* If the rule of Jesus Christ bring about perfection and the harmonious development of all our faculties, then sin, opposition to God's rule, the rebellion against the mastery of Jesus Christ must effect the opposite result. Jesus' indwelling produces the perfect life,—peace,—sin produces the incomplete, decadent life,—strife, disharmony, decadence of power and faculties. War with sin is a process of elimination, of hindering and obstructing elements, but war with Jesus Christ is an absorbing of the poisons of our being, a gradual destruction of all life, ending in spiritual death.

Christ *gives* His peace. Like His death, the imparting of His personality is a voluntary act on His part, a gift that is not earned, a faculty which we cannot will.

Christ is the Prince of Peace. His kingdom is peace, because it brings the perfect, abundant life to all who would become His subjects. There is no road to peace except the one that leads thru His kingdom.

Some Questions on the Topic

What is peace? What does peace effect?
How can it be secured?
What is the peace of Jesus Christ?
How does Christ's peace differ from the peace of the world?
What kind of strife and turmoil does Jesus' peace not eliminate?
How can we preserve peace among each other?

Some Scripture on the Topic

Gen. 45: 24; Psalm 34: 14; 133: 1; Prov. 15: 17; 17: 1, 14; 20: 3; Isaiah 2: 4; Matt. 5: 9; 10: 21, 22; Mark 9: 50; Luke 2: 14; Acts 7: 26-29; 1 Cor. 14: 33; 2 Co. 13: 11; 1 Thess. 5: 13; 1 Peter 3: 10, 11.

A Prayer

Thou Father art the God of all peace. From Thee comes abundant life, and Thou alone canst guide men in attaining that abundant life. In our frailties and shortcomings we seek to walk paths of our choosing. Our sins lead us into strife and discord, quarrels and dissensions. Show us the way to peace, O Father, that comfort and harmony may come into our lives. May our friendships be true, our neighboring be more helpful, our associations with others conducive to peace and understanding. Help us to show others the way to Jesus Christ, whose rule in our hearts alone can assure peace, because it destroys selfishness, and assures loving, helpful service. Amen.

The Advanced Bible Lessons

Lesson Material for the second year: New Testament Studies—the Messianic and the Apostolic Eras.

Second Quarter

May 14. *The Light of the World.* John 8: 12-20.
May 21. *The Seventy Sent Forth.* Luke 10: 1-24.
May 28. *The Problem of Suffering.* John 9: 1-12.
June 4. *Praying in Jesus' Name.* Luke 11: 1-13.
June 11. *Raised from the Dead.* John 11: 20-44.
June 18. *The Coming of the Kingdom.* Luke 17: 20-37.

Optional Lessons

Pentecost Lesson—The Power of Pentecost. Acts 2: 14-38.

Lesson 8. The Light of the World

DAILY BIBLE READINGS

M. May 15. John 8: 12-20. Jesus the Light of the World.
T. May 16. John 8: 21-29. Faith in Him Essential.
W. May 17. John 8: 30-40. True Freedom in the Son.
T. May 18. John 8: 41-49. Children of God or of the Devil.
F. May 19. John 8: 50-59. Jesus Conquers Death.
S. May 20. 1 John 1: 5-10. Walk in the Light.
S. May 21. Rev. 21: 23-27. The Lamp of the New Jerusalem.

Lesson Key:—"In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not," John 1: 4-5.

It was not an accident that God's first creative word was "Let there be light!" It was an absolute essential to every form of life. No fully developed life can exist in perpetual darkness. What life does exist without sufficient light is stunted and transient. There is a stimulus to life in abundant light that is essential to all normal growth and fruitage.

The same law holds good in the realm of spiritual things. Just as physical life requires a sufficient amount of physical light, the higher life of the soul needs intellectual and moral light, which is truth, and spiritual light, which is holiness. The fullness of light is God, the source and beginning of every kind of light, as He is the source and beginning of every kind of life. As the fountain and embodiment of all light the Catechism describes God as "true, omniscient, all-wise, holy, omnipotent, just." He is truth itself and certainly does fulfill all His promises and threats. He sees all, hears all and knows all, the past, the present and the future, and He discerns everything as it is. He orders and directs all things to His own glory and the salvation of Man. In His being and in His will He is good and pure; therefore He loves only that which is good and pure, but judges and condemns that which is evil. All things are made and sustained by Him; He can do and create whatsoever He will. He is just in all His ways. He rewards the good and punishes the evil. In His law and in all His dealings with men God has revealed himself thus to men from the very beginning, and the prophets have pictured Him as such to their people.

In the fullness of time Jesus Christ came and dwelt among men and revealed himself as the light of the world. In His person God's light was shown to men and all its heavenly power and glory, so that all who saw Him might recognize and accept its truth and purity. On the feast of Tabernacle, which commemorated the blessings of God shown to Israel during the pilgrimage thru the wilderness and always attracted many visitors to Jerusalem, He used the pillar of fire that guided Israel in its wanderings, as an apt illustration of the way in which He would be to men the light of the world. The pillar of fire was to Israel by night what the sunlight was by day, and the life and the message of Jesus Christ means to the spiritual world what sunlight means to the world of nature. Just as a sunless world would be a dark, cold, dead, cheerless world, so a Christless world would necessarily be an evil, loveless, lifeless, hopeless world, without all that makes life here on earth worth the living.

The light means the fullness of life to the world, its effect differs greatly according to the objects which it reaches. The living plant absorbs the light of the sun and as a result grows in size, strength and fruitage, while the dead plant repels it and decays. The same sunlight awakens the beautiful lily in the garden, ripens the fruit of the autumn, and grows the poison ivy of the forest and the malaria of the swamp-land. Under the trees of the same forest all sorts of birds find shelter together during the night. But in the morning, as soon as the sun sends forth his rays, some close their eyes and seek the darkest retreat, while others flap their wings and joyously salute the sun with their songs.

Dead plants cannot, of course, receive the light of the sun as do the living ones, neither have the poisonous plants or the stagnant waters any choice in the matter. But man is a free moral agent and each one of us can choose whether he will receive or reject the light that is risen upon the world in Jesus Christ. "Everyone that doeth evil, hateth the light, but he that doeth the truth cometh to the light," John 3: 9-22. There is always a reason for the attitude one takes towards Christ. The Jews of Jerusalem rejected Christ not because they could not comprehend His meaning, but because they did not want to accept the truth He taught and lived. They would not receive Christ because they did not want to surrender their selfishness and worldly ambitions. They loved rather the darkness than the light because their ways were evil. Those who accept Christ do so because they desire His light and His life. They walk in the light because they desire to be cleansed from all sin thru the blood of Christ.

The choice is up to you, dear reader. What shall it be?

The Bible the Book of the Nations

Concluded from Page 6

people become members of the Church. It is not too much to say that in many places the influence of the Bible is first felt, and that Bible sellers are the first preachers the people hear. The workers of the Bible Society are co-operating with us in a remarkably harmonious way. They lead the van, we follow; they sow the seed and we reap the harvest. In order best to carry on evangelistic work in China it is vi-

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tally necessary that we should co-operate with the Bible Society."

Seed and Fruit

A few days ago the Emperor of Japan gave \$1,500 to the Christian "Doshisha" University in token of appreciation of its work. It is worth while to recall the seed of which that University is the fruit. Some fifty years ago a young Japanese of Yedo, named Neesima, came across a Chinese Bible in the house of a friend. The very first verse of Genesis won his assent to its doctrine of God. His friend told him that the book came from the Bible Society of America. Neesima had never seen a missionary, but from reading the Bible he was led to decide that he must go to America to learn more about God. According to his own story, when he landed in Boston after a long, long voyage in a sailing vessel, he uttered this prayer: "Oh God! if Thou hast eyes, please look on me. Oh God! if Thou has ears, please hear me. I want to read the Bible and be civilized by the Bible!" God heard his prayer. The owner of the ship which brought him to Boston was a member of the Prudential Committee of the American Board. He helped Neesima to learn of Jesus Christ and to get an education in order to teach young men in Japan. In due time the American Board helped him give expression to the longing of his heart. The Doshishi College was founded with Neesima as its principal, and has prospered and grown exceedingly. Neesima is dead, but the Doshisha is his memorial which the Emperor of Japan has delighted to honor.

The story of Neesima is but one of thousands illustrating what the Bible is doing among the nations. In China, Korea, Turkey, the Philippines, Argentina, Brazil, Mexico, and among the immigrants in our homeland, Bibles or Testaments left by the Bible colporteurs in some unspiritual Sahara have proved in scores of cases the seed of living, active congregations. The French Academician De Tocqueville, in 1831, visited a Sunday-school in one of our country districts where he observed with surprise that each child had a Testament and knew how to use it. After leaving the building he said, "What a mighty effect this system must have upon the character of the nation!" In India, pagans and Mohammedans testify to the same effect by vying with each other in attempts to prove that their decrepit religious systems were *meant* to teach the kindly regard for the poor and afflicted which is found in the Bible. In Turkey, eighty years of Bible distribution have so affected the nation that Mohammedans defend their conduct by unconscious appeals to Christian standards of ethics.

The Rev. Dr. Rufus Anderson, Secretary of the American Board, in addressing the American Bible Society on its fiftieth anniversary, said, "The effect of Bible distribution (in pagan lands) is like the lighting of Central Park in New York. The night is not converted into day; the distant bystander sees no perceptible impression made upon the darkness, but the traveler in the park, finding his path illuminated, goes on his way rejoicing." The Bible has everywhere become its own unanswerable argument against attack. By the simple effort to increase circulation of the Scriptures the Bible societies bring from all nations a thousand proofs of the living power of the written Word and set them before the eyes of all who have eyes to see, that God may be exalted.

A Beckoning Task

Notwithstanding a century of labor, the task of the Bible societies is not finished, nor can it be duly advanced unless Bible distribution keeps pace with mission expansion. That army is already defeated whose ammunition trains are empty. All denominations of Christians should know that the Bible societies are their own, and entitled to their unceasing gifts and prayers as much as are their own denominational missionary societies.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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Promoting International Friendship

"We believe it is time for the Christian Church to speak and act in strength and assurance of a deep and full loyalty to Jesus Christ." These are the opening words of the declaration made by the American Council of the World Alliance for promoting International Friendship thru the Churches, whose first National conference was held at Garden City, L. I., April 25-27. The Council consists of 250 of the most prominent Christian leaders and citizens of the country, of whom about 150 were present at the meeting. None of the members were officially appointed by their respective communions, but in their denominational affiliations they represented forty denominations with a church membership of more than 23,000,000.

There was no particular discussion of the questions of "military preparedness," or "anti-preparedness." In regard to their issue diverse views occasionally came to the surface. But all were agreed that the permanent peace of the world ultimately depends on the development in many nations of a "spirit of goodwill and brotherhood" and that it is the special work of the Church "to make all men believe that the Gospel of love and faith and hope is practical, the only practical way of life for men and nations." Loyalty to the Kingdom of God" was declared to be "supreme above all loyalties." The special and essential contribution of the Church and of Christians to "preparedness" for permanent peace is not physical but moral and spiritual.

Besides a varied array of addresses from distinguished Church men, there were reports of conditions in Europe by Dr. Chas. S. Macfarland, general secretary of the Federal Council of Churches, and Prof. B. F. Battin, of Swarthmore College, Swarthmore, Pa., who for two years has been the agent of this church Alliance for International Friendship in forming similar groups in the continental countries of Europe. In spite of the hostilities branch councils have been established in Germany, France, Denmark, Holland, Italy, Norway, Sweden and Switzerland, and Prof. Battin has succeeded in holding a council of delegates from England and all these countries, except France, in the neutral city of Berne, Switzerland. Prof. Battin thinks he has paved the way for a hearty spirit of reconciliation among the church people of all belligerent countries when peace returns to Europe.

To aid in this highly important and highly difficult work every communion and denomination in the United States is invited to establish a Peace Makers' Commission, if it does not already have one, in order to enter thus into close affiliation and practical co-operation with the American Council of the World Alliance. Every local congregation also is invited to connect itself with this world movement by establishing its own Peace Makers' Committee. The service which these Committees can render is unique and essential.

The main executive outcome of the conference was the adoption of a resolution providing that immediate steps be taken to organize a delegation of outstanding Church leaders of America, who should hold themselves in readiness to proceed to Europe as soon as peace negotiations are initiated in order to convene there a reconciliation conference appealing to the Christians of all lands now at war. Meanwhile it is believed that thru Prof. Battin's efforts similar delegations can be formed in all the lands that he has touched, and that just as soon as an armistice is declared these deputations can be brought together to receive the American visitors and to join them in efforts to awaken the spirit of international Christian brotherhood. For information regarding this move-

ment and the work proposed for Peace Makers' Committees, inquiries should be sent to Rev. Sidney L. Gulick, 105 East 22d Street, New York City.

At a meeting of the executive committee of the Federal Council the week before that at Garden City Dr. Macfarland had presented a lengthy report of his recent quiet and unofficial visit to the Church leaders in all the countries now at war. While the citizens of these countries have apparently lost none of their faith in the justice of their particular national cause, the thought seems to be spreading that their enemies are honest men, following duty as duty is seen from an opposite view-point. As a result Dr. Macfarland thinks that the bitterness of feeling that characterized the beginning of hostilities is rapidly toning down, and that, when the time comes for peace negotiations, and after peace has been consummated, these sentiments will greatly aid in the international reconciliation.

It is interesting to note that Dr. Macfarland found abroad a "certain degree of contempt" for Amer-

A THOUGHT FOR THE WEEK

Suffer, if you must; do not quarrel with the dear Lord's appointments for you. Only try, if you are to suffer, to do it splendidly. That's the only way to take up a pleasure or a pain. —Phillips Brooks.

ica because of the feeling among the European nations that "Yankee greed" sees in the present anguished condition of these nations hardly more than a grand opportunity to make money. We have always contended that the European nations have had far more reason for such a feeling than Americans should have given them, and we doubt very much whether such a feeling could be offset by greatly increased contributions to for the relief of war sufferings, as Dr. Macfarland suggests. Even if it were possible to give for this purpose all the enormous profits that have been coined from the export of war supplies, the offering would be tainted by the ineradicable stain of its origin. The fact that the Churches of America have raised no protest against America's participating in the unholy gain from the manufacture of munitions and war supplies has greatly diminished if it has not destroyed America's opportunity for ministering to Europe's spiritual needs. The spirit of Christian ministry is unselfish, and Americans cannot consistently help to minister unselfishly as long as America is helping to destroy life for the sake of selfish gain.

How can the Christian take Part in Politics?

There can be no doubt that the Christian should be in politics. There is absolutely no warrant for the idea that those who devote themselves to things religious are thereby excused from having anything to do with secular things, as we call them. In fact, there is no such dividing line, as Jesus clearly indicated when He said, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." To Him life was one indivisible inextricably mixed mass of duties and responsibilities that could not be "unscrambled" without injury to all of them. If politics in the United States are corrupt it is because they have been left to the management of corrupt people. If the Christian citizens of the country were to take the part in politics that justly belongs to them all the corruption that can be found in American politics would vanish in a year. In a democracy

being in politics is a patriotic duty which it is actually treasonable to shirk.

In the light of this thought the practical side of the question, i. e., just how the Christian citizen should take part in politics, becomes a matter of great importance. And the question cannot be answered offhand. If it were merely a matter of a certain party, platform or program the thing would be simple enough. There are those who are in politics for the love of the "game." They believe in the principles of their party, and their political convictions are to them almost as sacred as their religious beliefs. The victory of their party means the salvation of the country, and the man who deserts his party is like unto Benedict Arnold. Because party success means everything to them they love the excitement of the struggle in every election campaign and their decision as to what their part shall be is easily and quickly reached. Your practical politician, however, is in politics for what he can get out of it for himself, and he balks at no method that promises to give him control of the spoils. Platforms, parties and principles are of little moment, and he works for the candidate that gives the biggest share of profit, even if he belongs to the opposite party. For them too the question of how to take part in politics is easily settled.

The Christian, however, is in politics for a very different reason and to a very different purpose. He has moral principles rather than political convictions, and he seeks not his own selfish gain but the welfare of the community and the glory of God. His aim is not primarily the success of any party, platform or candidate, but the destruction of evil and of wrong conditions and the establishment of righteousness and justice in the interest of the ultimate triumph of the rule of God over all the affairs of men. If he is fully consecrated to his Lord he will be in the struggle just as passionately as the party follower and with just as much determination as the practical politician, but he will have to choose different methods. He will not tie himself down to any political party, for partisan politics may lead him very far astray from the things he wants done. He will not follow any leader, for political leaders are but human and have often betrayed the very principles for which they were supposed to stand. His primary duty will be to stand firmly for the principles of righteousness and justice which he has come to regard as the will of God and the spirit of Jesus Christ under the conditions and circumstances with which he may have to deal. In accordance with these principles he will have to select his candidate and his party as the means best suited to attain the desired end. Having done this it will be his duty to persuade as many of his friends and acquaintances as possible that in this election this is the candidate and the party to support, because they promise most for the things Christians want most to see done.

In doing this he will of course come into contact with persons of opposite convictions, and will probably learn a great many unpleasant facts and expose himself to the gossip and the slander of those who are seeking private profit. He may be in danger of losing his standing in the community, his business and even his reputation may suffer, because of the things for which he stands. Friendliness, tact and good sense may mitigate many of these things, but no Christian ought to fear the price that may have to be paid for standing up for the will of God and His rule in all the affairs of men. If the Christian is to be in politics he must be there with the same firmness and fearlessness that characterized his Lord in other things. To be disloyal to Christian ideals and principles in politics is just as serious a matter as it is to be disloyal in one's personal life.

Trust in God Means Safety

"Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid?" Psa. 27: 1.

As the "hymn-book of the Hebrew people" the book of psalms reflected every aspect of their spiritual life. It had grown out of the experience of the faithful under all kinds of circumstances and conditions, and it held comfort and consolation for every mood and every situation. It pictured the blessedness of the righteous and the destruction of the wicked, so that the righteous might take heart amid many discouragements, and the wicked might be warned to turn from their evil ways. It asserted the greatness of Jehovah as the ruler of the earth, so that His people might take new hope in spite of the apparent victory of His enemies. And the beauty and joy of fellowship with Jehovah is shown to be great and satisfying enough to outweigh even the fear of death or the secret plottings of enemies. In Psalm 27 Jehovah is shown to be great and powerful enough to protect those who depend upon Him even in the midst of the greatest adversities. Because those who fear Jehovah do not selfishly insist on their "rights," but are rather inclined to be meek and humble and patient, the world is tempted to consider them cowardly. But the knowledge that Jehovah is with them and back of them makes them brave and fearless even under the most discouraging circumstances.

The very names here given to Jehovah, "light," "salvation," strength—or stronghold—"of my life," seem to tell of some period of darkness or danger through which the writer has passed, of some powerful, plotting enemy that is still seeking to destroy him. Only one who is actually in danger, who has been or is threatened on all sides, and who has gained a victory only because Jehovah helped him do it, could speak, as the author of this psalm does, of evil-doers who came to *eat up his flesh*, of hosts that *encamp* against him, and of wars that *arise* against him. If, as the inscription seems to say, the psalm is actually from the hand of David, it would fit very closely into that stirring experience of the shepherd king's life, when Goliath rushed at the young Hebrew lad and boasted that he would give his flesh to the fowls of the air and to the beasts of the field, 1 Sam. 17: 41-48. It is not at all improbable that when David was a fugitive before Saul the remembrance of his victory over Goliath should have cheered and comforted him, just as that of his earlier prowess over bear and lion heartened him to face the Philistine bully. Indeed, such recollections would seem all the more natural since Saul's hatred had been born of the jealousy Saul had felt because of the fame which that feat had brought to the slender, untrained shepherd boy. There could be no doubt that the same God who had protected him then and given him the victory over the enemy of his people, would still be his light in any hour of darkness, his salvation in any kind of trouble, and his stronghold against any kind of attack from any source whatever. With a God of such power to fall back upon there was no reason for fear.

Few of us remember at the right time that our fears and anxieties in the face of many troubles are merely signs of our little faith. We see only the things against which we must contend, and they seem so large and overwhelming that there is apparently no chance at all for the poor or weak resistance we have to offer. Like Elisha's servant, 2 Kings 6: 15-17, we see only the host that surrounds the city and cry, "Alas, my master! how shall we do?" but fail to understand that those that are with us are more than those against us. We see only the discouragements, the weaknesses, the difficulties, the depressing and trying conditions that make it so hard for us to be what we should like to be or do what we should like to do. Some thorn in the flesh saps our strength and energy until life seems unprofitable and almost worthless; the indifference and indolence, or even the hostility, of this or that person on whom we had counted to help do great things seem to render our own best efforts practically useless; the prince of darkness, with the injustice, falsehood, greed and wickedness that has always characterized his sway, seems to be having everything his own way, as though there were no God of love, truth and righteousness.

All this is hard to bear and still harder to understand, unless our eyes have been opened to see the invisible forces of Jehovah encamping round about them that fear Him. If we could only always be as

sure of going forward in the name of Jehovah the God of hosts as David was when he went out to meet Goliath, we might be just as fearless as he was and just as sure of gaining the victory. What made John and Peter and Paul, Luther, Calvin and Knox and all the men of God of all ages strong and courageous to face the great tasks before them was the fact that their eyes of faith were open to see the horses and chariots of fire round about them. That made them brave and fearless in the face of the greatest odds and the fiercest opposition and helped them win the day where defeat seemed inevitable.

If we can be as sure of being on God's side as David was; if we are sure that we want to be and to do only what is God's will for us we may be just as sure that He is our light, our salvation and our stronghold in the small every-day affairs of our life as He was the light, the salvation and the stronghold of His greatest servants in the most important affairs of His kingdom. The consciousness of being with God always inspires courage, confidence and patience, and no one who ever depended upon Him in faith and obedience was ever disappointed. Discouragement and defeat is only for those who do not depend on Jehovah.

His Missionary Dollar

BY SALLY CAMPBELL

PART II

The room was a flare of light. Jimmy's ear caught the click of balls, but his gaze passed more insistently to the tables in the corners, where the card-players played their noiseless game.

He slid down to the ground and, turning the corner of the house, almost ran into a man who stood hesitating before it.

"Ah, here you are!" said Richard Heath. "This is the right number then."

It took Jimmy an instant to recall the facts. In recounting the adventure with zest to his friends he had explained his motive in appointing a rendezvous, as the kind one of showing Richard the sights of the city.

"How is your brother?" inquired Richard.

"My brother is—gone West on a farm. There wasn't any other hope for him. He started two days ago."

It was a promising beginning.

"I got his medicine out of your money. Then enough was left over to buy him a Testament and a hymn book. There's good reading in a hymn book. Jack and I are fond of good reading."

Richard's black eyebrows drew together.

"What is your favorite hymn?" he demanded dryly.

"We haven't any favorite. We like them all. It's hard on a boy to lose the only brother he's got and maybe never see him again, but when all the Testament and hymn book there was between them goes, too, it's worse yet. I suppose you wouldn't let me have the cost of a couple more, would you?"

"No," said Richard. "So you cheated me? You cheated me and the other fellow."

"I guess that was about it," said Jimmy. "But don't worry. When anyone comes to town for the first time he is bound to learn a few things. A dollar for a lesson ain't high; a good many pay considerable more."

While he spoke he was edging away. But Richard followed.

"Why did you tell me to come here where you live?" he asked.

"Because I thought you'd ought to get your money's worth. Just knock at the door and say Jimmy Banks sent you to Muldoon's, and in ten minutes you'll have more to remember than is on all the picture postals you've collected in all your travels."

Jimmy came back a few steps as two men opened the door of Mr. Muldoon's badly lighted hall and came into the street.

"Do you see them?" he whispered while they walked rapidly away into the night. "The small one is the dinkiest card-player in the city. The stakes are his every time. Maybe it's luck and maybe it's not. But if it isn't nobody can say so for sure; he hasn't ever been caught. And all the time he looks as if he'd got the blinds up and the windows open, airing out the place. Oh, I tell you, Meeks is great!"

The vexation on Richard Heath's face faded.

"What a poor little tough you are!" he exclaimed.

With a shrug of disdain Jimmy marched off once more.

"Downtown here in these streets," he called back, "we haven't a chance to keep fresh. As soon as we can talk we don't talk mush. The other fellow knows it unless he is a new hand, and then he must learn. We have to think for ourselves. We can't think of him."

"I am sorry for you," Richard made answer promptly. "Thinking of the other fellow is the best of life."

Richard had walked about a square from the tenement that held Muldoon's when he was stopped by an outstretched hand.

"Will you give me a quarter?" asked the man to whom the hand belonged. "I am starved."

"I haven't the quarter," said Richard. "Besides, I have just found myself tricked out of money by a youngster who laughed at me for a tenderfoot. But I don't own a loose penny."

"It is the first time I have begged since I was 12 years old," said the man. "I don't like it. There is nothing for me to do but to go back to my trade."

"What is your trade?" asked Richard.

"Cards."

Instinctively Richard glanced over his shoulder.

Albert Hinkle laughed sneeringly. "If you know where Muldoon's is, maybe you are not such a tenderfoot after all. I guess I am one myself. I thought I was never, never going to Muldoon's any more if I lived a hundred years. That was a month ago, and I am on my way straight there now. It isn't so much hunger as"—he paused with a gesture of impatience. "In five minutes I'll be drawing up to a table and leaving the last month and all the muddle I have made of it behind me."

"It isn't so much hunger," quoted Richard, "'as'—what?"

After a moment of indecision Albert yielded to the desire to unburden his mind.

"Listen, then," he said. "Not far from Muldoon's there's a church. It's an old place. One pouring night I went in to get where it was dry, and the man at the front began to pray. I had heard praying before, of course, at the Association and the gospel prayer meetings, and one place and another. But this was different. This man was old. He was very quiet and plain. He wasn't wordy. I don't know," Albert interrupted himself to ask, "whether you go in for such things as church?"

"Yes," replied Richard briefly.

"This preacher prayed as if the One he spoke to was there beside him, as if they had been well acquainted a long while and were always together now and hadn't any doubts of each other. Well, you see, I liked that. I never had a chum."

"Yes," said Richard again, as the rapid flow of words halted abruptly. He made no further comment.

"So," continued Albert, "I made up my mind that that was for me, if I could have it, and I supposed I could. They all say so. I knew what I'd got to cut out, and I cut it out. Meeks had cleaned me up as bare as a bone; my next meal was twenty-four hours away from me and the others since haven't been scattered very thick. I did well enough the first two weeks, but it has got worse and worse till it's pretty near famine now."

"But it isn't so much the famine," hinted Richard. Albert gave a short nod.

"I meant it all. I have tried," he said. "And a chum is for hard times. It—it seems as if"—his voice grew husky—"if He cared—He might have helped me out more."

It took Richard an instant to understand and another instant to bring the response that flashed into his mind to his lips. Already Albert had turned away.

"Oh, but remember," Richard cried after him, "how He hungered and would not make the stones into bread! When He must choose for us He cannot choose bread instead of life!"

Richard hung about Muldoon's for an hour or two and returned the next night. He sought out the white-haired minister of the church near, and that good man's sympathy was prompt and optimistic. Albert had been in his church on the last Sunday; they would hope for him to come on the next. But on the next Sunday Albert did not come.

Shortly after he had left Richard, Jimmy Banks caught a glimpse of him and, giving chase, was soon at his side.

"What have you been doing with yourself?" he asked.

"Keeping away from Muldoon's."

"Why?" Jimmy regarded his companion's face and clothes critically. "It hasn't made you rich."

"But I thought it was going to make me—straight," said Albert.

"The gospel talk was honest then!" Jimmy cried. "You weren't shamming?"

"I wasn't," answered Albert. "Half an hour ago I started back to Muldoon's. I haven't eaten anything since yesterday morning, and then it wasn't as much as a half meal. I was hungry. I was worse; I had lost my nerve and I wasn't sure of any of it. So I started back. But when I saw a man coming who wasn't our class, I turned in a call for help. I said, 'If I am not just running this myself, if there is Anybody else, give me this way out.' Then I asked the man, and he said he hadn't a penny, and I knew it was so. I thought I had been foolish."

The dim, elusive regret, which had underlain Jimmy's amusement two weeks before, as he listened with expert interest to Albert's profession, had sprung now into full consciousness.

He ran his hands thru his pockets, but he knew before he did it that it was useless. He had nothing.

And Richard's reproach rang in his ears—"You have cheated the other fellow." "Remember, if you are not all right, you have taken the money away from another one in need."

Jimmy did not attempt to argue that the connection between Richard's dollar and Albert was in any case unlikely. In his own eyes he was personally and miserably guilty.

"The man had no money, and I am hungry still," said Albert. "But—I see it now, Jimmy—I've a Friend that went hungry for me. And now I can feel sure of that, I could starve for Him!"

While Jimmy waited to find an answer and a voice to utter it, the street filled at an alarm of fire.

The fire was two squares away in a tall apartment house. When Albert and Jimmy reached the place the attention of the crowd was centered on a pale-faced, shaking lad who was vehemently justifying his own course of action.

"Who is he?" asked Jimmy.

"Elevator boy. Says he wasn't hired to roast himself."

Jimmy felt a movement past him and saw Albert Hinkle cleaving a way thru the living mass. Like a shot Jimmy went squirming and kicking after him, in time to see, by the red light that leaped ever nearer, the elevator in the gaping hall speed upward, to the sound of a great roar from the crowd.

But, after that, the stillness grew and deepened, until Jimmy felt sickened by it. For dense clouds of smoke, lightened with darting tongues of flame, whirled about the entrance and thickened there. It was only when a group of persons broke thru it, blinded and coughing, or were dragged out by the men, that Albert was known to have brought down another load of passengers in safety and to have gone back for more.

Over and over again Jimmy watched them come.

"Albert don't think of himself," he fretted, moistening his dry lips. "He just thinks of those men up there who don't know how to get their women down, and of the mothers who don't know how to get their babies down. He just thinks of them."

Jimmy's memory brought back to him, in echo of his own, the words which Richard Heath had called after him at last.

"I suppose," murmured Jimmy, "that country man would say that such thinking as Albert's is now, of men and women that he wouldn't know if he was to see them in the broad daylight, was the best of living."

And suddenly Jimmy knew that the "country man" was right.

At last, after a longer wait than usual, a solitary figure came staggering thru the smoke, at sight of which a second wild cheer burst from the crowd, breaking off abruptly as Albert swayed backward to the pavement.

"He is dead!" wailed a woman. "After saving so many he is dead himself."

Jimmy was crouched beside him when the poised, keen-faced surgeon, who had left his automobile at the moment that Albert appeared, leaned over him.

His examination was short.

"He is not dead—yet," he said. "I prescribe a supper."

The reason why Richard Heath and the good

Concluded on Page 8

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

My Lady Daffodil

My Lady Daffodil looks out
Upon the sweet spring morning,
A golden fillet 'mid her locks
Meet for such fair adorning;
She waves the winter's dreams away:
"Tis past the time for sleeping,
For now the world's awake with song,
My tryst with Spring I'm keeping."

She dons her quaint hooped petticoat,
Flings off her mantle clinging,
Then stands in gown of rich brocade,
The very fairest, sweetest maid
That e'er the wind set swinging.
And Spring comes by, and sees her there,
Golden her gown, and gold her hair,
Kisses her lips, and calls her fair,
And woos her with sweet singing.

—Augusta Hancock.

Had He Failed?

"I have failed in almost everything I ever undertook. I hope that none of my children will have to make such a confession."

Thus spoke an aged man not long before his death.

In youth he wished to be a minister, but could not get the necessary education. A severe attack of pneumonia left him subject to hemorrhages, and he was thought to have consumption. But he wandered out into the fields, gathering herbs for his own use or that of his neighbors; and whether the herbs did him good or not, the outdoor life certainly did.

He studied medicine with the local physician, and became a doctor, but he could not endure the long, cold rides inseparable from a country practice. So he set up as a druggist, in the hope of finding time to study for the ministry; but he had to give up that hope, for his business proved exacting. Still, he taught in the Sunday-school, and often helped at religious services.

When he opened his drug-store, altho he abandoned medical practice, he gave his services freely to the poor. He trusted every one, often to his hurt. After the Civil War he suffered from the fall in prices that culminated in the panic of 1873. Goods had first to be marked down, and then to be thrown away. He could not collect his bills; his debts accumulated. He lost his store, his business, even his home. Then he met with an accident that almost cost him his life.

He toiled bravely on a new house, only to have it wrecked by a tornado. That night he and his family sat amid the debris in the cellar; the pitiless rain beat upon them, and the blackness was cut by blades of lightning that disclosed nothing but disaster.

It seemed to him that his every hope blossomed only to be crushed. Nevertheless, this man, refusing any compromise, assumed the whole burden of his debts, and dollar by dollar he began to pay them. His children not only worked their way thru college, but were able to help him a little. In a measure he recovered his health, and slowly but surely he reduced the burden of his debts. But youth and hope were gone; he was an old and disappointed man.

Still, his last years were years of peace. His home was modest, but it was his, and he lived in reasonable comfort. He owed no man, and he died free.

His funeral was attended by almost every person in the community, and among them all there was scarcely one who was not indebted to him for some kind deed; who was not the better for his example of honesty and steadfastness and courage.

He felt that he had "failed" in everything, but he left an honored name and a memory of righteousness and integrity. And God counted his life a success.—Selected.

Real Riches

"Miss Ann always makes me think of something I have read somewhere," says a writer. "I don't know who wrote it, but he was a wise man, whoever he was. He said that many a man has found the real riches of life by looking into the faces of the poor."

"There's Miss Ann—a little old maid, making her

small living by country dressmaking, living alone with her cat and her flower garden. One might think her life was poor and dull enough. Yet when you look into her face, and get to know her, you have to change your mind. She is rich—largely wealthy in real riches. Could mere money give her that smile, or that look of quiet happiness and peace? It would frighten them away, more likely. Sometimes it keeps company with the things that fill Miss Ann's real life—but those things can get along very well without money."

"For they are made up of the love that takes in those who need it most, asking for nothing but the opportunity to help; the willing service that finds joy in the making over of a shabby old dress for some poor soul who cannot do it herself or afford to hire it done; the word of cheer or sympathy to the one who is starving for more than actual food; the sharing of every small possession of time or strength or wisdom with those who are in need. Oh, yes, Miss Ann has lots of riches—and she puts them out at an interest which cannot be reckoned in dollars and cents."

The young men and women of today are ambitious to make the most of their lives. They are laying the foundations of the future day by day. They are beginning the store which is to be theirs when they are no longer young. Wise indeed are those who look carefully after the real riches. Cora S. Day.

Averaging Matters

A man who prided himself on his morality, and expected to be saved by it, was constantly saying: "I am doing pretty well on the whole. I sometimes get angry enough to swear; but then I am perfectly honest. I work on Sunday when I am particularly busy; but I give a good deal to the poor, and I never was drunk in my life."

This man hired a canny Scotchman to build a fence around his pasture lot. He gave him very particular directions. In the evening when the Scotchman came in from work, the man said:

"Well, Jock, is the fence built, and is it tight and strong?"

"I canna say it is all tight and strong," Jock replied, "but it's a good average fence, anyhow. If some parts are a little weak, other parts are extra strong. I don't know but I may have left a little gap here and there, a yard or so wide; but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find it a good fence, on the whole, and will like it, tho I canna just say that it is perfect in every part."

"What!" cried the man, not seeing the point; "do you tell me that you built a fence around my lot with weak places and gaps in it? Why, you might as well have built no fence at all! If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will go thru. Don't you know, man, that a fence must be perfect, or it is worthless?"

"I used to think so," said the dry Scotchman, "but sir, I hear you talk so much about averaging matters with the Lord, it seemed to me that we might try it with the cattle. If an average fence will not do for them, I am afraid an average character will not do in the day of judgment."—Selected.

Both in the Same Boat

The American in the corner of the non-smoking first-class carriage insisted on lighting his cigar. The indignant Britisher in the other corner protested, but in vain. At the next station he hailed the guard with hostile intent, but the placid American was too quick for him.

"Guard," he drawled, "I think you'll find that this gentleman is traveling with a third-class ticket on him."

Investigation proved him to be right, and the indignant Britisher was ejected. A spectator of the little scene asked the triumphant American how he knew about that ticket.

"Well," explained the imperturbable stranger, "it was sticking out of his pocket and I saw it was the same color as mine."

Denominational

DISTRICT CONFERENCES

Nebraska District

The twenty-seventh annual conference of the Nebraska District will be opened with a special service on the evening of May 24, 1916, at Plattsmouth, Neb., (the Rev. H. Steger, pastor). Two papers are on the program: "Christianity and Culture," by Pastor H. Steger; and "Our Missionary Work in India and the World-war," by Pastor G. Deckinger. By order of the District president, Pastor H. Krueger, *Adolf Matzner, Sec'y.*

Now is the Time

to apply for admission to Elmhurst College, academic year 1916-17. A large class will graduate in June, and about fifty places will be open for the new year. We need talented and Christian young men ready to begin their preparation for the ministry or teaching in parochial schools. Applicants for admission into the lower classes should not be under fourteen or over twenty-one years of age. Admission to the preparatory department requires the completion of the eighth grade of the public school. Terms of admission are fully explained in the Elmhurst year-book, which is sent free upon request. Blanks and all other particulars and information will be gladly furnished by *D. Irion, President.*

A Chat with the Editor

In the course of a year the editor, by means of correspondence, naturally comes into personal contact with many readers. The editor welcomes and enjoys this pleasant change from the daily professional routine and even when differences of opinion are revealed the frank and friendly exchange of ideas is helpful to both sides. It is only seldom that a writer does not seem to understand that the editor is responsible to the General Conference for the conduct and the contents of the paper, and must therefore exercise his own judgment as to what can or cannot be published.

Nothing would please us more than if all manuscripts accepted could be printed in the form in which they reach us. This millennial condition, however, seems quite remote as yet, and as long as style and syntax and punctuation still show so many traces of human error and weakness it must be the editor's business to supervise the form as well as the contents of what is to be published. Correspondents and contributors may rest assured however, that for the editor's own sake, if for no other reason, only the necessary changes in style or expression are made. Changes involving the sense of an article are not made without the consent of the author, tho it has occasionally happened that lack of time compelled us to make such changes without notice to the author. The mechanical arrangement of articles on the pages often unavoidably requires an addition or abbreviation of a line or more, but the greatest care is taken to leave the meaning intact.

Why some Articles are "cut up"

In a recent communication one of our readers says, "Your first page is always splendid. But why are other articles so awfully cut up?" As there may be others who have been moved to the same inquiry it is perhaps well to explain the reason for this procedure. Let us say right at the outset that the dividing up of the longer articles in one issue is a matter of choosing the lesser of two evils, and a necessity which the editor by no means enjoys. It has been our experience that readers always like to turn to certain pages of the paper for a certain kind of reading matter. Each page of the Herald therefore as a rule, has its particular subject: pages two and three are devoted to the spiritual life and to the home and the family; pages four and five to denominational announcements, reports concerning various Evangelical activities, or other material of interest or importance to the work of the Church or the congregation; page six is usually devoted to religious or church news, and so on. If all the articles coming under these different heads could be accurately fitted into the space of these pages, so as to end with the last line of the column or page, the matter would be quite simple. It is not difficult on pages one, two and three and usually on six and seven, where the articles are short. With the longer articles on pages four and five this happens only in the very rarest instances, and so

additional space must be found for the remaining material where it is available, which is then indicated by the bold-faced line in type at the close of the column. The only other alternative would be to let each article continue until its close, to be followed by the next, which would not only make it impossible to devote any one page to a certain kind of reading matter, but would also tend to make the pages appear monotonous. In making up the pages it is our aim to make, prominent the subject for which readers have come to look on that particular page, and to make each one as attractive as possible, even tho the article appearing on it may have to be divided and concluded on another page. Every effort is of course made to avoid this "cutting up" of articles, and it is only on a few of the pages that this method is resorted to at all. The same thing is done in the daily papers to a far greater extent.

Manuscripts

Manuscripts too closely written constitutes one of the severest trials of editors and compositors, as it makes the reading difficult and places an unnecessary strain upon the eye. Care should be taken to have *the lines far enough apart to make them easily legible*, as well as to permit any insertions that may become necessary. Typewritten manuscript is always preferred; if written by hand it should be as legible as possible so as to avoid errors and delay in reading.

It is assumed that contributors do not desire the return of manuscript which has been published, unless the contrary has been plainly stated when submitting it.

Abbreviations do not look well in print and should therefore be avoided in manuscript. Don't try to save your own time at the expense of others who may be busier than you are.

The editor should not be expected to *translate material* which has appeared or is intended for the German periodicals. His time is fully occupied with other duties, and it is only fair that contributors send in the material ready for the compositor.

The General Conference ruling that all pastors' obituaries *require the written approval of the respective District president*, applies to the Evangelical Herald as well as to the "Friedensbote."

The Round Table

About a year ago the first article was published in the Herald under this department, which is intended as an open parliament for the discussion of subjects related to the work of the Evangelical Church, in regard to which there is difference of opinion. If silence is an expression of consent our readers have thoroly agreed with the position taken by the author of the article "Uniformity of Cultus in the Evangelical Church." Subjects may however turn up on which there is no such unanimous agreement, and the department will be held open in order to facilitate a free and democratic discussion of topics and questions of general interest that serve the advancement of the Evangelical Church. Communications of the character indicated will be welcomed from any reader. Naturally writers making use of this privilege *are alone responsible* for what appears above their signature, while the fact that articles appear under this heading is by no means a sign of editorial disapproval. *No articles not intended for the Round Table will be placed there without the consent of the writer.* The editor acts merely as chairman of the meeting and must see to it that the discussion is carried on decently and in order. Matter intended for the Round Table must therefore be written in a dispassionate, objective spirit and in a courteous manner. *Anonymous contributions, communications, personal grievances or criticisms, or harsh or offensive statements will not be published.*

A Final Admonition

Please don't send orders or remittances for the Evangelical Herald to the editor. We are always glad to serve our readers in any way possible, but readers will have their business correspondence attended to *much more quickly and regularly* if letters of that character are addressed directly to Eden Publishing House. It is therefore to the reader's *own interest* to heed the announcement at the foot of the last column on page eight: "All communications relating to *editorial work, all contributions and exchanges* must be addressed to the editor. All communications relating to *business matters, orders, remittances and notices as to change of address* should be addressed to *Eden Publishing House, 1716-18 Chouteau Ave., St. Louis, Missouri.*

Picked up by the Way

Interesting Items gleaned from Many Sources

The chestnut blight has swept into nineteen States, according to a report of the Office of Forest Pathology, and done damage estimated at \$50,000,000. To take the place of these blighted chestnut trees a cross between the Japan chestnut and our native chinquapin is proposed. This is said to bear nuts of excellent quality.

A curious result of the "jacking up" which all departments of the British Government have experienced as a result of the war has been the final abolition of the quill pen in Government service. An English correspondent of "Office Appliances" says that these relics of mediævalism had hung on in certain leisurely places, but at last they have had to go, to make place for the more businesslike metal pen.

George Niper, who died the other day at Stanhope, New Jersey, at the age of 108, worked at farming till he was ninety, then went into the ax-handle business; never wore glasses; never was ill till three days before he died; chewed tobacco for ninety-six years; and while born a few years too late to serve with Washington at Valley Forge, did the next best thing to tell about in his old age—voted for Andrew Jackson. Among his numerous descendants are eight great-great-grandchildren.

Owing to a regrettable oversight the paragraph on page six of our issue of May 4, beginning "Or there is a later and greater citizen," etc., conveys a wrong impression. The words as far as "Republic" should have been omitted, as they refer to a part of the article that could not appear for lack of space. We are sure that no one who read the scholarly and thoughtful article will think the writer capable of saying in effect that King Lear was a citizen of the Roman Republic.

Nettles, according to a writer in the *Rural New Yorker*, have some claim to being called the only native plants which are really poisonous to the touch, for they injure practically every person who happens to touch them, while many persons are immune to the poison of other so-called poisonous plants. But may not nettles also be exempt from the aspersion, if a familiar rhyme is true:

"Tender-handed stroke a nettle,
And it stings you for your pains.
Seize it like a man of mettle,
And it soft as silk remains."

In his recent book, "Lights and Shadows in Confederate Prisons," Professor Homer D. Sprague quotes statistics as to the relative morality in Northern and Southern military prisons during the Civil War, showing that of 270,000 Federal prisoners 22,576 died, while of 220,000 Confederate prisoners 26,436 died—a larger percentage of Confederates. He explains the discrepancy by saying that multitudes of Confederates were physically unfit when enrolled. But, if this is true, why did not the United States Government at once exchange them when taken prisoners? The common explanation for its refusal to exchange has been that it did not wish to give up its own well-conditioned prisoners for the emaciated wrecks of Andersonville, Salisbury, etc. If its own prisoners, however, were inferior physically and dying faster than the Confederates' prisoners, why the unwillingness to exchange? Here is a seeming mystery for some old soldier to explain.

Professor Sprague, tho he suffered severely in Southern prisons, writes in a kindly spirit and tells many stories of friendly acts by Southern men and women toward Federal prisoners. In Greensboro, North Carolina, a trainload of Union prisoners was in dire straits. A well-dressed young Southerner approached Colonel Sprague and asked, "Will you have a snack?" The word was a new one to the Northerner. "I don't know what you mean," he answered; "is it a snake? Yes, I could eat a copperhead—boiled. Snake for one, please—well done." The young man put his hand in a well-filled haversack, and took out and gave to Colonel Sprague the most delicious sandwich he had ever tasted; and then, seeing his enjoyment, emptied his satchel, giving away to the hungry prisoners all the food he had prepared for himself for a long trip over the mountains. Fifty years after, the Union soldier records this good deed with glowing gratitude.

CLINCHING A CONTINENTAL CAMPAIGN

More than 1,200 Laymen from all parts of the Country consider Ways and Means of raising the Standard of Christian Life, Church Work and Kingdom Support at Washington

I.

The National capital is accustomed to large and important gatherings, and during the last decade it has harbored a number of conventions and congresses that have had world-significance in the way of religion, science and politics. It is hardly probable, however, that any of these gatherings, or the discussions to which they gave occasion, possessed such significance for the highest temporal and eternal interests of the United States or all the nations of the world than the National Missionary Congress which met in Memorial Continental Hall from April 26-30. The Congress was the climax of the National Missionary Campaign with which the Laymen's Missionary Movement had stirred the Protestant churches of the seventy-five leading cities of the Nation during the fall and winter of 1915-16. The Congress had as its motive the three-fold purpose of "a survey of achievement, a council of war and a summons to advance," and the report of the general secretary, Mr. W. B. Millar, the salient points of which will be given at the close of this report, presented all three of these aspects in a concise and inspiring manner.

Undoubtedly the past ten years have been one of the most inspiring periods of missionary development in the history of the Church. They have brought a new spirit of brotherhood among Christian men; have increased missionary gifts more than the past ninety years, and in nearly three thousand conferences and conventions have presented the call for a larger active service in the Church and for the Kingdom to about 200,000 picked representatives of American manhood. In view of these achievements it was manifestly time to get together in the spirit of fraternal council in order to review the victories won, discover and remove the causes of defeat or partial success, provide adequate leadership and plans for the future, and inspire the leaders in the various states and communions with a larger vision and purpose. It was in this state of mind that the delegates heard the call to a fuller obedience to the will of God, the appeal to undertake the program of Christ with greater intelligence and sacrifice, the challenge to carry the Movement's message to the unreached areas of American life, and the fresh call to all men to enlist for world service, to which the Congress gave clear and powerful expression.

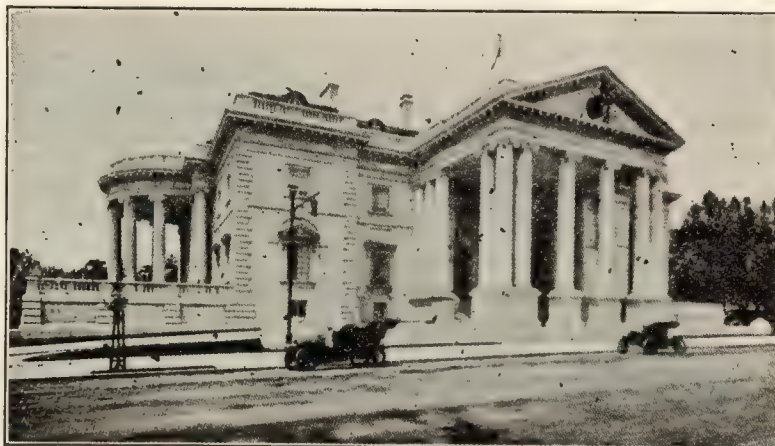
Memorial Continental Hall is unique among the monumental halls of the country in that it was built solely by women and in honor of women as well as of men. It was built at an expense of nearly \$700,000 by the Daughters of the American Revolution in memory of all the heroes and heroines of that momentous struggle, and houses a priceless historical library and a museum of valuable relics. Its classic lines and columns of purest white Vermont marble present a coldly beautiful exterior, but the interior glows with a wealth of comfortable and rich furnishings of the best Colonial designs, and the up-to-date details and twentieth century conveniences made it an ideal meeting-place for the Congress.

The meetings opened on the evening of April 26, chairman James M. Speers of the executive committee of the Laymen's Missionary Movement presiding. Mr. Sumner F. Vinton, a former missionary in India, showed a number of motion picture films illustrating life in India and the customs of the Buddhist. This was a new departure for a missionary congress, but no more striking and effective method of presenting native life in India and many of the phases of Buddhism could have been devised. President and Mrs. Wilson arrived on the platform during the opening song and were greeted with applause. After a song by the famous Association Quartette, Mr. W. B. Millar summarized the report on the past ten years of the Movement's existence and activity. Copies of the report in full were distributed at the close of the meeting and a committee appointed to prepare resolutions and present them to the delegates on Saturday morning.

The address of Mr. John R. Mott, chairman of the Continuation Committee of the Edinburgh Missionary Conference, and general secretary of the International Committee of the Y. M. C. A., perhaps the best known

man in religious work in the world today, set forth the unprecedented opportunity that the European war placed before the Christian men of America. The titanic struggle in Europe, in which 24,000,000 men and boys are engaged cannot be without a far-reaching influence upon the people of this country. If, in the face of the unprecedented destruction of property which the war involves,—more than thirty billions of dollars so far, which are withdrawn from useful channels—the economic basis of Christian work is to be maintained, the great burden of it must fall upon America, and she must give as she has never given before.

The call, however, is even more for the gift of life. Nearly 3,000,000 men have been killed already, and approximately 5,000,000 are stretched upon beds of pain in the hospitals of Europe and Asia. Mr. Mott said that he had sometimes been accused of extravagance in asking that the colleges and universities of the world give 1,000 students a year for the evangeli-



Memorial Continental Hall, Washington

zation of the world in this generation. About seventy percent of the students of the belligerent nations are at the front, and in view of the great losses in human life in Europe, America must send a greatly increased number of men into aggressive missionary work.

And we must enter more deeply into the sufferings of our fellows in Europe. The wounded and disabled in the belligerent countries present probably the greatest concentration of physical pain which the world has ever witnessed. Ambassador Page told Mr. Mott "You will not find a selfish man in Europe." Holland is caring for 1,000,000 Belgian refugees, which is as if we should take in 18,000,000. If we could forget ourselves as Holland and Switzerland are doing we could fill the world with beauty. In the training-camps and trenches, and in the hospitals and prison-camps vast numbers of men are open to Christian ministrations. Germany was the first to open her prison-camps to the International Committee, on condition that Russia do the same, and all the other nations have since followed suit. It is possible to reach a great army of Russian prisoners who, if the opportunity is seized, will return to their country with a great message from America. Ours is the responsibility to prepare for constructive and reconstructive tasks after the war in the Far East, Africa and Latin America. All Europe is in the melting-pot. Old things may become new, if we in America will seize our opportunity. It would be a national disgrace if all America got out of the war were the huge financial gains from the munitions trade. Indeed, the Mr. Mott did not say so, one could hardly help feeling that if America had stopped the war by refusing to send munitions to any of the belligerents, she would be in a far better position to enter into the spirit of Europe's suffering. Is America capable of unselfish sacrifice for the sake of suffering humanity as long as she is helping destroy life for the sake of selfish gain?

The subject for Thursday morning was "the possibilities of missionary achievement as illustrated by actual experiences in parishes, in groups of parishes and in entire communions." On this topic seven men, representing as many different communions, spoke briefly.

Dr. John M. Moore, secretary of the Baptist Department of Missionary Education, told of the steps leading up to the establishment of definite, systematic missionary educational work in the Baptist Church and the adoption of a "Ten-Point Standard."

Mr. John W. Wood, secretary, Board of Missions of the Protestant Episcopal Church, told of the great financial and spiritual advance made by that communion during the past ten years by adopting the methods emphasized by the Laymen's Missionary Movement. Mr. Wood stated that the missionary contributions of the entire communion had increased during this period from \$810,000 to \$1,687,000 or from \$1 per capita to \$1.63 for each communicant.

"As Much as" Churches

Charles A. Rowland, Secretary of the Laymen's Missionary Movement of the Southern Presbyterians, told of the splendid gains that Church has made in the past decade, and of the rapidly increasing number of "as much as" churches, those that give as much for missions as they spend upon themselves. Mr. Rowland mentioned one layman who is supporting a whole mission station in Korea with thirteen American missionaries, and the same man supports representatives in Cuba and in Africa.

J. L. Clark, of Ohio, a business man representing the General Synod of the Lutheran Church, spoke of a number of congregations, which, under the influence of the Laymen's Movement, had made notable increases in missionary contributions. This development has been largely due to ten men, captains of industry, who had put into church organization the acumen that had enabled them to succeed in business.

Gain in Business Management

Dr. George Heber Jones, of the Methodist Church, described ways in which the Laymen's Missionary Movement, both denominational and interdenominational, has helped that Church. There has been a remarkable gain in business management, and there has been increased financial returns. Between 1910 and 1912 the gain for the boards had been about \$10,000; between 1912 and 1914 the gain had been \$130,000.

W. P. Schell, a secretary of the Presbyterian Board of Foreign Missions, spoke of the Presbyterian Forward Movement which was organized in 1902 and had made wonderful progress under the wise leadership of Daniel McConaughy. Mr. Schell emphasized four definite achievements: first, the large number of churches adopting the every-member plan; second, increased receipts; third, a new policy that no church should receive aid that did not adopt the every-member plan, and fourth, the bringing of all organizations together in a unified attack. He gave a stimulating report of the Presbyterian Synod of West Africa, composed of native Africans, where every church of the synod has become self-supporting, this being the only synod in the whole denomination of which this can be said.

One Thousand Lives Wanted

The last speaker on the morning program was A. J. Cory, the leader of the Men and Millions Movement of the Disciples of Christ. Mr. Cory thrilled the delegates with his earnest presentation of the achievements of this movement, which has for its goal an every-member canvass in every church; \$6,300,000 in special gifts of \$500 or more, and 1,000 young people enlisted in missionary services in the next five years. He told of a single layman in Kansas City who had pledged \$1,000,000 on condition that the whole amount was raised.

The subject of the afternoon was "The Present Day World Appeal to American Laymen," and it was divided into four parts.

The Mohammedan World

Dr. James L. Barton, of Boston, Foreign Secretary of the American Board of Foreign Missions, spoke on the "Appeal from the Mohammedan World." One-eighth of the world is Mohammedan, he said. Its opposition to Christianity is uncompromising. It started out to reform Christianity, and to win its way by the sword. What are the conditions in Mohammedanism today? It is broken up into sects. There is

no Pan-Islamism. The political power of Mohammedanism is broken. The 200 million Mohammedans are under alien powers, mostly Christian. The leaders are hopeless of union, and thousands of the Mohammedans are inquiring the way to Christianity.

The Hindu World

"The Appeal from the Hindu World" was presented by Dr. John P. Jones, for thirty-six years a missionary in India, who spoke of the people of that country as a remarkable people in intellectual ability and in religious zeal. He stated that one-third of the whole world is today worshipping at shrines originating in that land. He spoke of the remarkable progress of missionary work in recent years, and said that the greatest result was the leavening effect of Christianity upon the whole civilization. Dr. Jones declared that Christ had come to be recognized by the non-Christian classes as the One who is to redeem India. He mentioned the significant fact that the most read book in India is Thomas A. Kempis' "Imitation of Christ."

The Buddhist World

S. Harrington Littell of China, for seventeen years a missionary of the Episcopal Church, presented the appeal from the Buddhist world. What it has not done for its followers in 2,000 years, he said, shows its fundamental lack. It has a degraded view of womanhood; it tries to terrify people into being good, and hardness of heart results; it produces a false estimate of the end of the body. No blind asylum or deaf and dumb institution have been produced by Buddhism. It does not believe in human brotherhood. In Japan it has not prevented the weakening of its old standards. So there has been a turning to Shintoism and Christianity in that country. In China religion has become ineffective, except Christianity.

The Christian World

The session closed with an address by Bishop Francis J. McConnell, presenting "The Appeal from the Christian World." He emphasized the fact that many of the relationships in the Christian world are still un-Christian, that the Christianity of many Christians is not the real dominating power in their Christian lives. Bishop McConnell said that the great work of Christ was only accomplished because He went *the full length*, pouring out His life completely in service and sacrifice, and appealed earnestly to American men to pour out their lives in the fullest measure of their brothers who need Christ.

Evening Session

Motion pictures of mission lands were thrown on the screen prior to the formal opening of the evening session. Sumner R. Vinton, with a few words of explanation, indicated the steps in the progress of mission work for the past fifty years shown by the pictures. Among the pictures shown were fine buildings for missionary work, erected entirely by native Christians. One striking illustration was that of 500 students pouring out of the doors of a Christian school, which never cost one cent of foreign money, having been built and supported entirely by the natives. The last picture showed nearly six thousand delegates to the Los Angeles convention of the National Missionary Campaign last February, leaving the great auditorium in that city.

There were two speakers on the general theme of the evening, "The Christward Movement in the Non-Christian World," former Bishop W. F. Oldham and George Sherwood Eddy. Bishop Oldham spoke on the branch of the general topic, "The Christward Movement Among the Masses."

Among the Masses

Mr. Oldham declared it has ever been a mistake to attempt the elevation of people from the top. Spiritual Christianity has always risen and spread from below. In India, said he, is not only illustration but absolute demonstration of the thrust of Christianity towards the masses. There, society is constructed in the form of a perfect pyramid, the low caste masses below, the high caste handful above. This social order, cemented by religion, has kept the masses in almost abject servitude thru centuries.

Now comes Jesus Christ, the liberator and democrat. His Gospel of enfranchisement reaches the ears of the masses and a most amazing movement is begun among the fifty million or more that are at the very base of the pyramid. Nearly half a million of these people have been openly baptized in the Christian Church in the past four years. Moved by a sense of divine love and the clear call of Him who recog-

Continued on Page 8

Religious News

Strife among Presbyterians

Presbyterians of New York admit the seriousness of a situation created by action of Presbyterians of Cincinnati in adopting an overture to the General Assembly of both of them, meeting at Atlantic City on May 18, to oust New York from the Presbyterian Church. It is said that never before has one presbytery taken such step against another one. The cause is the act of New York, often repeated, in receiving graduates of Union Theological Seminary, New York, into membership, licensing and ordaining them as Presbyterian ministers, whom Cincinnati Presbyterians, together with others, hold to be unsound in the Presbyterian faith.

It is further said that in the history of the Presbyterian Church, no presbytery has ever been thrown out for any cause. The General Assembly has several times in recent years adopted warning resolutions, worded in general terms but aimed at New York, that they must be more careful to observe the Westminster Standards when examining candidates for the ministry. There is now talk in New York and in some other presbyteries to the effect that present conditions are not unlike those dividing the New and Old Schools sixty years or so ago.

There is said to be a powerful element in the Middle West and on the Pacific Coast determined both that New York presbytery take its view of orthodoxy from this element, and that the question of the title to some of the endowment funds held by Union Seminary be submitted to the courts, so far as can be learned, no graver situation has obtained since the troubles over the famous Briggs case, and the withdrawal of Union Seminary from the Presbyterian Church.

Episcopalians developing Christian Education

Episcopal Church leaders of the Southern States are bending their efforts to put the University of the South on a firm foundation. Bishop Knight of Cuba, who succeeded in putting that missionary district upon a firm basis, was induced to resign his see to become vice chancellor. Dioceses east of the Mississippi and south of the Ohio pledged annual gifts equal to interest on certain sums supposed to stand for endowment, and for immediate needs a campaign was entered into for \$300,000. Of this sum \$100,000 has been secured.

These church leaders urge the necessity for education upon a religious basis, and under church control. They say in their pleas that if Manila, Calcutta and Peking need Christian colleges the United States needs them not less but more. They are also pointing out how many colleges, once allied with churches, have cut such alliance. The Episcopal Church of the South, say they, are determined in one case at least to put a great seat of learning on a firm foundation, and yet keep it under church control.

The University of the South is located at Sewanee, and has a tract or site of no fewer than eight hundred acres. Its mountain site renders its scholastic terms different from all other colleges, in that the long vacation comes in winter, sessions being carried thru the summer months. A feature of the course of studies is a combination of college and divinity school by which candidates for the ministry get both college and divinity degrees in six years, provided they have suitable preparation to begin with. Efforts are now being made by Bishop Knight and others to complete the \$300,000 fund, and later to enlarge the plant to meet needs of students of the South, who attend in larger numbers than can now be accommodated well.

Presbyterian Missionary Finances

Presbyterian missionary finances, to be reported at Atlantic City's forthcoming General Assembly, are far more favorable than had been expected. The foreign board, one of the largest missionary societies in the world, had receipts last year amounting to \$2,286,000, a decrease from churches of some \$33,000 as compared with the previous year. A debt of \$101,000 at the beginning of last year has been reduced by \$51,000, and since the books closed, by a further reduction, to \$44,000, where it now stands. In a year of difficult financial times receipts were greater, in all of the different accounts, by \$27,000 over last year, when financial times were on the up grade.

In their home mission board Presbyterians last year made an even greater reduction in debts. The year began with a deficit of \$217,000, and closed with one of \$88,000. Last year a new arrangement was made by order of the General Assembly, when women interested in home missions conducted their own affairs, including the keeping account of their own receipts. These receipts amount usually to upward of \$500,000 a year. A year ago the combined receipts amounted to \$1,450,000, and this year the home board's receipts alone amounted to \$1,065,600. This is an increase of no less than \$73,000.

The showing is, however, that of gifts from those no longer living. Of the \$1,065,000 received, more than a half, of \$556,000, came from bequests. Nevertheless, mission financial managers profess to be hopeful of the outlook, especially so if the war comes to an end at an early date. They point out that during the past year large sums have gone to war sufferers from Presbyterian Churches, that they think, in normal years, will go to missions. Presbyterian women, in the home field, now manage their own stations.

Third Quadrennial Meeting of the Federal Council

The Christian forces of America will be gathered as never before in their history at the third quadrennial Council of the Federal Council of the Churches of Christ in America, which will convene for a week beginning Wednesday evening, December 6, at St. Louis. The headquarters of the Council will be the commodious Second Baptist Church. The local arrangements will be made by a committee of the St. Louis Federation of Churches, of which Rev. W. C. Bitting is the Chairman.

The reports of the various commissions on evangelism, social service, peace and arbitration, Christian education, foreign missions, temperance, family life, Sunday observance, and country life will this year consist of a thoro and complete survey of all these movements on the part of the churches and allied interdenominational organizations. The Home Missions Council will present a complete review of the entire field committed to that body. The commission on state and local federations will give a four years' review of the progress of these bodies, and the more recently organized commission on federated movements will present its program, past, present, and future, for the development of the local field, including a session to be given for a review of the interdenominational movements participating in the work of this Commission, including the following bodies: United Society of Christian Endeavor, Laymen's Missionary Movement, Missionary Education Movement, The Young Men's Christian Association, The Young Women's Christian Association, International Sunday School Association, American Sunday School Union, Sunday School Council for Evangelical Denominations, Council of Women for Home Missions, Home Missions Council, The Epworth League, Adult Bible Classes and Brotherhood Movements.

There will be a two-day session of the conference of representatives of theological seminaries, and the joint commission appointed four years ago on the study of social and industrial questions in the seminaries will present its findings. In addition, there will be reports of several special committees, including the Committee of One Hundred which carried on religious work at the Panama Pacific Exposition, the Commission on Relations with Japan, and the committee appointed on the special interests of the colored denominations.

The official delegates from the thirty constituent bodies of the Council will number about four hundred and fifty, and in addition there will be a large attendance of members of the various commissions which number in all about one thousand.

Each commission has been instructed by the executive committee of the Council to present a complete review of all the activities of the churches and religious bodies relating to the various phases of Christian work covered by these Commissions. A committee of fifteen has been appointed which is under instruction to present to the Council a review and appraisal, not only of the work of the Federal Council itself for the Quadrennium, but of the federative movement in general, with recommendations for the future policy of the Council.

Owing to the large extent to which the Federal Council has recently participated in international movements and because of the present world situation, it is probable that large attention will be given to the international relation of the churches.

"Examining the Scriptures daily, whether these things were so"

May 28, 1916. Rogate Sunday

Correction in Date

Sixteenth Semi-annual Rally of the Evangelical League of Cincinnati and Vicinity

In forwarding previous announcement of the Sixteenth Semi-annual Rally of the Evangelical League of Cincinnati, Ohio, the date of such Rally was inadvertently given as May 30, 1916, whereas it should be Sunday, May 28, 1916.

Edward A. Puff, Secretary.

644 Monroe St., Newport, Kentucky.

Helps for a Good Meeting

Rev. Henry Katterjohn

MISSIONS A BLESSING

- M. May 22. Light-bringers. 2 Cor. 4: 1-7.
T. May 23. Educational blessings. Prov. 22: 17-29.
W. May 24. Changing lives. Acts 8: 5-8.
T. May 25. Making men brothers. Eph. 2: 11-22.
F. May 26. Planting spiritual ideals. Rom. 8: 1-14.
S. May 27. Creating happy homes. Luke 10: 38-42.

Sun., May 28. Topic—How Missions Are Blessing the World. Ezek. 47: 1-12. (Foreign missionary meeting.)

Suggestions to the Leader

I would suggest that this topic be discussed by the society in the form of a debate. Word the topic as follows:—Resolved, that missionary work has been a blessing to the world.

Select two leaders of the discussion. If there is an opponent to mission work, select him as leader of the negative side. If a competent leader for the negative side, who is really opposed to mission work, cannot be found, choose some good capable person, who can group all reasons advanced against missionary work, and can in this manner make the society familiar with the negative side of the argument.

Let the leader of the positive side of the discussion gather carefully all data to be had, that will show what the influence of missionary work has done for the development of our civilization. Let him draw a vivid word picture of the probable condition of the world had there been no missionary activity. Two or more members ought to be added to each side, and each one ought to be limited in his address as to time in presenting the subject. The maximum might be five minutes to the leader, and three minutes to each of the assistants. In view of the brief time allotted, every speaker ought to come *thoroughly prepared*.

After the debate the society ought to vote as to which side offered the best argument. Call on the members of the society to voice their sentiments and opinions.

The Topic Presented

Our Scripture lesson describes the increasing influence and power of the Christian Church in the picture of the deepening stream, that flows from the throne of God. With the descent from the throne the stream deepens, first the waters only touched the ankles, then the knees, then it came up to the loins, finally it became so deep that the man could not pass thru.

1. This is a vivid picture illustrating the *growth* of the kingdom of God. God's kingdom came into the world sent and established by God. Sinai, Bethlehem, Golgatha, Pentecost Day, Paul going to the Gentiles, mark the steps of God's revelation. The stream grew deeper as the revelations progressed. This fact expresses the character of the revelation. Every step marked a more complete, perfect revelation. The beginnings were small, elementary, adapted to the understanding of the human individual. With every onward step the revelations took note of human progress. Therefore the revelations grew more complete, and more embracing.

2. The growing depth of the stream expresses also the *carrying-power* of God's revelation. At first God's manifestations affected only a few, but when Paul received his Macedonian vision to go to the Gentiles, the salvation of God was able to provide for the saving of all the world. The manifestations of God's saving truth affected (a) the numbers of the human race, all people, all nations, all ages; (b) the faculties of the human race, form of government, intellectual equipment, arts and sciences, business and

social life. No phase of human life was to remain untouched.

3. The growing stream expresses *the manner* in which the kingdom is to grow. Growth seemingly comes from within, there is no adding of other waters. So the Church must grow thru her own efforts, from within, thru the complete consecration of her members. As the leaven permeates all human relationships, the kingdom of God will grow, thru the added influence and power of these relationships. Christianity must grow in geometric progression, every Christian must win another.

Some Things Missions Have Done

They have made the name of Christ the best-known name in the world.

They have planted in the leading foreign lands the Church of Christ, with a Protestant membership of over 2,750,000.

They have created a great system of Christian schools and colleges, with an enrollment of more than a million and a half of pupils.

They have introduced modern medicine, surgery and sanitation into the darkest quarters of the globe, by means of 675 hospitals and 963 dispensaries.

They have been the principal agents of relief in famines, and have made scientific investigation of the causes which lie at their root.

They have taught people habits of cleanliness and the laws of health, thus lessening the spread of plague and pestilence.

They have established a multitude of trade schools in which development of Christian character keeps pace with growth in manual skill.

They have helped to abolish human slavery and shown the Christian way of caring for the aged, orphans, blind, deaf mutes, insane and lepers.

They have lifted women from a condition of unspeakable degradation, and trained a new generation of Christian mothers, wives and daughters, who are making homes and introducing new ideals of social life.

They have translated the entire Bible, or portions of the Scriptures, into more than 500 languages and dialects, distributing during 1914 alone 9,272,221 copies.

They have reduced many strange tongues to writing and have created a literature for whole races, producing annually a vast amount of good reading in the shape of books, hymnals, and papers.

They have been the main agent in the extraordinary awakening of the people of China by which, turning their backs on the history of 4,000 years, they have adopted Western ideas in government, education, and commerce, and are showing an amazing readiness to receive the Gospel of Christ.

The victories of the past and the opportunities of the present constitute a sublime challenge to the Christian Church for the conquest of the remaining strongholds of Islam and paganism. Such considerations as these should convince us all that we are indeed living in a great era of missionary work.—*Evangelical Tidings*.

Some Questions on the Topic

1. What do our duties towards foreign missions include?
2. What benefits do I receive personally from foreign mission work?
3. In what respect has America profited by foreign mission work.
4. Name at least four great blessings which the world has received thru the work of our missionaries?
5. What benefits does our Evangelical Church derive from her work in India?

Some Scripture on the Topic

Isa. 43: 6, 7; Psalms 18: 49; 96: 3, 10; Jonah 3: 1-9; Matt. 24: 14; 28: 19; Mark 13: 10; 16: 15; Luke 24: 47, 48.

A Prayer

Thy kingdom, O Lord, must become a kingdom of the world. The nations of the earth must receive Jesus as King of kings. Before Him must bow every knee, and every tongue shall confess His name. We pray, O Lord, that we may witness the final glory of Thy kingdom, when all the earth shall be filled with Thy glory, proclaimed by the nations of the East and West, North and South. But we pray that we may be active

and earnest in the spreading of Thy kingdom. Thy glory overshadows Thy workers, Thy blessings shall enrich them. We would consecrate ourselves anew at this time to the great task assigned us. Bless our missionaries in these trying times. May they witness the victory of the cross, the glory of saved souls. Guide and strengthen us in our work, that we too, may share the glory of Thy kingdom embracing the world. Amen.

The Advanced Bible Lessons

Lesson 9. The Seventy Sent Forth

DAILY BIBLE READINGS

- M. May 22. Luke 10: 51-62. Christ on His last Journey to Jerusalem.
T. May 23. Luke 10: 1-24. The Seventy sent forth.
W. May 24. Luke 10: 25-37. The Good Samaritan.
T. May 25. Luke 10: 38-42. One Thing is Needful.
F. May 26. 1 Cor. 12: 1-31. Every Member to Serve with his Gift.
S. May 27. James 1: 22-27. Service Commended.
S. May 28. Eph. 6: 10-20. Virile Forces in the Lord's Service.

Lesson Key:—"As Thou didst send Me into the world, even so sent I them into the world," John 17: 18.

In the Sermon on the Mount Jesus had called His disciples the salt of the earth and the light of the world. Both the salt and the light make their presence felt in no uncertain manner, salt to the taste and light upon the sense of sight. Just as the presence of salt in food is immediately detected and the presence of light is at once apparent, so the followers of Jesus are immediately known by the influence they exert upon their surroundings. True followers of Jesus always bear witness to the life of Jesus Christ by their speech and their actions.

It was for the purpose of witnessing for Him that Jesus sent out the seventy disciples. They were to tell the people whom they met of His coming, of His message, of the help He brought, and they were to prove by the things they themselves did that they were actually sent of Him. He sent out these men that they too might have an opportunity to serve Him. He was training twelve men to be His special representatives and to complete the work He had begun. But in addition to these He had work that any one who had seen and experienced something of His life and power could do. And so the seventy "laymen," as we would call them, were sent out in pairs to the various villages of Galilee to prepare the hearts of the people for His coming. We may therefore well regard the mission of these men as a model and an ideal for the work of the modern Brotherhood movement.

It must be borne in mind that these men were sent out to present Jesus' claim upon men and to serve in His interest. It was not their business to "see the country," or to "study the problems" of the different classes of people and sections of the country; they were not supposed to get anything out of it for themselves. Their work was to *witness for Christ and to win men for Him*. Whatever they got out of it for themselves was merely a by-product of their mission. The Brotherhood must not forget that the object of its existence and the aim of its effort is not the entertainment, not even the education of its members, but the enlistment of men for service in the kingdom of Christ. It is not getting a crowd of men together and generating enthusiasm and enjoyment by providing all kinds of physical and intellectual attractions that makes a Brotherhood really successful, but the way in which Jesus Christ is put up to others by the lives and the character and the service of the men in the churches. Brotherhood service is measured not by what the pleasure or profit the members may get out of it but by the service and the sacrifice they put into it.

The seventy were to begin their testimony in the homes of the people. That presupposed that their own home was dominated by the spirit of Jesus Christ. If it was not they would not be able to bear witness for His life and power in the homes of others they might enter on their journeys. You will not know how to bring Christ into any one else's home if He is not the controlling spirit in your own. People will feel instinctively that you do not know what you are talking about. There are countless practical difficulties in the way of witnessing for Jesus Christ in the every-day life of a home which only prayerful, persistent practice can conquer, and the people you are trying to teach will notice at once whether or not you have been trying to do it in your own home. And

those who have succeeded in getting the Christ spirit into their own homes will be sure to find ways of getting it into the Christless homes they may enter.

From the home the influence of witnessing for Christ will naturally spread into wider circles. The supreme purpose of Christ's coming was to reveal the saving and healing love and mercy of God. For the sake of that love the members of the Brotherhood must be interested in the physical welfare of the individual and the social uplift of the community. Relief of whatever need he may find in his neighborhood and the prevention of suffering, wrong conditions and evil for the purpose of showing the love of Christ for men is the natural channel of service for those who are filled with the spirit of Jesus Christ. There will always be those who will not receive the message thus brought; a constant struggle with unbelief, indifference and wilful, malicious opposition will have to be waged, and a good many hearts will not be won. But that is no excuse for lagging, rather a new incentive for added devotion, earnestness and effective service.

Clinching a Continental Campaign

Continued from Page 6

nizes the worth of each of them the people are steadily moving in increasing numbers toward the Christ who calls.

George Sherwood Eddy, secretary for Asia, of the International Committee of Young Men's Christian Associations, spoke upon "The Christward Movement Among the Educated Classes." Mr. Eddy was a missionary in India for a number of years, and from the beginning of his service has lived upon his own income.

What a Change Today

Twenty years ago, said Mr. Eddy, Japan was in the midst of the anti-foreign reaction against Christianity; Korea was the "hermit nation," with a corrupt government; China, conservative and reactionary, was approaching the Boxer uprising; India was caste ridden and conservative; Abdul Hamid, probably the greatest destroyer of human kind, that the world has ever known, was on the throne of Turkey.

But what a change today! Japan is advancing and has recognized Christianity as one of the great supports of national life; a mighty revival has swept Korea and the nation has been transformed; China is open to the Gospel and her officials and students are considering its claims.

Mr. Eddy described his evangelistic tour of China characterized by intense interest in the Gospel message on the part of the official and student classes.

In North India this year, audiences of a thousand high-caste students listened earnestly to the Christian message, while in South India the audience rose to two or three thousand a night.

"Turkey and the Near East will be reconstructed after the present war, and its doors are open before us. Asia has been undergoing a radical reconstruction and its great intellectual awakening is tenfold greater than that which took place in Europe during its Renaissance of five centuries ago."

President Wilson received the members of the Congress in the east room of the White House at 2 o'clock Thursday afternoon. Including members of the families of many delegates, there were more than a thousand persons, with whom the President clasped hands.

The general theme for the Friday morning session was "Practical Ways in Which Laymen Can Best Use Their Property for the Extension of the Kingdom." In introducing the subject the chairman emphasized the fact that while we have made good progress in ten years our present standard is entirely inadequate to meet the world task.

The Doctrine of Property

E. W. Poteat, president of Furman University, spoke upon "The Christian Doctrine of Property." He said there are three factors in the doctrine of property: the basis of ownership, the factors in production, and the principles of distribution.

In a masterly way he traced the basis of ownership from the barbaric conception of might, up thru various stages to the Christian recognition of God's ownership. In discussing the factors in production, Mr. Poteat substituted for land, capital and labor as given in political economy, God, society, and the individual. He showed that God contributed all the original material and that society contributed character and increased value. Mr. Poteat said the principle of distribution is based on service; that a man had a

right to use for himself whatever was necessary to make him the most efficient servant of his Lord and Master.

The presiding officer, Mr. White, said if Mr. Poteat's message could be delivered thruout the entire country, it would make men out of a good many who are now "only millionaires."

A Business Man and Stewardship

The second speaker of the morning was George Innes, of Philadelphia, a layman who gave up the active management of a large business to devote himself to missionary work. Mr. Innes said no exact formula for Christian stewardship had yet been found. The relationship to God in the matter is clear, but the relationship to men must be variously applied. All property is God's. What one don't need for oneself as servants of God should all be devoted to God's work, not merely a tenth.

When a man needs money for his business the case is different, providing he is consecrating his business to God. For example, six years ago a business man was impelled to take an entirely different attitude toward life. At first he thought he would leave his business, but on sober thought he decided to stay in business, and since then his business had quadrupled, which means that his ability to help financially in the work of the Kingdom has quadrupled.

Answering the Call

R. A. Doan, of Cincinnati, another layman who has turned aside from an active business career to give his time as an unpaid missionary worker, spoke upon "The Call We Must Answer." He told, in a manner that touched his hearers, of the struggles thru which he passed from a business man who recognized God as a silent and minority partner, to the point where he was not satisfied to give his life to making gold for God to transform back into life, but gave his own life to active Christian service.

Loyalty to the Church Enterprise

The last address of the morning was given by Dr. John F. Goucher, of Baltimore. Dr. Goucher said that as business men we must be first loyal to church activities, not to temporary and subsidiary enterprises outside the church. Second, we must be loyal to a crisis. Crises in the church are as continuous as they are in business. Third, be loyal to the great strategic enterprise of the Kingdom. Fourth, be loyal to the great international educational enterprises. Education is the most efficient form of evangelism. The greatest hope in China lies in the great Christian educational institutions that are being established at important centers.

His Missionary Dollar

Concluded from Page 3

pastor near Muldoon's did not see Albert at church on the next Sunday was that the surgeon lived miles away at the other end of the city. His driver was soon to leave him and had undertaken, before he went, to train a successor.

"If, in a few days' odd job, you can learn to work a lift with such efficiency," the surgeon had said to Albert, "I take it you can learn to motor."

A month later Richard Heath brought \$5 to the white-haired minister whom he had found in the slums.

"My last dollar was wasted by that scampish boy," he said. "I put these in safe hands."

At about the same time Jimmy Banks took a dollar to the Association office.

"It is for the plant," he said to the young secretary who received him. "Don't throw it away on a dead beat. It took pinching to get it."

The young man thanked him cordially and pulled out a ledger to enter the gift.

"What name?" he asked.

"Don't know," answered Jimmy. "Maybe I'll bring you some more myself sometime when I've fattened up some."

Here and There

"May I copy your reading notes for this week? I've been so rushed to death with committee meetings these last few days that I simply couldn't get one bit of reading in. Professor Gordon will never know the difference, tho, for he marks the notes on bulk not on subject matter. He never reads them. Thanks—you're a dear!"

She was such a winsome slip of a girl that no one ever thought of refusing her anything. It was not the first time Gretchen had supplied her with

notes to copy the last minute. But to-day as she turned the manuscript over she caught a sharp glance from a pair of almond-shaped eyes on the other side of the fair plagiarist. They belonged to a Japanese girl who was being educated in the university side by side with the American boys and girls.

After class Gretchen drew her aside.

"I'm afraid you don't quite understand about Bessie," she began. "She really will do that reading some time—she's been so busy she couldn't this week, that's all. You understand, don't you?"

The Japanese girl smiled the inscrutable smile of the Orient. "Yes," she said slowly. "I understand. She's a Student Volunteer, too. Is that what she's going out to teach my people in Japan?"

And even Gretchen wondered.

Evangelical Book of Worship

MOROCCO. GILT EDGES

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FOREWORD

The manner in which the service of the Evangelical Church is conducted not only distinguishes it from other Churches, but has at the same time a far-reaching, unconscious and continuous influence upon the essential elements of belief in the hearts of the worshipers. The great truths and historic facts of Christianity may be expressed in statements of doctrine; but unless they come to expression also in the common exercises of devotion, they are almost certain to be lost to the living consciousness of the Church. It is true that the language of devotion is different from the language of definition. It is simpler, warmer, less intellectual and more emotional. It falls naturally into an utterance reflecting the deep currents of experience, and moves under the impulses of the quickened heart. But the facts which enter into this experience, and the truths which quicken the heart to penitence, prayer and praise, are none other than those which enter into the fabric of the faith. Devotion, in order to be helpful and sincere, must translate the elements of our belief into the language of confession and petition, adoration and thanksgiving, consecration, intercession and benediction, joyful praise and solemn sacrament.

May this book go out and be the friend and companion of the Pastor in conducting the service, and may it help to achieve the true end of Evangelical worship, which is that all people should join in the service of God as He is revealed in Jesus Christ.

J. BALTZER, President-General.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

ST. LOUIS, MO., MAY 25th, 1916

NUMBER 21

England learns Something

The other day the press despatches contained the refreshing and encouraging information that, "after months of bewilderment Englishmen were learning that American opinion about the world war is not formed only along the Atlantic seaboard." If this was the opinion of responsible Englishmen, they are certainly to be congratulated on having discovered their mistake. And it is greatly to be hoped that they will act upon this discovery and remove their "illegal, ineffective and indefensible blockade" by which they are seeking to capture American trade while at the same time attempting to starve the civil population of Germany. For if the people of the East and the influences which seem paramount there have tolerated such a condition, there are no uncertain indications that the people of the West are getting ready to assert their most emphatic dissatisfaction. And the expression of this dissatisfaction is not at all likely to be favorable to England. While therefore congratulating the people of England on the progress they have made in the grasp of American conditions, we trust it will not take their statesmen as long to act in accordance with the newly acquired intelligence as it has to discover their mistake.

The trouble with Englishmen—and with a great many Americans who ought to have known better—was that they accepted the utterances of some prominent Eastern newspapers and citizens as representing the sentiment of the East and therefore of America. Recent developments in Congress, which indicated that there were a good many people in the United States who disagreed radically with the foreign policy of the "first British President the United States ever had," must have taught them that there were people west of the Alleghenies with views of their own which they were not afraid to utter very vigorously when occasion demanded. We are glad to chronicle the progress that has been made in the "mother country," because it indicates that many Americans in the East, who are accustomed to get their opinions from England, will now also be inclined to learn something they very much need to know.

How urgent the need for such information is at least among certain classes of the people of New York, appears from a complaint registered by *The Outlook* in its latest issue because the American Rights Committee, which was organized "to support the right of American citizens to demand the protection of their Government when they are lawfully travelling about their business on the high seas," and which recently called upon President Wilson to break off diplomatic relations with Germany, was not permitted to hold a mass meeting commemorating the sinking of the *Lusitania* on May 7. The aim of this meeting, as stated by *The Outlook*, was "to honor the *Lusitania* dead, and to call upon the American Government to suffer no further delay in bringing about the severance of diplomatic relations." Fortunately Mayor Mitchel intervened and urged the officers of the Committee to abandon the meeting, as it might embarrass the National administration in its negotiations with Germany, and because a previous meeting of the Committee for a similar purpose had been the scene of interruptions and riots by persons who opposed action such as that contemplated by the Committee. Because of this intervention *The Outlook* seriously asks, "Are we living under martial law?" and compares Mayor Mitchel's request with the Russian policy, which prohibits public meetings of any kind without the permission of the police, and with the suppression of anti-slavery meetings before the Civil War, because they tended to embarrass President Buchanan. If the American Rights Committee and *The Outlook* repre-

sent the people of the East, yea, verily, it is high time that the people of the West rise up in their intelligent Americanism and teach them some plain common sense.

A Very Valuable Book

One of the drawbacks about the Federal Council of the Churches of Christ in America was the fact that the constituent bodies knew comparatively little about each other's history, beliefs and methods of organization and administration. Each denomination had naturally been so deeply concerned with its own development and problems that comparatively little interest had been taken in other bodies, and as the constitution of the Council expressly eliminated questions of belief and doctrine from the sphere of the Council's activities, the chief aim being to get together and work together, no one paid very much attention to what the different bodies composing the Council really stood for in their belief, history and their organization. The more the different representatives

A THOUGHT FOR THE WEEK

Wouldst shape a noble life? Then cast
No backward glances toward the past;
And tho somewhat be lost and gone,
Yet do thou act as one new-born;
What each day needs, that shalt thou ask;
Each day will set its proper task.

—Goethe.

met and mingled, however, the greater the interest in one another became, and the more apparent was the need of knowing more about each other. The people had come together, and they were ready to stay together and work together, but they very naturally wanted to be introduced to one another.

It was this need that prompted the executive committee to authorize the general secretary to publish the volume "The Churches of the Federal Council," which has just appeared, and which is as interesting and indispensable a volume to any one who desires to become familiar with the character and the meaning of the religious forces of the country as has appeared in recent years. The volume of 263 pages states in a brief and popular manner the history, organization and distinctive doctrines of the thirty denominations which make up the Federal Council, with a short statement of the development of the Council itself. It may be had for one dollar at the Federal Council Book department, 105 E. 22nd St., New York City.

The various articles were written by men selected because of their familiarity with the life and history of their denomination. And tho the sketches are by many different writers and not made after a common pattern, they reflect the spirit of unity much more plainly than they picture the denominational diversity. To each sketch is appended a bibliography for the use of the student who desires to know more about any particular denomination. In the main the contributors have evidently sought to emphasize those things which have been popularly misunderstood, and have omitted matters on which there is common and adequate knowledge. The various writers were simply asked to state the case for their denominations. It is not at all unlikely that some things may be claimed, and some other things left unclaimed by the writers, to which other representatives of the denominations would take exception. All the bodies have federated fully and officially with the Federal Council, with the exception of the Protestant Episcopal Church, which is, however, represented by its commissions on Christian unity and on Social Service.

In order to supplement the permanent information conveyed in this volume with the constantly changing statistical and administrative information there has been prepared by Dr. H. K. Carroll, associate secretary of the Council at the Washington office, the "Federal Council Year Book," which is a concise and complete directory of the Federal Council, its commissions and constituent bodies, and of all other religious organizations in the United States. The book is sold at fifty cents by the Book Department of the Federal Council.

Dr. Josiah Strong

It is a little over a year ago that we were obliged to report the passing away of Dr. Charles Richmond Henderson, the pioneer and foremost American exponent of the science of the common welfare. The death of Dr. Josiah Strong on April 28 at his home in New York City after a serious illness of several weeks removes another leader of world-wide reputation from this important field of service. He has been called "a prophet of righteousness," and to the end his thoughts were of the coming of God's kingdom on earth.

The passing of Dr. Strong cuts off at its source a steady stream of books, articles, lesson outlines, etc., that have had a powerful influence in turning the Protestant churches of the United States toward the vast and hitherto almost untouched field of social service. Born in Illinois of New England parents, Dr. Strong was a graduate of Western Reserve University and Lane Theological Seminary. His first charge was a missionary church of thirteen members in Cheyenne, Wyo. Later pastorates in Sandusky and Cincinnati were in reality but brief interludes between his home missionary work for the Ohio State Society and the Evangelical Alliance for the United States. His appointment to the general secretaryship of the latter followed on the publication of his first book, *Our Country*, which reached a circulation of 176,000 copies. Others of his ten volumes reached as many as 50,000 readers. The combined circulation of Dr. Strong's books in English has been at least 325,000 copies, and several have been published in European and Asiatic languages. *Our Country* has been called "one of the best books in the world," and his other books have been used as text-books in a number of colleges and seminaries and also by Bible classes. A secretary of one of the denominational home mission boards has said that a very wealthy member of his denomination, who was never known to give anything, was about sailing for Europe soon after *Our Country* had appeared. As a parting gift some one presented him with a copy of the book. He was gone some time, and immediately on his return sent a check of \$10,000 to the secretary. It is stated by competent persons that this book alone has put \$1,000,000 into Christian work. Many denominations have used the book in their home missionary work; or have published the last chapter for special distribution.

In 1898 Dr. Strong organized the American Institute of Social Service, of which he was made president, remaining at its head until his death. In 1904 he was invited to England to aid in organizing the British Institute of Social Service, and organizations on the same plan have been formed in five European countries and in America and Australia. For the past eight years he was editor of "The Gospel of the Kingdom," studies in social reform for Sunday-school classes, which has had an enormous and greatly helpful influence in stimulating social service thought and effort in practically all American churches.

The Way to Real Happiness

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile." Psalm 32:1, 2.

It is easy to see that this psalm of David is the product of a deep and searching experience. No particulars are given, but verses 3-5 give us a glimpse of the anguish of mind and even bodily misery thru which he must have passed. When we are told that

"my bones wasted away
Thru my groaning all the day long.
For day and night Thy hand was heavy upon me:
My moisture was changed as with the drought of summer,"

we realize that the very fountains of life and being have been stirred up. The hurt must have been very deep and painful to have left such a plain and permanent scar.

It is not necessary to search the records of David's life for something that will fit the circumstances. The words "When I kept silence," verse 3, leads one to think that whatever the transgression may have been, it was one of which the world knew nothing. It was some secret, hidden sin that clung to him in spite of an outwardly blameless life, as such sins will eat into life and character. He thought he could hide it, forget it, blot it out himself, but like a virus in the blood it must break out. The memory of his wickedness gave him no rest, it even caused unbearable agony of mind and body. Like a fire eating up his very bones the knowledge of his sins consumed his strength and his courage; like a crushing burden it weighed him down until all hope of relief and freedom seemed gone. Only when he acknowledged his sin unto Jehovah and no longer sought to hide his iniquity was the fire quenched and the burden lifted. When he confessed his transgressions unto Jehovah the iniquity of his sins was forgiven, the sins themselves covered and put out of sight and the guilt not reckoned up against him. It was only then that he began to feel something of the blessedness of forgiveness, of the peace and joy of being reunited with his God. It is the happiness of one who has recovered his health at the very brink of the grave; of one who has been saved from the death penalty as by a miracle thru a pardon pronounced just in time.

If sin were a natural part of human life, something that belonged to it and could not be separated from it such an experience would be unthinkable. It is only because sin is a *disturbing* element, something that does not by rights belong into human life and experience, a foreign body, as it were, that sets up an irritation and festers until an inflammation has been caused, that an experience such as that which has been described, is possible. If sin were something that belonged into our lives it would not cause any troubled conscience nor any regret or remorse, it could be simply overlooked or forgotten or ignored. But David's experience is bound to be the experience of every man or woman who would treat it thus. "There are two ways of covering up sin," Mr. Moody tells us, "man's way, and God's way. You cover your sins and they are bound to have resurrection some time. Let God cover them, and neither devil nor man can find them. God 'puts sin behind His back'; He 'casts them into the depths of the sea.' Some one has said, 'Thank God that it is a sea and not a river: a river might dry up but the sea cannot.' God removes our sins 'as far as the east is from the west.' Do you know how far that is? Perhaps some good mathematician will figure that up. The greatest blessing that ever comes to me this side of heaven is when God forgives me. Have you been forgiven?"

And confession of sin is our part in obtaining the blessings of forgiveness. Just as sin does not fit into our life and experience, so God's forgiveness does not fit into lives that will not acknowledge their sin and cut loose from it. Our confession of sin is a sign that we have recognized it as something that ought not and cannot have a place in our lives, as something that must be removed if our lives are to run in their normal channel. It is like consulting a doctor about some physical ailment, an acknowledgement that *something is wrong* and that *we need help*. Without such an acknowledgement no help is possible, and without confession of sin no forgiveness is possible. Such a confession must of course be "without guile." The spirit in which forgiveness is sought must be sincere and true and candid, like that

of the earnest disciple whom Jesus found under the fig-tree, John 1:47. He must utter no falsehood, either to himself or to his God, must conceal nothing, disguise nothing, extenuate nothing. Those who acknowledge their sins before God must keep back no darling sin, hidden in the secret places of their heart. They must make no false excuses. God's forgiveness can flow only into an open and transparent soul, like a clear window, thru which the light of God may flow unhindered.

And when God has thus pardoned a sin it is done away with and cancelled, destroyed, obliterated, gone forever. There is no more heavy weight to be carried, no more shame to be endured, no more fearful reckoning to be paid. The heavy-laden heart is lightened; the debtor is released from his prison and his debt, and penitent's faith is accounted unto him for righteousness and he walks forth a free man under the favor of God in Christ Jesus. Rest and cleanness and liberty—these are the happinesses (the word "blessed" in the original is not singular but plural, as if to express the number and variety of the joys which the psalmist has found) of the man who has sought and found the mercy of God. And surely the world holds none that can be compared to them.

For ages past, therefore, this psalm has been a favorite with those who have found peace with God. Year after year it was chanted in Hebrew at the close of the service on the day of Atonement; Rom. 4:7, 8 makes us think that St. Paul had it in mind as proof of his doctrine of forgiveness; St. Augustine had the words written upon the wall opposite his sick-bed for daily comfort and meditation; Galileo had to repeat this psalm every week for three years as a penance, and it proved a consolation and an encouragement to his soul; Martin Luther called it one of the four most precious in the whole book, "because it teaches that the pardon of sin comes without the law and without works to the man who believes." Like an unfailing stream of help and refreshment this psalm has been flowing down thru the ages. Every man may drink of it, and it is not diminished but increased and filled with a new sweetness. Those who have tasted of it know nothing better.

"The Unknown Dead"

By FRANK E. CHANNON

"On Fame's eternal camping-ground
Their silent tents are spread,
And Glory guards, with solemn round,
The bivouac of the dead."

Arlington cemetery never looked more beautiful than it did on the morning of that thirtieth of May. Andrew Gooding and his wife were walking slowly along the tombs of its sleeping ones, but every few moments they stopped to feast their eyes upon the refreshing greenness of the foliage, and to drink in the balmy, yet invigorating breezes, which came to them from the Potomac River.

It was very quiet in "God's Acre." The day was yet young, and the crowds from the city and surrounding country had not commenced to assemble to do homage to the fallen soldiers. The season was forward, and the trees in full leaf, yet retaining all the freshness of spring. The air was remarkably clear, making the view even more beautiful than usual. The river, like a silver thread, wound its way in stately grandeur between the Maryland and Virginia shores, while in the distance the great Washington Monument, like some tapering finger, showed where lay the national capital.

Andrew Gooding straightened up, and intertwining his wife's arm with his own, drew in a deep breath of the morning air.

"Mary," he whispered softly, as he bent over her, "all is very good."

The white-haired old lady, with her calm, peaceful face, looked up into the features of the man upon whom she had leaned thru the long years, and nodding in quiet contentment, answered: "All is good."

Yet even as the words left her lips, one might have observed a shadow flit like a cloud across her serene face, and her husband, noticing it, contracted his shaggy brows and gave an embarrassed little cough.

"We must not think of that now, wife," he half remonstrated. "We know our lad did his duty, and tho we cannot point to one of these little stones and say: 'Here he lies,' yet we have every reason to believe that with two thousand other brave men he rests

at peace, and that to-day a nation does honor to that resting place."

"The Tomb of the Unknown Dead," murmured the wife. "Oh, Andrew, I wish—I wish that we could have known in time to have prevented this. Why did they not tell us when he fell?"

The husband shifted uneasily. He always dreaded this visit to Arlington, with its harrowing up of the bitter memories of the past; yet he always felt impelled to make it.

"What matters it?" he replied. "'Tis but his bones lie there, and not so many years must pass, wife, ere we shall see him again."

The old couple had passed on as they talked, and presently they stood before the massive monument which a grateful country has raised to the memory of its dead unknown soldiers, bearing this inscription:

BENEATH THIS STONE REPOSE THE BONES OF
TWO THOUSAND ONE HUNDRED AND ELEVEN
UNKNOWN SOLDIERS

GATHERED AFTER THE WAR FROM THE FIELDS OF BATTLE
RUN AND THE ROUTE TO THE RAPPAHANNOCK
THEIR REMAINS COULD NOT BE IDENTIFIED, BUT THEIR
NAMES AND DEATHS ARE RECORDED IN THE ARCHIVES
OF THEIR COUNTRY, AND ITS GRATEFUL CITIZENS
HONOR THEM AS OF THEIR NOBLE ARMY OF
MARTYRS

MAY THEY REST IN PEACE

The tomb is girt about with a green, well-kept lawn, and at the four corners stand cannons; beyond is the temple of Fame. The green leaves of trees sweep caressingly the summit of the monument, and all around is peaceful and quiet.

Arm in arm Andrew Gooding and his wife stood silently before this tomb of the unknown heroes. Their thoughts were busy in the past, in the years of long ago, when their boy went out from their home to shoulder a musket and do his duty. How swiftly, yet how slowly the years had rolled past! And now they were old, standing on the brink of the river, and gazing trustfully forward into the promised land. Long past the allotted three-score years and ten, they waited patiently until their Father should call them.

Only one disturbing thought arose within them. Their boy, young Andrew, who would have been their comfort and support, was not with them. Somewhere, amid the confusion of that great strife of the long ago, he had disappeared. Bravely had he carried himself in the early battles. His letters, filled with affection and love, were treasured among her keepsakes by his mother, but her boy, her only child, was gone; somewhere, sometime, amid the terrible slaughter of the Wilderness his life had been blotted out. His remains had never been found. He was among the "missing." Every possible trail had been followed, but without result, and now, as a last hope, the aged couple were forced to believe that his bones rested among those of "the unknown dead."

They stood before the monument silently and solemnly. Once the old man drew his knotty hand across his eyes and turned away, that his wife might not see his grief. She, busy with her thoughts, had seated herself upon one of the upturned cannons, and for a time they forgot each other's presence. Not a soul was in sight; the place was deserted. They had purposely come early, that they might be alone with their grief.

Presently the old man turned again toward his wife. "Come, Mary," he said, "let us be going."

They turned about to go, and as they did so, they came almost face to face with a tall, bearded man. Altho gray, he was a well-preserved man, and carried himself with the straightness of an old soldier. He smiled as he stepped aside to allow them to pass, and raising his hat, said pleasantly:

"I beg your pardon. I didn't know you were going to turn around."

So engrossed with their thoughts had the old couple been, and so silently had the stranger approached, that they had not known of his near presence. Andrew Gooding acknowledged the apology. "It was our own fault, sir," he remarked.

"I came," said the newcomer, "to see the monument to the unknown dead; this is it, I suppose."

"This is it," repeated the old man. "I see from your button, sir, that you are an old soldier; have you never visited this cemetery before?"

"Never," replied the stranger. "I am in this part of the country for the first time in many years. Altho born not fifty miles from here, I am making my first visit in thirty-five years. You probably know more

of this cemetery than I do; will you be kind enough to give me some information regarding its arrangement?"

There was something very pleasant in the man's address, and in a few minutes Andrew Gooding found himself talking to him as if he had known him for years. The trio seated themselves upon a nearby bench while the old man pointed out the beauties of the grounds.

"But this tomb, this monument to the unknown dead, what an imposing, yet what a sad sight it is," commented the man.

"You may well say so, sir," acquiesced Andrew Gooding. "My wife and I have visited it once a year for the last twenty odd years."

"You—you have some one whom you think may possibly be buried here?" questioned the stranger.

"Yes," was the reply, and then Andrew went on to tell of his son, and of his disappearance, while the man listened attentively, throwing out a question now and again, as the narrator proceeded.

"But are you sure he is dead?" he inquired, smilingly, as the old man concluded.

"What else could he be but dead?" demanded Andrew, throwing out his hands with a challenging gesture. "If he were not dead, he would have returned long ago."

"It is early yet," remarked the stranger, looking around the grounds. "No one will be about for an hour or more. May I tell you of an experience that once happened to some one I know very well?"

"Go on, sir," said Andrew, "I shall be pleased to hear."

The unknown man leaned over so that the old couple could plainly hear all that he said, and then commenced:

"Long years ago, when the war first broke out, this boy, like your son, went off. He was in the Army of the Potomac—"

"So was our lad," interrupted Andrew.

"And," continued the narrator, "he fought in several battles without receiving a scratch until the battle in the Wilderness, where he was seriously wounded."

"Our boy was in that campaign," commented Andrew.

"But," went on the man, "now comes the strangest part of my story. 'When he recovered, he had completely lost his memory. After the battle he had lain for three days amongst the dead, and during that time some prowling marauders had stripped him of his uniform, and in fact, of everything. I will not burden you with a recital of all his adventures, but, remember that he was utterly unable to recall a single thing of his past life. The Army of the Potomac moved on rapidly, fighting, as you know a series of fearful battles, and at the conclusion of that campaign scarcely a soldier of this young fellow's company was left alive. After the war he endeavored, in vain, to remember who he was or where he came from. It was impossible. His memory was gone. He found employment. He succeeded; he made money, for altho his past life was a sealed book to him, his brain was unaffected; in fact," and here the stranger smiled one of his cheerful smiles, "men called him smart."

As that smile illuminated the face of the narrator, old Andrew Gooding suddenly started up and leaned forward with an eager, wondering face. He started to say something, but the stranger gently pushed him back, and raising his hand for silence, went on:

"As this young fellow grew older, he suffered terribly with most violent headaches. He consulted many physicians, but obtained no relief until a few weeks ago, when one, more skilled or more daring than the rest, undertook to perform an operation upon him. This doctor removed a bone from the brain of this man, and—what do you think happened?"

Again the stranger smiled, and again old Andrew started to rise, clutching violently at the seat as he did so. His chin dropped, and he stared helplessly into the other's face.

"He recovered his memory. He re——"

The old woman's face had gone as white as her husband's now. She, too, endeavored to arise. Her fingers were working nervously.

"He remembered what?" she whispered hoarsely.

"He remembered all of his past life," said the stranger, simply. "He remembered who he was; who his parents were; where he lived, and at once he started for home, mother and father!"

As he uttered these last words, the man smiled again:

Concluded on Page 8

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

My Heavenly Home

BY ROBERT LEE CAMPBELL

When this weary life is ended
And from toil I am set free,
'Twill be sweet to meet with Jesus
In that home prepared for me.
For that home is a bright mansion
Facing streets of purest gold;
There I'll know no pain or sorrow,
While the endless ages roll.

Once away from God I wandered
In the wilderness of sin,
Lured on by sinful pleasures,
Never dreaming of the end.
But the blessed Saviour found me,
As I wandered in the cold,
In His loving arms He bore me
Back into the sheltering fold.

'Tis so sweet to trust in Jesus
And to take Him at His word,
As we climb life's rugged mountain
By the path that leads to God.
Tho this way is straight and narrow,
As when trod by saints of old,
Where it leads, death's stream is shallow
And the waters are not cold.

Still I'm climbing up the mountain,
And the summit seems so near,
To a home in that bright city
I can read my title clear.
Soon these mortal ties He'll sever
And will lead me to that fold,
Where I'll dwell in peace forever
While the endless ages roll.

The Drag on the Wheel

BY C. A. S. DWIGHT

A drayman was riding along slowly thru one of the streets of an Eastern city, when his attention was arrested by a shout from a passing teamster, who by a sign indicated that something was wrong with his dray. Checking his horses and leaping down, the drayman hastened to throw off from one of the hind wheels a stout chain that had been dragging upon it. Not long before he had been going down a steep incline, when he had clapped on the chain in order that it might act as a kind of brake, securing the heavy dray from a too rapid descent. But when he reached the level street he had forgotten to cast off the encumbering chain, meanwhile probably wondering why his horses, even tho stout and sturdy specimens of horse flesh, labored so hard and heavily at the traces, while the dray seemed only to creep along.

Many a young man in life is making slow progress because of a similar drag on the wheel. There are those, who, by reason of evil habits, clung to in spite of all remonstrances, are subjecting themselves to a serious handicap. There are some who by unfortunate mannerisms, eccentricities of dress, extravagances of speech, or by a slovenly appearance, or a slangy mode of conversation retard their advancement in society or business. There are others still who by carrying an undue load of worry, by harboring melancholy thoughts, or by cherishing envious and misanthropic feelings, place a drag upon their own spirits and those of others, making easy things hard, and hard things still harder. Sorrows that are not shared with God, and sins that are not confessed to Him, constitute the heaviest kind of a drag upon mind and heart. All these detriments and restraints are utterly unnecessary—as useless and unreasonable as the weights or "impedimenta" which an inspired writer urged the early Christians to cast aside, as a soldier entering the battle might divest himself of haversack and fly-tent, or a traveler cut his baggage down to the lowest minimum that he might make speedier progress. The machinery of life would revolve far more rapidly and smoothly, if only these needless strains and pulls upon it were removed. In that once famous book, "Helen's Babies," one of the lively small boys in it expressed an ardent wish to see "the wheels go round." The wheels of society are going round in a bewildering fashion, but many of them would perform far better service as they

revolve, and run with far less expenditure of fuel and force, if only this or that drag, acting as a friction-clutch, and impeding motion, were taken off from the now jarring machinery.

But sometimes there are conditions when the drag must remain upon the wheel. A sickness that cannot be escaped, a money loss that must be sustained, a disappointment that is sure to come, a friendship that is sadly terminated, a co-operation looked for but not forthcoming, are examples of these inescapable drags and distractions. What then shall be done? Do not stop and idle, much less tarry and cry, because the way is rough and the vehicle heavy, and the wheels are clogged with hampering conditions. No charioteer, even a Jehu, can expect always to drive at breakneck speed, or even at a canter—sometimes the chariot wheels will drag in the mire—and the only thing then to do is to make five miles an hour if you cannot make ten, or two miles if a five-mile rate of advance is impracticable. Almost anything is better than standing still. Keep at it, even if you cannot at once, or for a long while, reach it. If it is not possible to be a winged Pegasus, be a toiling pack horse—for the success of armies has depended as much on pack-horses as upon fiery steeds, and a sutler who drives an army wagon may under certain conditions do as much for his country as Henry of Navarre with his waving plume.

Off with the drag on the wheel! Look well to your going, and do away with the unnecessary causes of friction, fret, worry and delay! Make the best possible speed toward the goals of a high imperious duty! But when circumstances over which you have no control make fast traveling impracticable, do not sorrow because you must slow up, and never allow opposition to force you to a standstill, knowing well that where there is a Divine Will there is a human way, and that whenever God commands you to go forward, He will not fail to supply the strength with which to move on and master circumstances.

Missionary Zeal

A Korean lady of great wealth, beautifully gowned in shining linen and soft silk, stopped her sedan chair outside a bookstore in An Dong. A friend stopped to speak with her, and she said:

"I have been buying books to take home with me to give away to my unbelieving neighbors."

"Where are they?" I asked.

"In the chair," was the reply, and one of the chair coolies, with a disgusted look upon his face, raised the chair curtain; and behold! the chair was packed full of Mark's Gospels, tracts, and hymn-books.

"But," I said, "the chair is full, you cannot get in."

"That's no matter," she laughed, "it's only thirty li (fifteen miles), and I can walk."

The chair coolies were bidden to take up the chair, and they did so rather gruntingly, and the lady followed, walking with her woman servant, her face beaming with pleasure, and smiling "good-by." Only those who know what riding in a chair stands for among Korean women can appreciate this story of sacrifice.

"To leave the city of An Dong on foot when she might ride!" exclaimed a bystander. The lady was past fifty years of age. This is the way the Gospel is preached in Korea.

She Saw Her Diamonds

A pretty story is told of Eugenie, a Lutheran princess of Sweden. She was very much interested in the building of a hospital, and when it was found that it would take a good deal more money to finish it than was expected, she sold her diamonds in order that she might give the money that was needed to complete the building.

One day after the hospital had been built, the princess went to visit the patients who were being treated in the different wards. As she stood beside the bedside of one of the patients, tears of gratitude filled the eyes of the sick man as he thought of the kindness of the princess who stood before him.

Suddenly the princess exclaimed, as she saw his tears, "Oh! now I see my diamonds again!"

Denominational

"Gather up the broken pieces which remain over"

The Jubilee Offering contributed by Evangelical churches during 1915 has, up to May 1, 1916 brought in the respectable sum of \$93,697.60. If we had reached the goal of \$150,000 during the year, as might have been done, we could have paid all the denominational indebtedness. Now, however, an indebtedness of \$45,000 remains to be carried along until other means for paying it shall have been found. The \$91,103.15 received up to February 1, 1916 were, after deducting the expenses of \$4,923.87 for printing, postage, etc., distributed as follows:

Educational Institutions.....	40%	or	\$34,471.71
Home Missions.....	25%	or	21,544.82
Foreign Missions.....	15%	or	15,512.27
Ministerial Pension and Relief.....	10%	or	8,617.92
General Terasury.....	5%	or	6,032.56

Total	\$86,179.38
To Eden Publishing House, as above.....	4,923.87

Grand Total.....\$91,103.15

At the meeting of the Board for Educational Institutions a few weeks ago it was suggested that an appeal be made to complete the sum of \$100,000 which would require an additional \$6,302.40. We are informed that another church body, with a far smaller membership, has raised \$200,000 for its own needs without any difficulty. Why should our Evangelical Church not be able to do the same? Is our religious life less active? Have we less interest and appreciation for the needs of our Church than others? Do we want to stand back behind others who are less favored?

The Lord tells us, "Gather up the broken pieces." And we should now like to proceed according to His directions and gather up the broken pieces that remain over thruout the whole Synod. There are churches which have not raised the Jubilee Offering. In others local circumstances of one kind or another prevented the raising of the offering. Some members did not have the desired amount available at the time, but are in a position to give it now. Others may have wanted to do more, but had no opportunity. Still others discovered that their offering was not what it should have been, and would welcome an opportunity to do better. All sorts of broken fragments are thus lying around waiting to be gathered up. It would not be fair or right if we did not give all our people an opportunity to do their best. The \$100,000 ought certainly to be brought together. Dear brethren in the ministry, beloved churches and church members: with this measure of \$100,000 we should like to be measured in our Jubilee year. So let us dig down into our pockets once more. It is certainly not difficult to raise the \$7,000 and fill the measure.

And why should it be necessary to begin a special propaganda for this sum? Should not the mere mention of the need constrain all who hear of it to give at once and generously? Let us get those \$7,000 together without delay and make the Jubilee Offering \$100,000.

Henry Bode, General Treasurer.

† Mrs. E. L. Mueller †

Once again the angel of death has entered one of our parsonages and called a cheerful and devoted wife, mother and church worker away to the heavenly home. Only two weeks before her death Mrs. E. L. Mueller of Alton, Ill., was apparently well and busily engaged in her home and church duties. On March 30 the first symptoms of a nervous disorder appeared, which soon necessitated her removal to a hospital. Her ailment became aggravated to such a degree that a stroke of apoplexy on April 12 resulted in her death on the evening of that day, far too soon to our human way of thinking.

Mrs. Mueller was born on August 12, 1872 in Jefferson City, Mo., the third child of Mr. and Mrs. Henry Faust, and was educated in the parochial and public schools of the city. On April 18, 1886 she was confirmed in Central Evangelical Church of that city by Pastor C. A. Richter, and later became an active worker in the Sunday-school and the societies of her church. On November 24, 1896 she was married to Pastor Ernst Mueller, with whom she labored faithfully at Union and Boonville, Mo., and Alton, Ill., her kindly and cheerful disposition winning new friends for her at every place. Their union was blessed with

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"Other Sheep I Have"

Encouraging Report of the Board for Foreign Missions in the face of a falling off of nearly twenty-five percent in income and the great need of Workers.

A compelling Call to all who stand idle in the Market-place

The Foreign Mission Board

Following the invitation of Mr. H. Manrodt, the members of the Foreign Mission Board met for their spring session in Brooklyn, N. Y., as the guests of Bethlehem Evangelical Church which Mr. Manrodt represents on the Board. Mr. Manrodt, as well as Rev. W. E. Bourquin, the pastor, and their ladies, assisted by other ladies of the congregation, made our brief stay in their midst very pleasant and enjoyable by their kind hospitality and splendid entertainment.

The sessions began on Tuesday, May 2nd, at 10:30 a. m. with devotional exercises conducted by the chairman, the Rev. P. A. Menzel. After the usual preliminaries of routine business, Rev. Tim. Lehmann, the treasurer, reported upon the finances. Thanks to the Jubilee Offering of last fall, our portion of which was \$15,512.27, the treasury of the Board is in good condition just now. After all obligations are deducted from the present balance on hand of \$4,909.14, we shall have in treasury \$966.14. While this is not a very large working capital, and while the free-will contributions outside of the Jubilee offering were nearly ten thousand dollars less during 1915 than they had been during the previous year, we feel that we have great cause for gratitude towards God, who thus provided the daily bread for our extensive mission family, and also towards the many friends of our foreign work, who, we trust will continue to have its support and maintenance at heart.

The quarterly remittances to India will for the present continue to be made thru the Standard Oil Company, whose courtesy in this respect assures their safe arrival. Those for Europe, where we now have Pastor Jost and Nussmann in temporary retirement, will be arranged thru the Basel Mission agency.

Rev. E. Schmidt, the general secretary, presented an outline of the annual report for 1915, which is already in print and from which extracts will be published from time to time in our various periodicals. It showed that, altho hampered by the lack of workers and altho financially very much restricted, our brave and faithful men and women in the field have succeeded, under divine blessing, in making considerable progress. This was especially noticeable with regard to *Christian schools*, which show an increase of nearly five hundred scholars; also in the efficiency and steady growth of the *high school at Raipur*, of which it becomes more and more apparent that it is filling a long-felt want; and finally in the steadily increasing *efforts toward self-maintenance* that are being put forth at various stations, most noticeably at Bistrampur.

The Board voted its thanks to the general secretary for his comprehensive report, and to our workers in India for their annual reports, upon which that of the secretary was based, and which were written with much care and accuracy. We encourage them to continue their work without fear or distrust, fully relying upon the eternal promises of our Lord, that assure His daily presence and rich blessing.

Accompanying these reports of our missionaries were their financial statements for moneys received and expended during the past year. These were carefully audited and were found correct in every detail. They showed that our workers have not only kept strictly within the limits of their allowances, but that most of them even succeeded in retaining a surplus, which in nearly every case was ordered by the Board to be turned over to the "reserve fund," which is always being maintained in India for use in cases of emergency.

The Board extends hearty and sincere congratulations to the Rev. and Mrs. J. C. Koenig, at Chandkuri, who were recently united in marriage, wishing them much happiness and the experience of God's nearness and blessing day after day.

The general secretary was directed to represent the Board at the conferences of the Indiana, South Illinois, Michigan and Wisconsin Districts, while Rev. Nottrott, who is supplying a church in St. Louis at present, will probably attend those of Nebraska and Iowa.

Much time and prayerful thought was given to the matter of finding and sending more workers into the foreign field. The Board has been in correspond-

ence with a number of men, who at one time signified the intention of devoting their life to this cause. For various reasons this has so far not led to definite results. Of course, we realize that the Spirit of God must create in human hearts the willingness and desire to serve Him in heathen surroundings. We are far from urging anyone to enlist in the war against the darkness and evils of heathendom, by pleading with them to go. But surely, the voice of our Lord has spoken to some, who read these lines, or who thru other sources have been informed that *our need for more men and women in the foreign field is obvious and most compelling. Who will say: Lord, here am I, send me?* It is not we, but the Thrice Holy One, of whom the angels surrounding His throne proclaim, "The whole earth is full of His glory," who asks: "Whom shall I send, and who will go for us?"

The summer session of the Board is expected to take place in Cleveland, Ohio, on August 14th, in connection with the National Convention of the Evangelical League.

C. W. Locher, Rec. Sec.

The "Mela"

Pastor Stoll sends the following brief report of the missionaries' conference and Christian *mela* (convention) held February 15-21 near Chandkuri. "Monkey Island," where the convention was held, is seven miles by ox-cart from Chandkuri, now often called Baitalpur, i. e., Bethel-city. The road was poor, but the trip was made by day and we took our time. Many of the tents were already pitched when we arrived, and the two first days were devoted to a conference of the missionaries. About forty workers from the different mission fields had gathered—who would have thought this possible when Pastor Lohr first came to Chattisgarh, nearly fifty years ago!—and the chief speaker was the Rev. Burges, general secretary of the India Sunday-school Union. His addresses, largely biblical in character, were greatly enjoyed by the missionaries, who, welcomed the opportunity to receive, where they are usually called upon to give out. The most important resolution passed in regard to business matters was that authorizing a common Christian hymnal (the Methodist missionaries are not participating in these gatherings) to be used at all services of worship and in other meetings. The first edition is to be 5,000 copies, of which number our missionaries agreed to take 1,700.

"On the 18th the *mela* proper began. Many heathen were present to hear and see, but the great mass of the audience of several thousand consisted of Christians, who, especially thru occasions like these, are beginning to realize their importance and influence. The catechists were present in large numbers, and the attendance of many boys and girls from the schools and higher educational institutions had the effect of considerably increasing the Christian self-reliance of the young people of the whole region. The chief speaker of the *mela* was, as was no more than right, an Indian, officially connected with the Sunday-school work, and especially famous for his striking and vivid language. It was again noticeable that the *mela* was doing much to promote the singing of Christian hymns to native tunes.

"After the *mela* our missionaries remained together for another day to consider their own needs and problems. All present agreed that the days thus spent together were days of richest blessings."

According to last reports (March 28) Pastor and Mrs. Nussmann were still at Castagnola, Switzerland, where they will probably have to remain for some time, as traveling conditions seem hardly safe just now. Pastor Nussmann's throat trouble has been greatly relieved, altho not yet entirely cured.

The small Tree grown strong

PASTOR J. GASS, RAIPUR

Let me begin my report with a story the natives like to tell. A village owner, it is said, once called the people of his village, children and grown people, together, and when they had all gathered, planted a tender shoot in the soil. The people did not know what to make of the strange proceedings, and they were still more puzzled when their chief called one

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CLINCHING A CONTINENTAL CAMPAIGN

The Evangelical Brotherhood has a splendid Opportunity for awakening the Men of the Churches to their Christian Responsibility and showing them the Meaning of the Kingdom Task

II.

Afternoon Session

The general theme for Friday afternoon was "How May Christ More Largely Dominate All Contacts of American Life With the Non-Christian World?" The first speaker was Hon. A. J. Wallace, ex-lieutenant-governor of California, who spoke upon the commercial relation. He said in part:

"Commerce has not always helped the evangelizing of the world. There are frontiers and seaports in the Orient where it hinders. Far from home many dealers show a looseness in morals, a slackness in integrity, and all of this cuts painfully into the very heart of our missionary movement. The native does not discriminate and the samples seem to fall below the standard of our teaching.

The Traffic in Liquor

"Everywhere the traffic in liquor scorches and strangles. When the American or European trader adds firewater to firearms he blocks both Christianity and commerce.

"If this were a convention of bankers or manufacturers or shippers I would ask such men to open their eyes to their dependence on missions for the expansion of world trade. The missionary is the advance agent of big business. Where he blazes the way, commerce follows. The unshod and unclothed millions have no conscious need of shoes and clothing. Until the missionary gets to work they have no idea of gas and electric plants."

Mr. Wallace advocated a bureau of commerce in every missionary board. Its work would be to develop the inter-relation of commerce and missions.

What the Consular Service Does

Hon. Amos P. Wilder, of the Yale Chinese Mission, United States Consul General in Hongkong and Shanghai for many years, discussed the second phase of the general subject, "Thru Political Relations." Since the reorganization of the consular service in 1906, Mr. Wilder said, the representatives of the United States are, with only an occasional exception, men of sobriety, dignity and right life.

In the Orient the relation between the officials and missionaries are not only friendly but often intimate. It is not from consuls that flippant comment as to missionaries comes, for this one must look to tourists, to business men, and other permanents whose godless lives incur the rebuke of the missionaries.

While Jesus was himself an Asiatic, the Christian faith yet comes as part of the foreign man's outfit. For what Christianity is, you and I look to the Christian. The Oriental looks for his definition to the foreigner, especially to the foreigner in authority. Happily it is true that after many decades of dealings with all manner of foreigners, well-informed natives are learning to differentiate between foreigners—to understand that a nation may be at heart Christian, yet carry a burden of the unworthy.

The influence of the missionary in enabling China to throw off the opium burden was pointed out by the speaker, who referred also to the use made by makers of alcoholic drinks of the consular machinery of our Government in extending their foreign trade.

"The Chinese and Japanese who come to our shores learn of the Christian religion. When these Orientals return to the lands of their birth, to visit or to remain, they repeat the story. The dynamics in China of the 'returned Chinese' to that country is not realized by many. It largely affected the dethroning of the corrupt Manchus in 1911; it has regenerated whole communities in Southern China."

Thousands of Foreign Students

The third branch of the afternoon theme, "In Educational Circles," was presented by Charles D. Hurrey, of New York, general secretary of the Committee on Friendly Relations Among Foreign Students. Mr. Hurrey said that over five thousand students are studying in North American universities, most of them honor men representing forty nations, many races and a great variety of languages, ideals and religion. Within five years there will be fully ten thousand future leaders of the non-Christian world enrolled in the colleges and universities of the United

States and Canada. He urged that these students should get a correct impression of our "Christian" civilization thru having kindly attention shown to them as strangers. They need friendly welcome and counsel and brotherly aid, both in their student life and in their social relations. These strangers will have no home life, said Mr. Hurrey, unless Christian homes are opened for receptions and informal fellowship.



Within ten years hundreds of those from abroad who now study in the United States and Canada will control in large degree the destiny of millions; the returned student today in Japan, China, India and Latin America is powerful in politics, education, industry, commerce and religion. Shall the men of the churches allow these leaders of the nations to become suspicious, hardened or embittered thru the neglect, inconsistency or highly sinful practice of our "Christian" citizens?

The Student's Point of View

Brief addresses by four young men from foreign countries, students at American universities, were a feature of the session. The students were introduced by Mr. Hurrey. Dr. K. Kato, of Japan, referred to the inefficiency of the old religions to meet Japanese needs, and of the help that had come thru missionaries. He passed a criticism upon some well-meaning missionaries who upon coming home wrote and spoke of the worst side of Japanese life. These reports are sure to reach Japan, he said, and prejudice the work there. He urged that an earnest effort be made to Christianize the Japanese students in this country.

Mr. Kuruvilla, of India, said that what India most needed was a reinterpretation of the ideals of tolerance and patience, characteristics of his race that had been handed down to them, and a greater hold upon truth which expends itself in love.

Luis Berenguer, of Cuba, spoke of the great service rendered his country by the United States in giving them an independent government. Then he pointed to the pride of the Latin people in their noble ancestry and said that we could never help them save as we approached them as brothers.

The last of the addresses was by S. J. Chuan, of China, now in Yale University. Referring to the wonderful resources of his country, Mr. Chuan drew the applause of the audience with the statement that "Material means may make a country brutally strong, but never really great."

A Challenge to America

The 1,600 young Chinese, future leaders in China, now students in our institutions of higher learning, are, Mr. Chuan said, a mighty challenge to every

Christian, for the future of China depended much upon what we made of these young people.

The Singing

The singing at the Congress was led by Ernest W. Naftzger, who has sung in every English speaking country in the world except South Africa, having made two tours around the world with J. Wilbur Chapman in his evangelistic campaigns.

The singing of the International Association Quartet was a feature of the session of the Congress.

The quartette is composed of E. W. Peck, Paul J. Gilbert, C. M. Keeler, and P. H. Metcalf. These men have sung at more great religious gatherings in America than any other group of singers. In 1913 the quartette accompanied Fred B. Smith and Raymond Robbins on their tour around the world.

Evening Session

The first speaker was Harry F. Ward, of Boston. Mr. Ward is an authority on the relation of the Church to social service problems. He fills the chair of social service in the School of Theology of Boston University. His subject was "Facing the Social Results of War."

Mr. Ward graphically pictured the suffering and waste caused by the conflict in Europe. He spoke of the destruction of human compassion, the loss of faith in the triumph of Christian ideals, and the loss of desire to do justice, as among the most serious results. Following the war competition would be keener than ever before, as nations would be struggling to regain what had been lost in the struggle. This would inevitably increase industrial strife.

The world would also face a new demand for reconstruction of economic and social conditions to remove the conditions that have caused this war, and the great question for the Church to face is whether the reconstruction is to be done upon the basis of Christian principles.

The Task of the Church

"Making America Christian" was the topic discussed by Dr. Hubert C. Herring, General Secretary of the National Council of the Congregational Churches. He said, in part, the Laymen's Missionary Movement stands for three real ideals regarding the Christianizing of America, three ideals that should be "really" gotten into the minds of the laymen in the churches.

1. The Church must make America Christian, if it is to be made Christian at all, thru an adequate program and with adequate power. Our present program of evangelism, education and mission is totally inadequate.

2. We must get this ideal of what a Christian America would mean to itself. We complacently know about the tremendous increase in wealth and population that is coming. But what about the future in other respects? Dare we dream of an America that is really Christian, where, for instance, everybody shall have a chance to grow up to strong adult life?

Christianity's Last Stand

3. We must also get the ideal of what a Christian America would mean to the world. This is Christianity's last stand. This country must lead the world for its highest things, if the world is to have any leader at all. We must lead in democracy, in diplomacy, in education. But we cannot do it without a pure and potent Church, one that is really able to mold the nation's life.

This land ought to be Jesus Christ's by every sense of right and justice. This land, at the beginning, had the garnered wheat of the nations and its whole history since has evidenced the great thought of our Christ. On the day that His crown rights are denied will be sounded the death knell of hope for America. If the Washington Congress will get these ideals of America redeemed, then there can be new life, new hope, and a new realization of our dreams.

Evangelical Representatives Meet

On Friday and Saturday evenings the Evangelical representatives (Pastor M. P. Davis of Buffalo and Dr. E. A. R. Torsch of Louisville, Pastors Wm. Hackmann, Theo. Oberhellmann, Prof. S. D. Press and the editor from St. Louis) met in an informal manner at the hospitable home of Pastor Menzel, which had very kindly been placed at their disposal as a sort of general rendezvous during the Congress, and discussed with him and Messrs. Seidel, Gabsch and Montgomery, some of the leading laymen of Concordia Church, the practical benefit that could be derived

from the Congress for the particular work of the Evangelical Church. It was the general impression that the Congress could be made most fruitful for Evangelical churches if, as a result of its inspiration, there could be formed a body of able and devoted Evangelical laymen from all parts of the country with the aim of interesting as many men as they can reach in the larger work to which our Church is called in this country, and of inspiring them to use the same intelligent, energetic and effective methods in promoting the work of their churches and of the Kingdom that they are so successfully using in their own business affairs. It was suggested that the Evangelical Brotherhood might be the proper agency for outlining and conducting such a movement and carrying its influence into all the churches of the Synod. All present were agreed that the Evangelical Church has the consecrated laymen as well as the spiritual and material resources that are needed to make such a movement effective, if only the needs and the opportunities of today could be presented to them in the convincing and compelling manner employed at the Congress. The proceedings of the Congress, with a verbatim report of all the addresses, can be had for *only one dollar* from the *Laymen's Missionary Movement, No. 1 Madison Ave., New York City*, and they deserve not only a thoughtful reading but real study by all who have the best interest of the Evangelical Church at heart.

Saturday Morning Session

The subject was "How to Increase Lay Initiative and the Sense of Responsibility for the Missionary Task of the Church."

Herbert S. Johnson, of Boston, spoke on "What Help the Pastor Can Render His Laymen." Mr. Johnson said he was going home to preach on the limitation of the grace of God. Many men are too smug in their assurance of going to heaven. They must understand that their own salvation is bound up with the salvation of the thousand millions across the seas who have never heard of Christ.

Surg. Gen. Gorgas Introduced

Surg. Gen. W. C. Gorgas, United States Army, was introduced and spoke briefly on his intimate relations with the Christian workers in Panama during the ten years he has been stationed there.

The chairman introduced Mr. E. W. Fritchley, an architect of India, who, he said, is a builder of palaces for the rulers of that country, and also a steward who had built a Northfield there. Mr. Fritchley spoke upon the thought that "God has a beautiful plan for every life." He said that having acquired a competence sufficient to support his family he decided to carry on his business entirely for God, the management of his property being turned over to his wife and sons, while he runs the office entirely separate for the Master's work.

Efficiency in the Church

W. E. Doughty, educational secretary of the Laymen's Missionary Movement, gave five reasons why the Church had not reached its maximum of efficiency. An adequate educational policy; fear of an heroic policy; incomplete mobilization; imperfect co-operation among communions, and a lack of proper appreciation of the mighty dynamics of missions to call out lay activity. He emphasized four words that must characterize our efforts if we are to attain proper standards of efficiency: Intelligence, intensity, penance and contagion.

The Decennial Report

After prayer by General Secretary Millar the report of the Committee on the Decennial Report of the General Secretary was read by Chairman E. L. Shuey. After expressing, on behalf of the Congress, appreciation of the work of the Executive Committee of the Movement, and of the secretaries and the field secretaries during the past ten years, the report of the committee made the following recommendations:

It was urged that the general committee be made representative of all parts of the country, and that laymen be chosen who can give to it both time and service.

The committee recommended that divisional organization thruout the United States be extended, and that the work of promoting the every-member canvass for systematic and methodical giving in churches be enlarged and emphasized. Further, that increased emphasis be placed by the movement upon the standards of stewardship, that every man shall devote a portion of his life, time and money to the Lord's serv-

ice, and that an educational and inspirational campaign for these standards be inaugurated.

The committee also proposed in this connection that the youth of the churches be instructed in standards of stewardship of life and property, and that the appeal of the Movement be urged upon the young men of the churches in general, and especially that the Movement's work be extended in rural communities, and that its co-operation be offered to the denominational committees on work in rural districts.

Attention was called to the need of holding conventions for colored men, and to the advantage of conventions of ministers.

It proposed that denominational committees of the Movement be formed in each communion where they are not now in existence, and that the Movement co-operate in the strongest possible way with each communion in holding denominational conventions.

As to finances, the committee recommended that the Congress appeal to laymen of means thruout the entire Church to provide promptly and abundantly the funds needed for the enlarged demands upon the Movement. Strong and abundant support is due as an expression of confidence, especially in view of the fact that the return in money to the churches as a result of the Movement's work has been so great.

The committee recommended that Christian men of all nations be invited to unite with the laymen of American churches in a strong movement in which they will all enlist for world service on behalf of the Kingdom of Christ, and that commissions of laymen visit all lands to secure this co-operation.

Emphasis was placed upon the absolute and urgent dependence of every man upon the agency of prayer.

Evening Session

Christian unity was the subject before the National Missionary Congress at the night session. An audience of delegates and visitors which filled the hall listened to two very significant addresses on the subject by Shailer Mathews, dean of the Theological School of the University of Chicago and president of the Federal Council of the Churches of Christ in America, and Robert E. Speer, of New York, secretary of the Presbyterian Board of Foreign Missions. Mr. Speer was chairman of the Congress on Christian Work in Latin America, held in Panama in February. He returned recently from a visitation of mission stations in China, Japan and Korea.

All the Ushers Are Volunteers

Announcement was made that the young men who had rendered helpful service as ushers are all student volunteers, and that ten of them are to go to the foreign field this year as missionaries.

The subject of Dr. Shailer Mathew's address was "Missions an Illustration and a Method of Realizing Christian Unity." He spoke of the trend of our time toward co-operation, and said that unity was compelled by the greatness of our common task. He emphasized some of the great problems confronting the Church which could never be settled denominationally but only by the co-operation of the entire Church.

Unity of the Americas

At the beginning of his address on "The Unity of the Two Americas" Robert E. Speer said there is no real unity between the peoples of Latin America, and no unity between North and South America, either geographically or otherwise.

But there is light in the situation. We have the common principle of democracy, common problems to face, such as the mastering of great areas of soil, the same cosmopolitan issues, the same love of peace among nations, the same convictions about education, the same spirit of hope. Many considerations there are that bind us together.

History shows there is but one force which will really and completely unite. Today only one tie binds across the chasm of war. This is the Christian tie. So a common religious faith and ministry must bind America.

How use the Christian tie? First by opening the book. There must be freedom. Witness the results to the Roman Church in Porto Rico since it has ceased to be a state church, as testified by a Catholic Porto Rican judge. There was a wonderful exhibition of unity at the Panama congress. Second, by the bond of love and prayer that crosses sectional ties. They are our brothers, our friends. For 150 years we have neglected them. Let us now recognize their brotherhood.

Sunday Afternoon Session

Enlistment, prayer and witness as "The Bases of Effective Lay Service", were discussed at the session in the afternoon.

"Quiet Talk" Gordon

S. D. Gordon, author of the "Quiet Talk" books which have been sold to the extent of a million copies in twenty languages, spoke of the basis of "prayer."

Bishop Lloyd on Witnessing

Bishop Arthur S. Lloyd, President of the Board of Missions of the Protestant Episcopal Church, spoke on the basis of "Witness." Men should witness of Christ, he said, to the ends of the earth. He regretted the divisions among the churches and expressed the belief that the witnessing of men was made less effective by these divisions.

Evening and Final Session

Three forceful addresses on "The next steps in awakening the Latest Forces of the Churches," by William B. Millar, J. Campbell White and Robert E. Speer, brought the Congress to close at the night session. The registration of delegates with a total of 1,242 was announced.

William B. Millar, General Secretary of the Movement discussed the future program of work as one of the steps to be taken in awakening the latent forces of the Church.

Immeasurable Latent Resources

In a brilliant address, bristling with figures, J. Campbell White described the immeasurable latent human and material resources in the United States, which should be awakened in order that an adequate program may be carried out.

Mr. White said in part: The Church of Christ is incomparably the most powerful organization in the world, and yet no organization has so large a percentage of its resources undeveloped. Only ten or fifteen per cent of the membership are used.

What we are Spending

We are spending in this country \$21.50 per capita per year on liquor, \$10.91 on tobacco, and \$10.00 on amusements and on churches. But of the \$10.00 we are giving to churches, only \$2.00 is for missions and benevolence, and of this only seventy cents go abroad.

The millionaires could easily finance this enterprise if they would. But the poor people can finance it. If 20,000,000 church members should give five cents a week per member in addition to what is now being given, we should have \$50,000,000 a year. Can they do it? Let the crowd at the moving pictures answer. We could get this fifty millions a year if ten million people give ten cents a week or four million twenty-five cents a week, or one million one dollar a week. We shall have to give this money in order to save ourselves. Unless there be some such outlet for our prosperity our nation will be pagan some day.

But consider the latent resources of life. How many missionaries have we in the field today? Only 9,677 men and women. We surely ought to send 250,000 men and women to the mission field, which would cost two hundred and fifty millions of dollars. We should then be sending only one per cent of our church members. Would they be crowded over on the field? Each one would have a parish of 4,000.

Latent Spiritual Resources

Robert E. Speer delivered the closing address of the Congress. Mr. Speer's theme was "Our Latent Spiritual Resources." He said Christianity is facing afresh the perils and temptations to which she had sometimes succumbed, perils and temptations which Christ faced in the wilderness and overcame.

He spoke of the inefficiency of all human and material resources without God. He said our spiritual resources are not in ourselves but in God, who is our sufficient motive, our sufficient wisdom, our sufficient resource, our sufficient society and the sure confidence of our victory.

Mr. Speer made an earnest appeal for the getting back to the simple faith that Jesus Christ brought into the world, to a sense of the reality of God.

Following Mr. Speer's address all heads were bowed in silent prayer, as Ernest W. Naftzger, the soloist, sang. S. D. Gordon pronounced the benediction, and the chairman declared the Congress adjourned.

Registration

The total registration of delegates to the Congress revised to the opening of the closing session, April

Concluded on Page 8

"Examining the Scriptures daily, whether these things were so"

June 4, 1916. Exaudi Sunday

Evangelical Summer School
of Principles and Methods
Elmhurst College, Elmhurst, Illinois
July 18 to 27

We want every Evangelical Church and Sunday-school to consider the sending of one or more of its Sunday-school workers or young people to this Evangelical Summer School. We list a number of the results of the session of 1915, which will also be a forecast of what the school will mean in 1916. More complete announcements will follow in succeeding numbers of the Herald.

Results of the 1915 Session

1. Two hundred and fifty persons were brought into touch and sympathy with the higher ideals and better work for Evangelical Sunday-schools and young people's societies, and who will aspire to better things for their school, society, church and the Kingdom.
2. One hundred and nine graduates who have set the pace for Evangelical workers.
3. A fostering of the spirit of fellowship and recognition among Evangelical people.
4. Encouragement of loyalty to the Evangelical Church.
5. A new interest in Elmhurst College and a yearning for additional educational facilities in our Church, especially for educational institutions, and a new vision of co-educational institutions.
6. A new vision of the mission and the possibilities of the Evangelical Church.

What the Elmhurst Summer School Meant to Buffalo

At the suggestion of a visitor and scholar of the Elmhurst Summer Training School, a self-appointed committee of ladies solicited the churches of Buffalo for donations for the purchase of silver-ware for Elmhurst. The efforts met with hearty response not only from the Buffalo churches, but the churches of Gowanda and Westfield hearing of the undertaking, also gladly contributed. The amount was liberal enough to purchase silver-plated knives, forks, table-spoons and tea-spoons, twenty dozen each of the first three articles and twenty-four dozen of the last named; also twenty-four linen table cloths. This lovely gift was sent in time to be used for the Easter holidays. The presentation was made in the chapel by the Buffalo students. Dr. Irion received the gift in the name of the institution and responded with warm words of praise and thanks. This beautiful gift reveals not only the interest our churches have in our schools, but also the blessing from visiting the schools themselves.

Helps for a Good Meeting

Rev. Henry Katterjohn

CONSECRATED MONEY

- M. May 29. Consecrated goods. Gen. 13: 1-4.
T. May 30. Unconsecrated cash. Luke 16: 19-31.
W. May 31. Giving to God. Exod. 35: 4, 5, 21-26.
T. June 1. Systematic giving. 1 Cor. 16: 1, 2.
F. June 2. Proportionate giving. Deut. 16: 17.
S. June 3. Giving the best. 2 Cor. 8: 5.

Sun., June 4. Topic—The Consecration of Money.
Job 28: 1—23. (Consecration meeting.)

Suggestions to the Leader

Select various Scripture passages that deal with the law of giving, and have them read by members of the society previously selected. Ask each member participating to comment on the passage, pointing out what special truth this certain passage illustrates.

1. Tithing in patriarchal times. Gen. 14: 20; 28: 22.
2. Mosaic laws instituting tithing. Lev. 27: 30—33; Num. 18: 21—24; Deut. 12: 6, 7, 17—19; 14: 22—29; 26: 12—15.
3. What does Jesus say about giving? Matt. 6: 1—4; Luke 18: 18—23; Mark 12: 41—44.
4. What does Jesus say about riches? Matt. 13: 22; Mark 10: 24—31; Luke 6: 24; Luke 12: 16—21; 18: 24—38.

In following up the reading of these Scripture passages, have several members suggest in what manner we can best use our money.

Make use of the following illustration:—

The city of St. Louis is to receive from the United

Railways Company, which controls the street car system of the city, one mill from every five cent fare received by the company. The company has fought this franchise tax for a number of years. This year the Supreme Court of the United States has declared the ordinance imposing this tax to be valid and effective. The city thus finds herself in possession of more than \$3,000,000 of accumulated tax. The question agitating the minds of the people, is "How shall this money be used?" The newspapers are inviting the citizens to offer suggestions for publication in the papers, as to how this large sum of money shall be disposed of. Men and women from all stations of life are sending in their answers. Most of the answers suggest freak solutions to this problem, they demand a division of the money among the poor, an increase in the wages of the laboring people of the city, etc. But all answers have this one thing in common, all recognize that the money belongs to the people and must therefore be used for the people.

In like manner *all our possessions belong to God* and ought to be used for God-given purposes. We are but stewards in God's household. And what is God's in the final analysis man's, for God so loved the world that He gave His only begotten Son, all He had, himself, that the world might be redeemed.

The Topic Presented

What is money? To-day we use gold, silver, nickel, copper and paper money. There was a time when men used articles of merchandize or products of the field as money. Buying and selling was then an exchange of merchandize. But in every instance money represents a certain value, the worth of our labor, whether manual or intellectual. In instances where undue advantage is taken of situations over which the individual has no control profits accruing cannot be called honest, they border very closely on the dishonest, and in most instances are dishonest.

When I give money, I give my strength, and my time. Strength and time are a part of my being, therefore I am giving myself.

If I have consecrated myself to God and God's work, I must naturally include my labor and its reward.

Why is it necessary that we give? We say we give for the upbuilding of God's kingdom, but in reality we give that our own soul may be built up in the likeness of Jesus Christ. If we were to retain all that we earn, our spiritual life would soon become clogged with selfishness. Giving frees our life from the dross, while the essence of the food is being retained. The selfish man cannot grow in righteousness, for that what was intended to be a blessing proves to be a poison to his life.

Then, too, by giving we are promoted to the position of co-laborers, partners with God. God seeks to bring the world into harmony with himself. Our giving of labor, time, life—places us into the position of sharing with God in this great work. We are placing ourselves at God's disposal, and are devoting our energies to man's needs.

When shall we begin to give? Jesus' words, Mark 12: 41—44 prove that no man is exempt from the law of giving. The Old Testament law required the tenth, but the New Testament law requires our all. This may not imply an outright giving of all, but it does imply that we use what we have for God's highest purposes, the service of mankind. The widow gave in her poverty, the laborer according to his ability. Begin to cultivate the habit of giving while your income grows and giving will not be a hardship.

How shall we give? A certain percent of our income might be set aside, as an aid in forming the habit of giving. Then we know that part of our receipts belong exclusively to God, and are not to be used for ourselves.

To whom shall we pay our gifts? The church of which you are a member, the society with whom you are co-operating, the larger work of our denomination, colleges and seminaries, hospitals and deaconess' homes, home and foreign missions, orphanages and asylums, the neighbor in need, the helpless and needy ones. We dare not ask as to the worthiness of the recipient, but we dare insist that our gift be used right. For the sake of needy and helpless children we must sometimes even help support unworthy fathers and mothers.

Above all let us remember, "there is no happiness

in unconsecrated money, but only in money devoted to the service of God."

Some Questions on the Topic

- What would you call religious work?
What part of our money should be devoted to such work?
What is meant by being consecrated to God?
Why is it hard for the child of God to gather riches?
What are some good causes in our Evangelical Church that are at present greatly in need of money?

Some Scripture on the Topic

In addition to the passages referred to in the "Introduction," look up the following passages on giving:—1 Cor. 16: 2; 8: 11-14; 9: 6, 7; 1 Tim. 16: 17; James 5: 2; Rev. 18: 17; 1 Tim. 6: 9; Rev. 3: 17.

A Prayer

Thou, heavenly Father, didst give Thine all to the world, Jesus Christ, the Saviour of men; Thou, Saviour, didst become poor that we might be rich in grace and life. Thy example ought make it easy for us to consecrate ourselves wholly, all our strength, time and life to Thy ministry to mankind. May the love of Jesus Christ ever inspire our giving, and make us eager to give self and all for the saving of others.
Amen.

The Advanced Bible Lessons

Lesson 10. The Problem of Suffering

DAILY BIBLE READINGS

- M. May 29. John 9: 1-12. The Problem of Suffering.
T. May 30. John 9: 13-41. Receiving Sight and Becoming Blind.
W. May 31. John 10: 1-21. Jesus the Good Shepherd.
T. June 1. John 10: 22-42. Teaching at the Feast of Dedication.
F. June 2. Luke 13: 1-9. The Galileans Slain by Pilate.
S. June 3. Job 19: 17-29. The Innocent Sufferer Vindicated.
S. June 4. Rom. 8: 28-39. Triumph of the Suffering Saint.

Lesson Key:—"Thru many tribulations we must enter into the kingdom of God," Acts 14: 22. "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory," 2 Cor. 4: 17.

There is perhaps no other human problem that concerns men so deeply and so constantly as the problem of suffering. Why is there so much suffering in the world? Why does one person suffer so much more than another? If a righteous and just God rules the universe, why do the innocent and righteous suffer so much, while the wicked seem to prosper? These are questions that come right home to every one of us. No human being is exempt from all forms of suffering, and no answer which man has yet found is large enough to cover every aspect. The very size and complexity of the problem has attracted the minds of men at all times, and the humblest believers as well as the profoundest thinkers have struggled with its solution.

A problem of such importance to humanity could not of course escape the attention of Jesus Christ. The case of the man born blind gave Him an opportunity to illumine the gloom and darkness which had always surrounded the problem. The suffering that falls to man's lot is not a sign of divine wrath, as the heathen thought, nor is it a punishment for sin, as the Jews regarded it. Just as God is at the center of all life, and at the center of everything that concerns it, so human suffering can also be understood only from His point of view. Human sin, in one way or another, may be the direct cause of all human suffering, but even human sin at its worst cannot thwart or defeat God's purposes. Suffering is a part of God's world not as a sort of vast penal institution, but as a means of making manifest the works of God. Hence no sufferer is to be judged as a victim of divine wrath but is rather to be regarded as an opportunity for making manifest the works of God. This opportunity comes both to the sufferer himself and to those who come into contact with him.

In very many cases the sufferers aggravate their misery by imagining themselves especially unfortunate. They compare themselves with those who are not afflicted in their particular way and are inclined to think of those who have what they have not as possessing greater advantages. But such a view is far from correct and only makes the suffering harder to bear. In reality the sufferer has the advan-

tage over others, because he is able to show that true joy of living does not depend upon outward circumstances. It's easy to be cheerful and contented when one enjoys good health, or the use of one's sense and all members of the body, or has the benefit of prosperity and even wealth. Anybody ought to be happy under such circumstances. But to find happiness without these things, and even in spite of pain, deprivations and hardships is a chance that comes to comparatively few persons. Those whom we call "unfortunate" have an opportunity of finding that which many others miss because it is so easy to be attracted by transient and unimportant things. Where others are captivated by pleasure and ease and outward success, any one of which may vanish in a moment, the sufferer must seek to discover and appropriate the things in life which last. The things which stand the test of suffering are quite sure to stand any other.

Those who come into contact with sufferers can do them and themselves no greater wrong than to ask as did the disciples, "Who sinned, this man or his parents?" The thought uppermost in the mind of Jesus was that of *help*. He had come to do the will of the Father who sent Him and to accomplish His work, and the man born blind was only another opportunity to manifest the works of God. Mere interest in or pity for the sufferer is of no use whatever; we might as well pass them by indifferently or even hard-heartedly. But an awful burden of heartache and misery would be lifted from the world if Christians learned to regard all the suffering they see as a chance to do their part in making manifest the works of God. There are so many ways in which we can help, even if we cannot restore sight, as Jesus did, cure illness or relieve poverty. Any one can smile, or speak a kind word, or give some little pleasure. Just a little thoughtful word or deed may give to the sufferer a brighter outlook and a point of view that will make living more worth while. And so many little services may bring great comfort and relief to weary minds and pain-racked bodies.

And there is no more important kind of helpfulness than that which seeks to *prevent* suffering and misery of every kind. Remember that your carelessness or indifference may be *responsible* for some one's suffering. How many wrong conditions could be easily remedied at once if somebody only *cared*, or *cared more* for human life than he did for making money!

The small Tree grown strong

Continued from Page 4

of the little children and told him to pull up the shoot. The child easily did so. The tree was planted once more and a still smaller child was asked to tear it up again. It was easily done. But when the tree had been planted a third time the village owner decreed that it should stand as it had been planted. The people went home again, not knowing what to make of the matter. Twenty years later they were again called together by the owner. The tree had become tall and strong, and even the strongest of them pulling together were not able to uproot it.

It was in 1868 when Pastor O. Lohr first began his work in this region at Bismarck. For many years there were no converts. Now however the little shoot has become a great tree. There are about 4,000 native Christians, but even this number gives no real idea of the amount of work that has been done. When our missionaries visit the adjoining mission fields they are always greeted by a larger or smaller number of Christians who were converted at one or the other of our stations. Many of the best workers on these fields come from our stations, and hundreds of our own workers are not counted in our figures because they are employed on other mission fields. I feel safe in saying that we largely supply all the mission fields of Chhattisgarh with teachers, catechists and other workers. This shows the position our mission work occupies in the district. It has become a full grown tree whose growth is visible to all. We have good cause, therefore, for joy and gratitude as we review the work of the past year. God has blessed us above all that we ask or think. This does not mean, of course, that disappointments and difficulties do not frequently hinder our work. There are times when progress seems almost impossible, and the tree does not always grow the way in which it should. Nevertheless progress has been made everywhere.

The number of Christians under my direct super-

vision has increased from 451 to 463. Six heathen were baptized. Among the out-stations Jora especially shows an increase, as a number of native Christians have returned to their relatives there. It is gratifying that this congregation has not only held its own but has grown during the past year. The heathen village owner is not hostile, but he is constantly seeking to make the villagers dependent upon him by loaning them money. Land owners can easily get money from him, tho all must, according to Indian custom, pay a high rate of interest, which increases the debt rapidly. If a debtor is unable to pay he forfeits his land and must depend upon day labor. If this is not to be had he emigrates to some other region where he can find work. In this way we lose many of our Christian families. But the government has now established "co-operative banks" in order to help the farmers. Money is loaned at less than half the interest demanded by the village owners, and payments are made in installments. Nor can any one who may have previously advanced money to a certain farmer secure a mortgage on his property as long as the man owes money to the bank. The people in Jora are therefore no longer financially dependent upon us, on the contrary, they have supported our work this year thru free will offerings. One family that had relapsed into heathenism could be restored to the church. One heathen couple was baptized. There are now ten candidates for baptism. Unfortunately we have lost one of our best Christians at Jora by death last year. Almost every year he accompanied us on our preaching tour and carried the tents in his wagon. He would also preach in the villages if opportunity offered.

Early in January the annual meeting of the Christians took place at Jora. During the afternoon the affairs of the church were discussed, and in the evening all sat down to a common meal. All the missionaries of Raipur were present. Afterward Pastor Stoll showed some very interesting pictures with his lantern. All went home with the conviction of having spent a very profitable evening and the feeling that the bond uniting the Christians has been greatly strengthened. This was the first important annual meeting at which the members were called by name. The native Christians have agreed that next year those who are absent from this meeting without good reason must pay a penalty of Rs. 1.

Talibanda is another out-station where the number of Christians has increased. The growth was caused by the coming of Christians who work in Raipur. It is my aim to visit the nearer out-stations as often as possible, for the people need supervision and help. Here and there heathen are also considering the matter of accepting Christianity. The word of God cannot return void. Only yesterday a man came to me and asked me to baptize him. But as he knew very little of Christianity I told him to wait a while and come to instruction. There are many who want to become Christians at once, and it is not always easy to discover the real reason, which is sometimes revealed only a long time afterwards.

On my preaching tours I have been able to bring the Gospel to many villages. Unfortunately I could not remain very long, as the building of the high school and other work obliged me to return home. Many are afraid to become Christians on account of the difficulties offered by the caste system to individual Christians. They are tormented to the limit of endurance: they cannot get water where the others get it; they are not allowed to sit with the others in the village councils; everywhere they are subject to embarrassments and humiliations, until finally they yield and become heathens again.

† Mrs. E. L. Mueller †

Continued from Page 4

five children, the oldest of whom, Armin, has already passed into the life beyond. Her death is mourned by her grief-stricken husband, four children, Herbert, Ruth, Ernst and Edwin, ranging in age from seventeen years to fifteen months, two sisters in Jefferson City, Miss Anna Faust and Mrs. O. W. Raithel, and a large circle of relatives and friends.

The memorial verse given at her confirmation was Rev. 2: 10, "Be thou faithful unto death and I will give unto thee a crown of life." She was faithful in her home, in her work, and to her Lord. The Lord's promise will therefore be fulfilled, and He will give her the crown of life.

At the funeral services in the Evangelical Church

at Alton, on Friday, April 14, the participation on the part of the members was very large, and the many and costly floral tributes spoke eloquently of the general esteem in which she was held. The pastors taking part in the service, were Dr. L. Haeberle, who spoke briefly in the home, F. W. Schnathorst, G. Plassmann (who spoke on Jer. 29: 11), F. H. Austermann and W. Riemer (who spoke in English on Luke 24: 48) and F. P. Jens in the church.

After a funeral service in Central Church, Jefferson City, the mortal remains were laid to rest on Saturday, April 15, in the presence of a very large number of friends and relatives, in God's acre there, where they await the resurrection unto eternal life thru Jesus Christ our Lord.

F. P. J.

Clinching a Continental Campaign

Continued from Page 6

30, was 1,242. The division by denominations was as follows:

Baptist, Northern....	104	Methodist North	240
Baptist, Southern....	20	Methodist, South.....	46
Baptist, Seventh Day. .	5	Methodist, Free	3
Congregational	108	Moravian	1
Christian	22	Presbyterian, North....	153
Disciples of Christ....	18	Presbyterian, South....	88
Evangelical Assn....	2	Presbyterian, United. .	20
Friends	18	Protestant Episcopal..	171
German Evangelical..	10	Reformed in America. .	13
Lutheran, General	1	Reformed in U. S.	78
Lutheran, General	1	United Brethren.....	6
Synod	36	Unclassified	64
Lutheran, United Syn-			
od	15		1,242

BY STATES

Alabama	19	New Mexico	1
Arkansas	3	New York	184
California	12	North Carolina.....	34
Colorado	2	North Dakota.....	3
Connecticut	9	Ohio	62
District of Columbia..	184	Oklahoma	1
Georgia	13	Oregon	1
Illinois	36	Pennsylvania	186
Indiana	22	Rhode Island.....	3
Iowa	11	South Carolina.....	24
Kansas	6	South Dakota.....	1
Kentucky	14	Tennessee	13
Louisiana	5	Texas	5
Maine	4	Utah	1
Maryland	52	Vermont	4
Massachusetts	59	Virginia	117
Michigan	20	Washington	3
Minnesota	11	West Virginia	26
Mississippi	3	Wyoming	1
Missouri	17	Wisconsin	6
Nebraska	4	Canada	4
New Hampshire.....	5	States not given.....	21
New Jersey	30		

"The Unknown Dead"

Continued from Page 3

"Mother and father," he repeated.

"My boy!" cried the old mother.

He caught her, as she tottered toward him:

"Steady, steady, mother," he urged, as he clasped her to him.

Guiding his mother back to her seat, the son flung his arm round his father.

"It's all right, father," he murmured, as again that smile lighted up his face, "See, we have our backs to the grave of the unknown dead."

Half an hour later a stalwart, bearded man, with the carriage of an old soldier, was walking down the broad, sweeping driveway toward Washington, while on one side a very old man with a beaming face clung to his arm, and on the other a very old lady with a look of quiet contentment on her patient face.

And behind them stood the monument to "the unknown dead."

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all.

Eph. 4: 5, 6

VOLUME XV

ST. LOUIS, MO., JUNE 1st, 1916

NUMBER 22

Help to Circulate Good Literature

The distribution of good literature—by which we mean *sound* literature, i. e. reading matter that conforms to the truth and preaches the truth, not only in the religious but also in the social, business and political affairs of men—is one of the most important tasks of the Church. What people read is what feeds their mind, and the mind is next door to the heart. As the chief agency for the spreading of the kingdom of God among men the Church cannot afford to be indifferent to what gets next door to the hearts of men and thus helps to shape their lives and characters.

This matter of inducing people to read sound literature is not only a task of the Church but also a problem, the perfect solution of which has not yet been discovered. Never before have so many people been able to read as is the case today; never before has the best of reading matter in almost every department of human effort been so easily accessible as in our day, and never before have people been so overwhelmed by a mass of literature that merely seeks to produce profit, that aims to interest the reader only for the passing moment, or that cares so little for what is really truth and of abiding value. As a result it becomes increasingly difficult to persuade people to read sound literature. It requires so little effort to absorb what merely interests, and there is so much of it, that the average man or woman hesitates to undertake the exertion necessary to occupy their minds with what does not chiefly serve this transient purpose. In order to make the solution of this problem as easy as possible nothing is being left undone to make at least the literature published by the Church as interesting as it is helpful. The papers and periodicals are carefully adapted to the needs of the different ages, and the contents are selected with a view of providing something bright, instructive and entertaining for everybody.

The great problem that remains, however, is that of circulation. All the labor and the expense that goes into reading matter of this kind is not yielding its full return in character-building and soul-saving influence, and also in a financial way, if the largest possible number of readers are not secured. Those who help secure additional readers for the literature published by the Church are promoting a cause that is second to no other branch of church work, and are at the same time assisting in the solution of a problem of great importance to the coming of the kingdom. It has been a most gratifying experience that so many of our readers have always been ready to assist in extending the circulation of the Evangelical Herald among those whom they could reach, and the editors and publishers gratefully recognize that a large share of the progress that has been made is due to these efforts. We feel sure that they and many more will continue in using their efforts in this direction.

An opportunity for enlarging the paper's usefulness which has not been developed as it might be is that of furnishing subscriptions to charitable organizations and public institutions so that the paper may be placed regularly on their library table. There are also great opportunities suggested by our public libraries, where Christian Science and other propagandist periodicals are provided at local expense. We have no funds which could be used for furnishing the paper to all these addresses, and if they are supplied at all they must depend upon the generosity of our subscribers. Some are now paying for such subscriptions, and many others would doubtless gladly do the same if the matter is brought to their attention. We are sure that many of our readers, who may not have the opportunity of securing other subscribers, will

want to have a part in this work by sending in the subscription price for such a purpose. We are establishing a "Reading Room Fund" for the Evangelical Herald and shall be glad to receive and acknowledge any funds contributed for this purpose.

Southern Man Condemns Lynching

The annual meetings of the Southern Sociological Congress are constantly becoming of greater and more far-reaching importance to the people of the South. The Congress met at New Orleans last month, and the slogan adopted was "For health, justice and co-operation," a motto which the people of the North, the East, the Middle West and of the Coast might also well keep before them. The 600 people who had assembled from all parts of the South were repeatedly assured by northern speakers that in proportion to its population and wealth the South is today showing more social interest and effort than the North.

A THOUGHT FOR THE WEEK

I expect to pass thru this life but once.
If therefore there is any kindness I can show,
or any good I can do to any fellow being, let
me do it now; let me not defer or neglect it for
I shall not pass this way again.

—A. B. Hegeman.

During the coming year social surveys and health campaigns are to be inaugurated in ten smaller cities in as many Southern states. For two years the public health has been the most important topic of the conference sessions. A monthly bulletin embracing the home, education and the administration of law, the Church and social service, industrial relations and temperance, race relations and juvenile life in the country and the city, is to be published by the Congress.

"Friendly relations between the white and colored races was one of the most earnestly discussed topics," says a report in the Survey. "There was an element of the dramatic at one of the sessions when a southern man, W. D. Weatherford, field executive secretary of Robert E. Lee Hall of the Blue Ridge Association and author of several books on Negro life, stood before his audience of southern men and women and told them the grim truth, as he saw it, about lynch law. Lynching has not greatly diminished in the South, he said, since the return of stable government in 1879. To quote:

'It seems evident that the lynching habit in the South has, in general outline, grown up as follows: First, men lynched (whipped Indians) for misdemeanors; then they began to whip white men who committed crimes. Occasionally a Negro committed some crime and was summarily punished. After the war, it seemed necessary to mete out immediate and harsh punishment to Negro men who molested white women. Then it was an easy step to lynch a Negro for murder, and finally for smaller offense. From this it was no difficult step to lynching a white man for an assault on a woman, then it became easy to lynch a white man for murder, and so the process has gone forward, ever increasing in facility and excuse.'

"After giving figures showing that of the 3,337 lynchings between 1882 and 1903, 2,060 were Negroes, 1,169 whites, and 108 foreigners and Indians, and that only 34 per cent of the lynchings of colored men were for 'the one awful crime of assault on white women,' Mr. Weatherford declared that some specific things must be done to remove the stigma of lynching from the South. One is to make such changes in court procedure as will insure prompt and just punishment of criminals. There is no doubt, he said,

that many lynchings take place because of apprehension that the courts will dally with the case.

"Second, said Mr. Weatherford, 'we white men must start a crusade against the white vultures who prey on colored girls. Immorality with colored women is not nearly so prevalent as it was before the war. In fact, comparatively speaking, it is a thing of the past, but any man who knows the facts knows full well that for every white woman assaulted by a Negro man, there are a number of colored girls who are seduced by white men. If there were fifty white women assaulted by Negroes in 1916, I have not a doubt there were many times that many colored girls seduced by low-down white men.

'It is not a truthful answer to say that all colored girls are open to approach. That is a lie far blacker than the face of any Negro in the land. That there are thousands of modest and self-respecting Negro girls every decent southern man who knows the race must acknowledge. We of the white race must brand every white man who seduces a colored girl as a fiend of the same stripe as the Negro who rapes a white woman.'

"The third thing to be done, said Mr. Weatherford, is for the leaders of the Negro race 'to preach a crusade against the Negro brutes who commit this terrible crime.' Fourth, white and colored alike must unite in uncovering every criminal and bringing every offender to justice promptly and without evasion.

Shall we Change the Calendar?

It is not improbable that the end of the war may bring other far-reaching changes besides geographical and political ones. The United States Government, several universities and learned societies, thru their proper officials, are said to be urging action looking to the adoption, immediately after the war ends, of a new calendar. This movement is more radical, and held by many to be more important, than setting clocks forward to save daylight, and it affects vitally ecclesiastical, civil and industrial affairs. Before the war in Europe came on the Swiss and English governments, in their proper departments, had taken cognizance of the change of calendar.

The proposed change contemplates thirteen months in each year, with twenty-eight days in each month. All months begin on Sunday, and between the end of one year and the beginning of the next one there is an extra day, which is always a holiday. On leap years there are two extra days—that is, the one between the years, and another one, falling every fourth year, coming in the middle of a wholly new month. This new month falls between June and July, and the name suggested for it is Exember. Holidays fall next to Sundays, or else on Wednesdays, and Easter day falls always on April 15, without regard to phases of the moon.

The movement, which governments, universities and learned societies are said to be backing, has industrial efficiency as its basis, coupled with an end to confusion over differing numbers of days in different months, and the constant changes of calendars. A plan is on foot, it is said, to call a Calendar Congress as early as possible, and fix a date in 1920, or perhaps 1925, when the new order takes effect. The statement is made that the war and its peace terms pave the way for the important change. If the change suggested is actually made, we trust that the United States will also discard the antiquated and confusing system of weights and measures and make the metric system in force thruout the world. And if the outward changes thus to be expected are toward simpler and better things, may we not hope for similar improvements in things religious, educational, social and industrial?

An absolute Guarantee

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. All the day long he dealeth graciously, and lendeth; and his seed is blessed," Psa. 37: 25, 26.

At first sight one feels like challenging such a statement outright. Either it does not agree with the facts as they are plainly observable in real life, or it condemns as unrighteous all those great souls who have actually lost all they had, suffered bodily want and even cheerfully forfeited life itself for their very righteousness' sake. On superficial reading it seems almost as if the man who wrote it either did not know very much about what actually happens in every-day life, or else forgot all about it while trying to bolster up his faith or that of others.

But let us not be too quick in rejecting the writer's idea. In the first place, the psalm bears the name of David, and whether David wrote it himself, or whether it was merely a part of a collection of psalms made by David under his supervision, David doubtless approved of the statement. And David was not the kind of man to say or write or approve of things that did not agree with the facts. Nor would he be liable to use or sanction "cant" in the expression of religious life. Then, too, the words were written from the Old Testament point of view. David lived and sang in an order of things in which the divine government had literally promised material blessings as the result of spiritual faithfulness, and, on the whole, the faithful Hebrew had abundant evidence that his trust in Jehovah was actually attended with prosperity, i. e., not wealth or abundance, but sufficient food, shelter and clothing for his daily need. It is not to be expected that any one at that time should possess, as we do, the clear light of New Testament revelation in regard to the meaning and blessedness of sorrow, or any clear light upon the mystery of righteous suffering before the cross of Christ had taught this greatest of all truths to men. The true Israelite was firmly convinced that love and righteousness ruled the world, and that, as a consequence righteousness was always gain and sin was always loss, a truth which has not lost any of its divine and eternal significance during these three thousand years. Why should we be more inclined to doubt this operation of this fundamental law of God just because we have come to know a little more about the manner in which it works?

And there is plenty of evidence that this fundamental law of God's is in actual operation and may be depended upon. The devoted Hebrew had the evidence ready at hand when he thought of Joseph, sold into Egyptian slavery, cast into prison altho innocent of any crime, and suffering neglect and humiliation almost to the limit of endurance, and then, in God's own time exalted over all the storehouses of Egypt. He had such evidence in the story of Job, fearing God and turning away from evil, and tho suffering the loss of all that made life worth living, nevertheless relying firmly upon Jehovah, until he saw the reward of his faith and patience in the double portion of divine blessing amid which his eventful life came to a close. The history of his people during the sojourn in the wilderness proved to him that God could not forget His own, even tho He seemed to have forsaken them, and that justly. Naomi and Ruth, and David himself, and many other faithful ones of whom we do not know were witnesses of Jehovah's faithfulness toward the righteous. The more he thought of the way in which these had all in a wonderful way experienced the help of their God in difficult and trying situations, the more he was convinced that the righteous would not be forsaken, nor their seed be obliged to beg for bread, even tho appearance might sometimes be against them.

And there is evidence enough in our own day for those who are on the lookout for it. Think of August Hermann Francke opening a school for poor children at Halle without funds, building or equipment. He knew that the righteous would not be forsaken, least of all when they were undertaking to serve their Lord in the least of His brethren, and he and all those that depended upon him never needed to beg bread, tho their number increased into hundreds and thousands. And George Mueller in Bristol and Thomas Barnardo in London had the very same experience, perhaps on an even larger scale. And countless missionaries among a hostile people with every visible help cut off have again and again discovered that the

hand of God has held and preserved them in the midst of every trial, tho all the odds were against them. And there is probably not a church in the land but could tell its own story of some righteous man or woman who experienced in a striking way the favor and the blessing of God. If you are in doubt about it ask your pastor, or any other pastor, to tell you some of the actual experiences that have come to his notice along this line. The Herald, too, has again and again referred to instances of faith rewarded in this manner, and will do so unceasingly whenever it learns of such an incident. The question is not whether or not the righteous are actually kept from harm and blessed, but rather whether you and I are taking the time and the trouble to get at the facts in the matter.

And the more one tries to get the facts the clearer it is that those are most certain of God's help and care who depend upon it, not for any selfish reason, but in order to *help others*. "All the day long he dealeth graciously, and lendeth; and his seed is blessed," says the psalmist. If you are going to depend on God for selfish reasons, you will probably be disappointed. Selfishness is always directly opposed to God and His way of doing things, and selfish people need not wonder when God declines to encourage their desires and help their projects. God's supreme law is loving and giving, and it is only when we are in conformity with that law that we are absolutely sure of His guidance, help and protection in the midst of the most difficult and trying circumstances.

The Front Porch

BY HARRIET LUMMIS SMITH

The little frame house between the two brick apartment buildings was clearly a survival. It stood back from the street, and an incongruous green lawn occupied the space between the front porch and the side walk. There was a climbing rose over the porch, that bloomed persistently, tho the shadows cast by its imposing neighbors gave it scant rations of sunshine.

Real estate dealers looked on Miss Sara as the personification of feminine perversity. She had been offered a good price for the property, so good a price indeed, that her refusal seemed ungrateful as well as unreasonable. The fact that she had sufficient for her simple wants, and that her home was worth more to her than any sum that could be named, was a fact beyond the comprehension of the real estate dealers. Some day Miss Sara knew, in the march of that inexorable and sometimes cruel things we call progress, the frame cottage would be razed, the climbing rose uprooted, and a structure of brick and stone would cover the patch of lawn where the dandelions found foothold in the spring. "But that won't be till I've no more to say in the matter," thought Miss Sara with grim satisfaction. "So they won't need to let the contract yet a while."

It had been a very different street within Miss Sara's memory. There had been homes in place of apartment buildings, and every place had its lawn and porch, and there were neighborly calls. When new people moved in, you waited till the parlor shades were raised, and then you put on your Sunday silk and went over to extend a welcome. They were all new people now, coming and going with bewildering rapidity, and the old neighborliness had died a natural death. Miss Sara seldom saw a familiar face among the changing flat-dwellers and her social intercourse was rapidly confining itself to exchanging greetings with the postman, and the grocer's boy. When she felt a pang at her heart, she did not recognize it as loneliness, the craving of human nature for its kind, but set it down to indigestion, and took a dose of salts before she went to bed.

She had been out on an errand one morning, and came home reflecting that the season bade likely to be early and she must not longer delay packing away the portieres in camphor. It was then that she first saw the girl. She was evidently a sick girl, hollow-eyed, and very white. She was sitting on the steps of an apartment building, and Miss Sara's first thought was that she had been taken faint while on her way to some destination. "Good gracious, child," she exclaimed, "are you sick? You can't sit there, you know."

The girl looked up at her, and her first surprise softened prettily into a sweet amusement. "I'm afraid I must," she twinkled. "I'm taking the air."

"Taking the air!" exclaimed Miss Sara. There was such consternation in her manner that the pale

girl laughed aloud, and the laugh made the hollow of her cheek show more distinctly. "I must," she repeated. "It's the only way. The doctor says I must spend most of my time in the open air, but after I've walked five minutes I'm tired out. So I have to spend the rest of the time on the steps."

"It's a shame," cried Miss Sara. She felt a burning resentment against the city which provided no better for its children. Her sense of propriety rebelled against the exhibition of this frail young creature to the gaze of every passer-by. "She might as well be on the curbing," thought Miss Sara. And then, she heard herself saying, "Don't stay here another minute. I've a porch, if I haven't much else, and you're welcome to sit there."

She would have recalled the invitation the next minute, if that had been possible. She had been so long out of contact with other lives, that the realization of that to which she had committed herself filled her with dismay. But the girl on the steps was too excited to notice the sudden blankness of her expression.

"O, do you really mean it?" she cried. "That lovely porch with the climbing rose. I've looked over the fence at that dear little house so many times, and just envied you."

Miss Sara's regrets vanished. Here was one person who did not agree with the real estate men. Her heart warmed to the girl who had envied her, "Come right along dear," she said. "My split-bottomed rocker's real comfortable. I've got to attend to some work around the house, but you sit there as long as you feel like it."

In spite of herself Miss Sara's thoughts wandered from her task. She stopped a number of times to peer furtively from behind her draperies at the girl in the splint-bottomed chair. It seemed odd to have youth so near. The pale oval of the girl's cheek was toward her, and she sat with her chin resting on her hand looking now at the green grass, and now at the young leaves of the climbing rose. The sight of her stirred Miss Sara's heart strangely. When she saw her rising to go, she hurried out and intercepted her.

"Come here when you want to take the air," said Miss Sara. "Don't sit on the door step. You don't need mind if you don't see me about. Just open the gate and come in."

"I'd come just for the fun of opening the gate," laughed the girl, "I just love to hear that latch click." As she went down the walk, it seemed to Miss Sara there was a suggestion of elasticity in her movement, a tinge of color on her cheeks.

"It's done her good already," thought Miss Sara, and she hardly knew how to explain the feeling that thrilled her thru. She wondered if it could be a new symptom of indigestion.

Before long Miss Sara fell into the way of arranging her household tasks so that she was free to sit on the porch when her caller came. Sometimes they sat almost in silence for an hour or more. Sometimes they talked. "Old Mrs. Ramsey thinks this is the most homelike place in town," the girl said one day.

"Old Mrs. Ramsey! Who is she?" Miss Sara asked. She was darning table linen with invisible stitches which the girl could not sufficiently admire.

"She lives in the flat below us. She came from Vermont. All her children married and went away, so she had to sell her home. She's lived with this daughter for two years now. She's afraid to cross the streets alone and if she goes shopping, the noise confuses her so that she forgets what she went after. I think it's hard on old people leaving their homes like that, don't you?"

"I never tried it. I was born in this home," Miss Sara answered rather shortly. But later when the girl rose to go, she checked her, speaking fast as if determined not to allow herself the opportunity to change her mind. "If you want to bring that old lady over to sit with you some day," she said, "I'm willing. Maybe it would rest her eyes to look on a patch of green."

Old Mrs. Ramsey was ready to waive ceremony and accept her neighbor's invitation. There was something plaintive in her pleasant garrulousness. She was sorry that Miss Sara had never been in Vermont. "It's such a beautiful state," she said. "It isn't because it's my home state that I think so; there's no room for two opinions. And my town's the prettiest in the state. It seems hard to think that maybe I won't ever see it again."

"It's no worse to leave your home than to have

your home leave you," said Miss Sara. I was born and brought up in this city, but I'm as much of a stranger as you are. Whatever happens, I shall never see my home again, for it's vanished from the face of the earth." The eyes of the two met and they started almost guiltily when the girl broke in with an exclamation of half incredulous delight. A robin had just alighted on the climbing rose.

The season advanced. Everybody had left town, that is, the everybody recognized in the social columns of the daily papers. The nobodies who make up the bulk of every city's population stayed at home. Slowly the number of Miss Sara's beneficiaries grew. The girl who did embroidery for a select down-town establishment found that she could work more rapidly on the shaded porch than in her close room on the fourth story of her boarding house. The pale mother of a family, just back from the hospital, and facing the problem of retrenching household expenses, so as to meet the cost of that experience, occasionally rested her exhausted body and weary brain in the shadow of the climbing rose. The proud mother of a two-year-old joined the circle, apologizing timidly because it was so hard to teach baby that he must keep off the grass.

"Keep off the grass," exclaimed Miss Sara. "If forty-year-old turf is going to be hurt by those mites of feet, the sooner it's dug up the better." She looked down tenderly at the restless little feet in the tiny shoes. There were rough roads before them she knew. It was only fair that they should have their turn of dancing on the soft green of the yielding grass.

When the real estate man called the next time, he interrupted quite a porch party. Two or three white-haired old ladies looked at him scrutinizingly thru their glasses. A girl with a pink color on her rounded cheeks turned the leaf of her magazine and did not lift her eyes. A two-year-old boy sprawled luxuriously on the turf, and broke into baby laughter when the grass blades tickled his soft flesh.

The real estate man had been very sure of victory. His offer, as he told Miss Sara, was one that no reasonable person would reject. The implication was that Miss Sara did not deserve to be classed among reasonable persons, but she accepted the classification tranquilly. She smiled to herself as the real estate man went out, shutting the door hard after him.

"That front porch hasn't outlived its usefulness yet," Miss Sara said to herself. "I've always been of that opinion, and now I know it."

The Greatest Surrender

There is one surrender which no man can make: the surrender of a sinless self for the sake of those who have sinned. Only God could do this. God's surrender of himself in Jesus Christ His Son is the greatest surrender of the ages. No man will ever be called upon to make such a surrender; no man could endure it even if he were sinless. Let us remember this which God has done for us, when we think we find it hard to surrender all the little that we have and are, unto Him. For Christ, His surrender meant a spiritual agony, thru His descent into the penalty of sin, which we cannot fathom and dare not think of. His only reason for it was to express God's love and to rescue you and me. For us, our surrender means release from the agony of sin; freedom, liberty, power, joy, tingling life for now and eternity. Yet some hesitate to surrender! Let us thank God for the scourging, lashing tortures of sin, if only it drives us completely to Him. Because He surrendered all that He had, we may enter into all that He is.—*Sunday School Times*.

Breaking it Gently

Pat had been delegated by his fellow-employees to tell Mrs. Casey the news of her husband's accidental death. On the way to the Casey home, Pat pondered on how to break the news to the widow. Finally he hit on what to him seemed a most humane way of preparing Mrs. Casey for the sad news. Knowing the violent hatred which Mrs. Casey had for the A. P. A., he said on greeting her:

"Ah, Mrs. Casey, it is bad news I have to bring you. Your husband, Mike, has turned an A. P. A."

"Mike turned A. P. A.! The scoundrel, I hope he is dead."

"He is," answered Pat.

For the Heart and the Home

"Leaving you an Example, that ye should follow His Steps"

Confidence

BY RETTA BRYSON TITUS

I know not what the future hath
For me, of toil and rest;
My Father knows; He will direct,
In ways for me the best.
Thus far His hand hath led me on,
Nor once, my trust betrayed;
I'll follow still, where'er He leads,
Nor ever be dismayed.
Sometimes, no doubt, I'll walk with Him,
Down in the valley, where
The shadows lie, and then, again,
In pastures green and fair.

Some days will have full mete of care,
When sorrow seems most rife;
The bitter cup oft mingles with
The sweetest draughts of life,
And hidden 'mongst the flowers so fair,
That cast their fragrance sweet
Along my way, I'll feel the thorns
That wound my weary feet.
My sky will oft be overcast
With clouds of somber hue;
But shining thru the rifts I'll catch
A glimpse of heavenly blue.

So, tho some days be sunless, and
Some nights without a star,
I need not fear, what coming years
May bring my peace to mar.
Fearless I'll press, with courage, on,
Toward the longed-for goal,
Content to know, and do His will,
Tho billows 'round me roll,
And tho I can not understand,
Nor all His workings trace,
Earth's mysteries will be unveiled
When I shall see His face.

Elspeth's Candle

Every one in the village wondered what Elspeth Campbell would do with her ruined life.

In the lavender-scented drawers of the old family chest lay the wedding-garments she was never to wear. Even the bridal veil, a square of net, bought by much careful saving, was ready for the head it would never adorn. And in the little cottage the master's chair by the fireplace stood empty.

Elspeth's grief was twofold, for both her father and her betrothed had gone down in the fishing-boat when it struck on the dangerous reef within sight of the cottage.

That was before the dangerous places along the coast were properly marked by lighthouses; the two men, capable sailors tho they were, had lost their reckoning in the darkness, and driven their boat full upon the ledge.

"Poor Elspeth will lose her mind alone in her cottage!" said her friends, and they begged her to do this and begged her to do that—in vain. Naturally, she did nothing at first; but one night a light shone out from the upper window of her cottage, and sent its bright rays across the waves toward the reef on which all the hopes of her young life had foundered.

"If the sailors and fishermen see it and know that my candle will always be there, some one perhaps may be saved from danger," she told her neighbors. And so, night after night, she placed her light in the same window, at the same hour, and lest it might die down or be extinguished, she sat beside it until daybreak. As time passed, the seafaring folk learned to take warning from the steady light, and Elspeth's candle, tradition says, saved more than one man from the death that had robbed her of the two she had loved best.

To keep her mind off her grief,—and because she must earn the means of life,—she knit steadily all night long. When morning came, she would slip down-stairs and lay the finished jersey, or mittens, or stockings, or scarf on her door-step, and seek her bed.

When some neighbor, on his way to the market-town, came by, he would put the work in his basket, and with the money it brought, he would buy for her

the provisions she needed and more candles for her light.

To this day they tell of Elspeth; that she grew old in her self-imposed service, and that every seafaring man along the shore blessed the light of her candle, not only because it gave warning of the dangerous reef, but because it told of a heart so loving and so leal.

The Government now lights that coast. Elspeth is long dead, but in the hearts and memories of the fisherfolk her candle still shines.—*Exchange*.

The Beauty of the Hills Beyond

"I don't like that view from our west window," murmured a young girl.

"Why I think it is a beautiful view," said the mother.

"Oh, mother, how can you?" her daughter protested. "I never could like the sight of that lumber yard."

"But," said the mother, "I scarcely see the lumber. I always look at the hills beyond."

The remarks explained why the mother's face was so placid, and the daughter's wore so fretted a look.

It was in the great things as in the little. The daughter was troubled by the lumber piles that cumbered the life path, making her surroundings ungenial. But the mother had fixed her eyes on the beauty of the eternal hills, and thus all the unsightly things that lay between were glorified.

It is a good thing to keep our eyes fixed upon the hills of God's eternal purpose.

I Thank Thee

For the daily task, a little too big and a little too hard for my present ability, and for the daily increase of power that comes to meet it; for the trial that comes to strengthen and purify, and not to destroy; for the opportunity to give that makes me richer; for the privilege of service that proves me not worthless in the world; for the unspeakable honor of working with Thee and meeting some need that Thou hast of me which I cannot understand but can believe; for the friend who walks with me shoulder to shoulder thru the valley of the shadow, and then with a glad face and ringing voice grips my hand as we climb together the bright hills of victory; for the loyal and sympathetic friends, near and far, who inspire me and help me and, best of all, who believe in me; for the past because it held the beginnings of all things now cherished; for the present because it is full of opportunity and the beginnings of greater and better things; for the future which beckons me on and challenges me to do my best today; for happiness of which Thou hast given me a generous share; but more for joy which Thou wouldst not limit; for Thy providence and Thy promises; and for the certainty learned from experience that Thou wilt hear and answer the cry of need; and therefore that Thou wilt accept this thanksgiving of an eager, grateful heart, dear Lord and Father, I thank Thee.—*Eugene Thwing*.

Life's Real Meaning

Jesus found childhood in a peasant home a large enough place for the living out of His divine life. If only some young people understood life's real meaning, they would find room enough in the lowliest conditions to work out divinest ideals. Robert Browning represents Gabriel taking the place of a poor boy, and working for him at his trade as contentedly as if engaged in the highest service. But here is something sublimer than even the poet's fancy. Should any true-hearted child, however great his gifts, consider his place in the lowliest home too small, since the Son of God found room in a peasant home for the development of his glorious humanity? Canon Farrar says: "A life spent in brushing clothes, washing crockery, and sweeping rooms—a life which the proud of the earth would have treated as the dust under their feet, a life spent at the clerk's desk, a life spent in the narrow shop, a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown."—*Rev. J. R. Miller, D. D.*

Denominational

DISTRICT CONFERENCES

Michigan

The thirtieth annual conference of the Michigan District will be opened by a special service on the evening of June 14, 1916, at St. Mark's Church, Detroit.

The following papers will be read and discussed: "The Providence of God in the Present Order of Things," Pastor F. A. Reese; "The Strengthening of small Churches in its Relation to Home Mission Work," Pastor E. H. Spathelf.

Pastors and delegates should give notice of their coming to the pastor, the Rev. A. Mallick, 699 Military Ave., Detroit, Mich. By order of the president, Pastor P. Irion.

G. Eisen, Sec'y.

West Missouri

The twenty-seventh annual conference of the West Missouri District begins with a special service on the evening of June 14, 1916, at Higginsville, Mo., (the Rev. N. Rieger, pastor).

The following papers are to be read: "The Healing Methods of Christian Science," Pastor J. Sauer; "What does the Bible teach concerning Predestination?" Pastor E. Leibner.

By order of the president, Pastor F. C. Klick,

J. M. Munz, Sec'y.

Ohio

This year's conference of the Ohio District will be opened on the evening of June 22d, 1916, at St. John's Church, Columbus (the Rev. Tim. Lehmann, pastor) with a special service and the Lord's Supper.

Pastor A. K. Roth will read a paper on "The Fundamental Need of the Church of Today."

By order of the president, Pastor J. E. Digel,

S. Lindenmeyer, Sec'y.

Applications for Admission

Pastor Alfred Albrecht, at present pastor of Friedens Church, near Hudson Kans., has applied for admission into the Synod.

B. Slupianek, Pres. Kansas District.

Pastor A. Franke, of Madison, Wis., has filed his application for admission into the German Evangelical Synod of N. A., with the undersigned.

H. Niefer, Pres. Wisconsin District.

Pastor E. Bekeschus, Jamestown, Mo., has made application for admission into the German Evangelical Synod of N. A.

F. C. Klick, Pres. W. Mo. Distr.

Pastor E. Wagner has applied for admission into the German Evangelical Synod of N. A.

John Jans, Pres. Colorado Mission Distr.

Pastor Otto Rapp, of Long Prairie, Minn., has applied for admission into the German Evangelical Synod of N. A.

A. Debus, Pres. Minn. Distr.

Installations

In accordance with the instructions of the respective District presidents the pastors named below have recently been installed in their various new charges:

On April 24, 1916, Pastor M. Rosenfeld at Marshfield, Wis., by Pastor E. Grauer.

On April 30, 1916, Pastor M. F. Giering at Mayview, Mo., by Pastor N. Rieger.

May 7, 1916

Pastor J. J. Meyer, D. D., at Hamel, Ill., by Pastor E. F. Schmale.

Pastor A. Fuenning at Ft. Morgan, Colo., by Pastor John Jans.

May 14, 1916

Pastor Theo. F. Bierbaum at Palatine, Ill., by his brother, Pastor H. H. Bierbaum.

Pastor A. B. Gaebe at Monee, Ill., by Pastor G. Bohnstengel.

† Rev. G. M. Eyrich †

"Know ye not that there is a prince and a great man fallen this day in Israel?" 2 Sam. 3: 38. Thus lamented David over Abner. And thus lamented fourteen brethren of the Minnesota District on April 30th, who came to Lesueur, Minnesota to pay their last respects to their former president and leader, Rev. G. M. Eyrich.

Pastor George Martin Eyrich was born in Tuttlins-

Concluded on Page 7

"I will make you Fishers of Men"

A Glimpse at the Manner in which Missionary Work in the West must be carried on. Poor Material and the Reasons for it. An antiquated System.

A Mission Trip

REV. J. NUESCH, LOS ANGELES, CAL.

On March 10 we started out to visit the colony in Casa Grande Arizona, and by way of the Southern Pacific passed thru a beautiful part of California. The plum, peach and apricot trees were resplendent with gorgeous blossoms. Orange groves, with their rich, golden fruit shining thru the dark green foliage of the trees, greeted us on both sides of the road, and the odor from their blossoms filled the air with a pleasant aroma. Oats and alfalfa were already two to three feet high in the fields. The meadows were clothed in bloom, and milk and butter producers were grazing in the rich grass. In the background the high mountains with their snow covered ridges reflected the glorious sunshine. How beautiful is God's creation, especially in South California. If men would live together in peace, filled with the love of God, they should create a paradise on earth and have a foretaste of heaven.

The following morning we reached our destination, Casa Grande, Arizona. Casa Grande is a Spanish word meaning "large house." Only a few years ago there were merely a few huts out here in the desert; today there are over 500 people. A number of Evangelical Christians longing for the true word of God live in this town and the surrounding country. One of the farmers was kind enough to place his car at my disposal, and so I was enabled to visit most of these Evangelical Christians on Saturday and could invite them to the services for Sunday afternoon. The only church in the town is a Presbyterian church, but the pastor and his trustees gladly placed it at our disposal for that afternoon. At the appointed hour thirty-one persons had gathered and listened attentively to the message of salvation I could bring them. One woman told me afterwards: "You can't imagine, dear pastor, how hungry we are for a Gospel sermon." At the close of the service nineteen people partook of the Lord's Supper. In the meeting which followed a constitution, which had been prepared beforehand, was read and adopted with few changes. It was signed by twenty of those present and we can now say that the first Evangelical congregation in the State of Arizona was organized on March 12th, 1916. Several others who could not be present will also join. After the signing of the organization papers the congregation elected their trustees and these were installed immediately. The president will read a sermon every Sunday until the congregation can be served by a regular pastor. A Sunday-school will also be inaugurated. May the Lord bless this little congregation in the State of Arizona, and give it growth and prosperity.

The Casa Grande Country

The land in Casa Grande is good and the climate is healthy, but to date very little land is under cultivation. The desert is grand in its way. In addition to the desert grass, which serves as food for thousands of horses and cattle, it is also overgrown with sagebrush, greewood bushes and cactus plants. Many cactus trees grow to the height of twenty to thirty feet. Wherever the land may be irrigated the desert is turned into a beautiful garden. Eight crops of alfalfa in one year is not a rarity. Such land as is bought with water rights is irrigated from the Gila river, which furnishes sufficient water to supply the entire valley. Such land is higher in price than land without irrigation. Many farmers buy supply pumps, as there is an abundance of subsurface water. At a depth of forty to one-hundred feet there is an unlimited amount of water. According to size, such a pump can bring up from 100 to 1,000 gallons of water per minute.

On Monday we visited the Indian reservation located about sixteen miles from Casa Grande, near the Gila river. At present about 6,000 Indians live there, but these are more peaceful than the Americans living on the Mexican border. In this settlement the Government has an experimental station; this includes a pumping apparatus which will raise 3,000 gallons of water per minute. Of course such a pumping station is rather expensive, and it is not advisable for people without means to settle here. We could not recommend this country to any one unless he had several thousand dollars at his disposal. Those who have this

and are not afraid of hard work and the summer heat, can make good progress here. A farmer from the Western part of Iowa came here two years ago. Today he owns eighty head of cattle and 125 hogs. According to this man hogs can be raised and fattened faster and cheaper out here than in Iowa. This same farmer told us that he had bought cattle which formerly had fed upon desert grass, but by putting it on alfalfa pasturage, it increased from 300 to 400 pounds per head within ninety days. Cattle are not fed on corn or any other grain here but merely on alfalfa.

As the air is very dry this country is particularly adapted to people suffering with lung diseases. A woman who had been given up by her doctors in the East, came here and has recovered entirely and now works hard every day from early till late in her house and yard. The climate is also good for rheumatic ailments. A man from Missouri came here, perfectly helpless, but within a short time his trouble had vanished and he was well. Naturally such people will boast about this country more than others.

In order that our Evangelical Christians may not fall into the hands of unscrupulous land agents if they should desire to locate in the Casa Grande valley, we have appointed a colonization committee consisting of the officers of our newly organized congregation. The chairman of the committee, Mr. Fred Kochsmeier is president of the church and will gladly give further information. His address is Casa Grande, Arizona. These men not merely know the land, but they also know all about the water privileges, and those buying thru their assistance will receive honest treatment. They are not land agents, but merely farmers who know what a farmer needs.

As we now have an Evangelical congregation in Casa Grande, we would invite our Evangelical brethren who contemplate moving to Arizona, to locate in the valley. You will find good land, good water, good air, a mild climate, and last but not least, an Evangelical congregation where your spiritual wants may be satisfied.

GES TR.

California's Mission work; its Difficulties and Probable Results

In endeavoring to give the reader a comprehensive and clear view of home mission work in California, the writer fully appreciates the seriousness of this undertaking. The attempt to do so is only made in order to give the reader a clear understanding of the work out here, and on the other hand to point to ways and means how the work may be pushed more successfully.

Those who have had the opportunity to study the Year Book, or better still, to obtain insight into the printed and unprinted minutes of the Pacific District from 1901 to 1916, will be greatly surprised to find that during these fifteen years this District has added to its list only five congregations, and four of these still need support. And the reader will also be greatly surprised at the small membership of these churches, the exceedingly slow growth, not to speak of the entire lack of any progress whatever in some of them. In view of this one can hardly help asking, How is this possible? What is the cause? What have the brethren done during all these years? Are they unfamiliar with the work, or do they fail to obtain the proper understanding of the country and the people?

I can assure you that the more you think this matter over, and the more you try to answer these questions, the more dissatisfied you will become, and indignantly you may exclaim: "It can not be right. Something is radically wrong here." And I agree with you. Something is wrong in California, and try as one may, it will not come out right with the best of will. It is also evident that the unexperienced, the well-meaning observer will seek the cause of this "radical wrong" in the respective mission-fields and their workers. In judging our work sight is usually lost of the fact that we have to extend and build our Evangelical Synod in strange soil under adverse conditions with the material placed at our disposal.

Poor Material to work with

But every contractor and builder knows that the stability of a structure, no matter how expert the

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Picked up by the Way

Interesting Items gleaned from many Sources

The largest elm tree in America is believed to be one in Wethersfield, Connecticut. It is called "the Great Elm," is supposed to be about 250 years old, and is fifty-five feet in circumference at the base.

Dickens has not lost his popularity with book collectors. A set of "Pickwick Papers" was sold at auction recently in New York for \$1,175. Besides being a fine specimen of the rare first edition, this copy has inserted in it two autograph letters from the famous novelist.

It is always the unattainable that fascinates. Johnny, says the *Christian Advocate*, wished that he was Tommy Jones. "Why?" asked his mother; "you are stronger than he is, you have a better home, more toys, and more pocket money." "Yes, I know; but he can wiggle his ears."

A lady, says the *Christian Register*, selected some purchases in a store, asking that they be kept for her until the next day. When she returned, she could not remember who waited on her. After puzzling over the matter she approached a salesgirl and asked, "Am I the woman who bought some embroidery here yesterday?" "Yes'm," replied the girl, stolidly, and turned to get it.

"Man grows old only as he ceases to play," says the physical director of the West Side Y. M. C. A. of New York, Dr. Louis R. Welzmler. He advises business men to play again the games of their boyhood, such as tag, hop-scotch, and prisoner's base—games that, he says, are better than golf because they bring more muscles into active use and are genuine "fun" for the participants.

That was a quick-witted motorman in Seattle who, in taking his car up a steep hill, saw a runaway car coming down toward him on the same track at a high rate of speed. He quickly reversed his own car, and when the runaway had overtaken him was going at such speed that the collision was only a slight one. He then applied his brakes and brought both cars speedily to a stop.

A humorous correspondent writes that the quotation, "An apple a day keeps the doctor away," was often used by a Berkshire County (Massachusetts) character, and that he added, "And an onion a day keeps everybody away." Was this "character" possibly Josh Billings? It will be remembered that that celebrated humorist was a native of Lanesborough, Berkshire County; and the odd turn of thought might easily have been his.

Writing of the Selimieh, the great mosque of Adrianople, in *Harper's Magazine*, H. C. Dwight says that it is naturally the most perfect mark in the city for hostile gunners, yet it went thru a six month's bombardment without a scratch except from one stray shell. The mosque contains a marvelously carved pulpit, "a spider web of perforated marble," and two centuries ago Lady Mary Montagu described the edifice as the noblest building she ever saw, "infinitely beyond any church in Germany or England."

Time was when an indorsement of a play by New York papers was sufficient to insure its success in the rest of the country. The "Dramatic Mirror," of New York, however, records a growing independence of judgment in such matters. Here is one evidence of it, from the *Pittsburgh Post*: "As for 'a New York indorsement,' Pittsburghers are quite capable of judging the worth of any show without deferring to hectic Broadway opinion, which has rhapsodized over piffle in numerous instances." If this be treason, New Yorkers must make the best of it.

Rev. Benjamin Fay Mills, widely known as a lecturer, and more widely known as an evangelist, died at Grand Rapids, Mich., on April 1, in his fifty-ninth year. Dr. Mills was ordained in the Congregational Church in 1878, and served in pastorates until 1886, when he took up evangelistic work, being credited with having made 500,000 converts in ten years. In 1893 he represented Christianity at the congress of religions in Chicago. In 1897, feeling that his views were no longer orthodox, he withdrew from the evangelistic field and engaged in independent religious work; but in 1914 again returned to the orthodox fold, declaring that in the established faith in Christ and in that alone could the soul find peace.

California's Mission work; its Difficulties and Probable Results

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workmen are, depends also upon the quality of the building material. The ablest and most faithful laborer or mechanic is unable to erect a staple building with worm-eaten lumber or crumbling rock. Yes, my dear reader, it is unpleasant for me to say it, and I may subject myself to severe criticism, but the fact remains that the missionary worker in California receives no support whatever, and is almost entirely ignored by the Evangelical Christians who move out here. If all those who were baptized and confirmed in Eastern congregations, had remained true to their mother Church and faithful to the faith they have embraced, we would not have only three small struggling congregations out here in San Francisco. Such unfaithful Evangelical Christians are numbered by the hundreds in our city alone, and amount to thousands thruout the state. This statement can be verified by every one of our missionary workers who is familiar with our urban conditions. But in making the above assertions we do not wish to hurt those of our Evangelical Christians who have remained faithful and true and who singly or in groups, are located in smaller towns or in the country. They are the backbone of our work, and we will mention them later in a more appropriate manner.

But let us return to our Evangelical city dwellers. Often we have experiences that certain brethren in the East have recommended to us former members of their congregations; but behold, they either do not feel the necessity of showing themselves at all, or appear only periodically, like comets. They call, introduce themselves, transmit regards from their former pastor, promise to visit the services, and then they disappear. But if the address is given and the pastor calls on them they are surprised to find that a pastor should look up an entirely strange family in a strange town. Result: Embarrassment, long faces and the unexpressed wish that the pastor may soon close the door "from the outside." We invite them to the services, they respond rather hesitatingly,—and fail to appear. This is followed by a voluntary or involuntary "moving" and our Evangelical brethren are gone.

What comes of "putting the home church first"

If the above seems rather exaggerated, I would remind them that a missionary worker in California can relate still sadder experiences. And how is all this possible? What is the reason that a child of the Evangelical Church should forget its parents in the strange land, and conduct itself as tho it had never had parents, and had never enjoyed parental love? Oh, how quickly we are ready to condemn this ingratitude in children, and how easily we forget to inquire whether it has been taught to do this very thing, and whether the fifth commandment has been so deeply instilled into its heart that it cannot help but always follow the precepts taught and to continue to walk upright as tho it were still under the eyes of the parents, it often seems as tho there is too much local patriotism in many an Eastern congregation. The first thought is the upbuilding of the respective church, the nursing of local interests, and to overlook the education of the youth for "away from home." In the average town and church our young people seldom remain for life. They are only too prone to take to the distant promising land. If our young people were not merely raised for the home congregation but also for the Church as a whole, even in a land far away, if the Evangelical conscience and conscientiousness were nourished a little more, they would feel themselves attracted to and would look up our Evangelical churches in a strange town or country, even when conditions in a congregation might be adverse, or even primitive. Then the smallness of the church or the poor attendance would be an additional incentive to help along with advice and deed—to do real and effective home mission work where it is most needed.

And if the position is taken that missionary workers should not have to depend upon the young people who have come from our Eastern congregations, statistics show that there are a large number of Germans in all cities of the West, including California, may they be small or large. But aside from the fact that we are not the only Church which is doing mission work in California, the German element does not always stand for Christianity or church affiliation. It is sad but true that most Germans have left Chris-

tianity either on the other side of the ocean, or on the other side of the Rockies, and only a very small percentage has an interest in God's word and his Church. The saying that there is great longing and yearning for God's word and the Church, may be relegated to the realm of pious wishes as regards the mass of German people in California. *For the greater part churches and pastors are not desired in California.* If a missionary worker is limited to people for whom societies and lodges have taken the place of the Church, he can only be admired for his patience and endurance. To remain in such a difficult charge requires an immense amount of patience and of faith in the Lord.

My dear reader, it is very nice to read and hear of aggressiveness, and it is pleasant to hear when brethren are encouraged to take a stronger hold and to "go forward" under such difficult conditions. No one can take more pains to improve conditions and wish for greater success more heartily than the brethren out here on the coast. But matters can not be forced. We have not come here to build a house of cards, and in order to build substantially it requires time and patience. If the *Pacific District* has no large gains to record in the past fifteen years it is not the fault of the brethren; with all their deficiencies and imperfections they have done what they could, and have retained and strengthened what has been entrusted to them.

Why promising Fields must often be abandoned

Many a friend of Home Mission work may find himself at a loss as to reasons why promising fields have been discontinued after years of hard work. There may be several reasons. First of all, many people are unreliable, get the "wanderlust" and say farewell, never to return. Then again it may be the inability to obtain new and useful material. For instance, a pastor on his lonesome post receives information that Evangelical people have located in such and such a place. There may be good hopes for getting them together and forming a congregation. The pastor rejoices at the outlook and greedily he goes to work. He spares neither time, or trouble, and the people are gradually won over to the cause. Everything goes well and the organization of a church becomes possible, or perhaps is already effected. Success is at hand and the reward for all the trouble is in sight. But suddenly the existence of our little congregation is endangered as by a May frost. Several "pillars" of the church move away from the vicinity and the structure to be erected begins to totter. The brother tries his best to save it from a total collapse, but in vain. The beautiful dream vanishes much faster than it took form.

Or the young congregation is doing well, considering the conditions. They are only awaiting a sufficient appropriation from the Board in order to enable them to call a "suitable" brother. For if the congregation is to thrive it must be placed in charge of a worker without delay. Our dear missionary worker breathes easy, for he is now going to "rest on his laurels" from the hardships which he has undergone.

To "rest on your laurels" is of course good and pleasant, and missionary workers deserve more of it than they get, but it seldom comes true. He may want to take it easier, but is never permitted to do so. Either the required appropriation is not available on account of the low ebb in the treasury or for some other reason,—or tho it may be forthcoming, the "suitable brother" can not be found. Oh, my dear reader, if I were to give you all the "whys and wherefores," the reasons why a suitable brother, willing to undertake the work, can not come, or why so many a brother is found "unsuitable," I could write a book. Many a congregation is lost to the Synod on account of the uncalled for delay in placing a man in charge, and other bodies take advantage of such conditions and occupy the field. We were good enough to do the preparatory work but the fruitage goes to others.

If you, my dear reader, have now obtained an insight into conditions in connection with missionary work in California, if you now realize the difficulties under which the brethren there must labor, then I trust you will not merely say: "Missionary work in the West is no easy matter." On the contrary I trust you will think well and consider carefully ways and means how conditions in California may be improved so as to avoid similar bitter disappointments and achieve better results.

Working under a faulty System

Whether the suggestions which are to follow meet with your approval, I do not know; neither do I know whether you will agree with me and help to see them realized. But this is to me a certainty: *We must apply another system if better results are to be obtained.*

First of all let us state that it is just as impossible to carry on missionary work in the West according to Eastern standards as it is impossible to use the identical system for missionary work thruout various countries. Each field has its own peculiarities and its own special needs.

First of all, the District missionary board should have more freedom of action and be clothed with more authority. Understand me correctly: The mission board is certainly acquainted with conditions in California and is familiar with conditions prevailing in the cities or thruout the country, and therefore must know where missionary work is advisable. The fact remains, however, that the delay caused by a long-winded correspondence with the Central Board is often responsible for a belated beginning and final failure.

It is absolutely necessary that the mission board should have unrestricted authority to act, that is to call workers, assign them to proper places, and to allow larger amounts of funds without unnecessary delay. The annual reports and auditing of their accounts would give full information about their work and the application of funds on their part. The writer is glad to state that in this last point the Central Board has already partly acceded to the request of our board.

But in what way can we overcome the regrettable conditions now prevailing and be enabled to better serve our brethren in the faith in their lonesomeness and abandonment? True, there are but few such Evangelical Christians who have an ardent desire to hear a real Evangelical sermon, but these few certainly should be taken care of, even at a sacrifice. Believe me, dear reader, it is extremely painful to contemplate that the serving of six faithful Evangelical families had to be discontinued because an annual appropriation of \$100.00 had to be refused. And the reason: "Scant hopes for an early growth." But what is to be done with such people of our faith? They can and will not do without preaching and the sacraments. They are left to other church organizations and we must console ourselves with the thought: It is just as well, it would not "pay" to make such a trip every two weeks on account of such a few. Really? Would it not "pay" to appropriate \$100.00 to serve six families who agreed to raise \$150.00 among themselves and to build a small church, free of debt? This is only a recent case. I could tell of many others like them.

Itinerant Missionaries needed

If we had only one, or still better, two itinerant preachers, who could attend to the wants of these scattered Evangelical brethren such conditions could be eliminated. The work would be difficult but remunerative in the end. But who will help? When a number of families are gathered together who will help them to get a place of worship? I hear the question: "Why has our church a building fund?" Aye, what for? Naturally, to assist. Certainly, to assist, but only under conditions as prescribed by the board, conditions impossible of fulfillment on the part of many small missionary congregations. They knock, but they knock in vain. Why not make special allowances when conditions justify them and failure is out of the question?

Many, many things could be changed, could be realized more successfully and with more ease, if—yes, if the regulations were more elastic and gave more consideration to certain conditions and circumstances. We must learn to study each individual field in our mission work, and only by considering conditions in individual cases we may hope for a more rapid growth and better results. It is easy to bind heavy sheaves where the wheat stands thick, but oh, how difficult to do so where one is compelled to gather single ears on barren ground.

Let us then help to build Zion, even in California. Strengthen the hands of our brethren that they may do the work of the Lord with pleasure and not with mourning, then the writers object and his wishes are fulfilled.

Alfred Meyer, GES. Tr.

Religious News

AT HOME

Few Converts from Protestantism

The Society of St. Paul, a Roman Catholic society which has usually had at its head a convert from Protestantism, has just issued a report on its missions to Catholics and non-Catholics. The report covers eighteen years in time, and fifty-two dioceses in the United States and Canada. No fewer than two hundred and seventy-three missions were held, lasting usually two weeks each, with some of them covering periods of four and six weeks. The report shows two curious things. One is that almost as many converts from non-Catholics were secured at missions advertised for Catholics only, and the other is that more Catholics whom Paulist priests regarded as not leading proper lives were reclaimed at non-Catholic missions than at Catholic ones.

The number of converts from Protestantism, secured by the Paulists during the period since 1898 was 3,214. The largest numbers were secured during the early years of the campaign, when the report says Paulist missionaries were less well trained than now. Numbers then ran above four hundred in number per year, but since 1906 the number has not reached a total of two hundred in any one year. In two years the numbers fell below one hundred. Since 1910 the number of reclaimed Catholics has nearly equalled the number of converts from the Protestants. The Catholic Missionary Union, whose president is Cardinal Farley, and all of whose working staff are Paulist priests, maintains a League of Prayer for the conversion of America to the Catholic faith.

Progress in Armenian Relief

Churches are entering upon a big Armenian relief plan, which relief is also to extend to Syria. The spring season being on, help is to be given them to buy oxen in Russia, and grain for seed in America and India. Until recently the Turks refused to permit Americans to forward relief, but lately they have relented, and so some relief is possible to Armenians still remaining in Turkish territory.

During the past year the American Board, Boston, has raised funds for Armenia, and the Presbyterian Board, New York, for Persia and Syria. The total secured from America and forwarded has reached \$600,000. Now these agencies have combined, and large committees have been formed, with Protestant, Catholic and Jews leaders upon them. The Rev. Dr. James L. Barton of the American Board is chairman, and members include Cardinal Gibbons for the Catholic Church, Bishop Rhinelander of Philadelphia for Episcopalians, and Oscar S. Straus for Jews.

A dozen salaried men, released by the conclusion of the Laymen's Missionary Movement campaign, are to give all of their time, and eight or ten more will give part time. Committees in various cities, formed for the conventions recently held, are to turn to and help churches to realize on this Armenian plan. The late Ambassador to Turkey, Mr. Morgenthau, is to be a principal speaker at public meetings to be held in many cities, and if possible as large sum as \$5,000,000 is to be secured.

Federal Council urges War Relief Work

The Federal Council of Churches, in issuing an appeal to all churches of America to make Memorial Sunday, May 28, the time for a message to the Christian people of all names, proposes larger gifts for European war relief, and the consideration of action to be taken by such churches immediately the war ends and reconstruction work begins. The Council does not urge new relief societies, but larger support for existing ones. It declares the sums thus far contributed to be utterly inadequate to meet needs, and unworthy Christian America.

The Council calls upon ministers to ignore precedents, and get down to real work. It demands that American clergymen assert their leadership, and bring laymen in this country, if possible, to some realization of the tremendous sacrifices which laymen of Europe are making. It demands unity, without regard to organization, and says the Christian Church as one is on such trial before the world as it never faced before. It also states that the Church in America must take the lead in answering the challenge which now confronts organized Christianity.

On Memorial Sunday, and also on occasions of religious conventions of all kinds, from now until peace

is declared, the Council calls upon Christian leaders to consider their parts in the constructive work which must follow during the next few years.

Pushing Plans for 1917

About one hundred cities have now appointed committees of Lutherans charged with the duty of carrying thru in those cities religious, and in some cases civic, celebrations of the four hundredth anniversary of the beginning of the German Reformation. The large Lutheran centres of Chicago, St. Paul, Minneapolis, Milwaukee, Omaha, Detroit, St. Louis, Philadelphia and New York have undertaken to assist committees in smaller centres. The celebration is not to be merely that of the date—October 31, of the actual nailing by Luther of the theses to the door of the Wittenberg church, but it is to be carried thruout the entire year of 1917.

Thruout the western Lutheran centres the rule will obtain, it is said, that Synodical Conference churches will plan their own religious celebrations, while another series will be held by a union of General Synod and General Council churches. In many cases separate celebrations will be held because of differences in language. In the cities in the East it is found possible for Lutherans of all general bodies to unite. This union has been effected thru the forming of societies composed almost wholly of leading laymen in each city.

A Lutheran Society in New York, already at work, will try if asked to assist Lutherans of all other cities with helps in their celebrations. Illustrated slides, literature, and speakers for great meetings will be furnished when possible. A conspicuous feature will be the providing of Reformation hymns in handy form for use in choruses. The New York committee announces that it will steer clear of all religious questions, and locally limit its celebration to the civic—the tremendous influence which the Reformation exerted upon modern institutions of all kinds.

Jews Asserting the Rights

Jewish leaders regard, so they say, the outlook for Jewish rights thruout the world as brighter at this moment than ever before in modern times. Backed by American influence, there has just been formed in London a Jewish Right Committee, which stands ready to co-operate with whatever agencies finally fix the decisions of the war. If this committee carry out American Jewish ideals, as it is pledged to do, it will endorse, it is claimed, the political state plan for Palestine. Thus will come into existence again a Jewish nation, especially for the persecuted Jews of Central and Southern Europe.

A report of American contributions to Jewish relief growing out of the war gives the amount thus far contributed at \$4,600,000 the greatest sum by far ever given by Jews for Jews for any cause. A General Relief Committee, with headquarters in London, is said to have three hundred and fifty subdivisions for the careful distribution of relief coming from this country.

Dutch Reformed Colleges

The Reformed Church in America is moving to establish a college at Pella, Iowa. Leaders in the enterprise say their Church needs a college located west of the Mississippi. They have long preached this need, but matters have just come to a head thru the offer of Baptists of the small college located in the Iowa town named. It is stated the offer will be accepted, and an endowment of \$200,000 be raised within the Reformed Church.

Rutgers College at New Brunswick, N. J., the seat of learning of the Reformed Church in the East, announces the celebration of the one hundred and fiftieth anniversary of its founding. This celebration is to take place next October, and the entire Dutch Church is to have part in it. The college was established by charter issued by King George III in 1766, and it remained Queen's College, its original name, until 1825.

The Middle West college of the Reformed Church is Hope College at Holland, Mich., in the midst of the extensive Dutch settlement there. The claim is now made by the Reformed Church who are pushing the Iowa project that Hope College contributed enormously to the strength of the Church west of the Allegheny mountains, and that similar results will follow the founding of another college west of the Mississippi. Property to the value of \$100,000 is involved by the transfer from Baptists to the Reformed Church.

"Examining the Scriptures daily, whether these things were so"

June 11, 1916. Pentecost Sunday

Helps for a Good Meeting

Rev. Henry Katterjohn

THE WILL AND THE WAY

- M. June 5. Will to follow. 1 Kings 18: 21.
 T. June 6. Will to serve. Josh. 24: 14-21.
 W. June 7. Will to submit. Luke 22: 39-46.
 T. June 8. Way to follow. Num. 14: 11-24.
 F. June 9. Way to serve. John 13: 1-17.
 S. June 10. Way to submit. James 4: 10-17.
 Sun., June 11. Topic—The Will and the Way. Phil. 4: 1-13.

Suggestions to the Leader

The division of the subject is suggested by the wording of the topic,—The Will and the Way. This is therefore an opportunity to emphasize the need of *willing* the right. Jesus is pointed out to us as the way, the means to the end.

Let one of the members explain the relation of the will to our life. Define the will, why is the will a will? How does it call forth our latent energies? The following definitions will be understood by all: "A will is attention that forsees the end." And, "the way is the means of reaching the forseen end."

Let another explain why Jesus calls himself *the way*. Why was Christianity first called "The Way?" (Acts 19: 9, 23; 24: 22.) What is meant by a complete life? How does Jesus make our life complete? Why must a will eventually lead to the way?

Have the members sing songs that suggest action, such as "Onward Christian Soldiers." "One more day's work for Jesus," "Striving onward," "Stand up, stand up for Jesus," etc.

The Topic Presented

The question ever with the Christian is "How can we overcome temptation?" Temptation comes rather from within, than from without. Suggestions from without are so dangerous and enticing because there is a ready response on our part. Inasmuch as human activity is determined by that which occupies our attention, it is necessary to be careful in concentrating our thoughts on objects that will suggest and inspire right action.

We distinguish between voluntary, non-voluntary and involuntary attention. Voluntary attention is a deliberate, pre-meditated concentration of thought on a chosen subject. Non-voluntary attention is the direction of our thought to ascertain subject or action without any effort on our part. We say we have lost ourselves in thought, we were drifting aimlessly, oblivious of our surroundings and intentions. Involuntary attention is the directing of thought in opposition to our will. We have become so absorbed in our thinking that the outside world can only enter our consciousness in opposition to our will. Archimedes was so absorbed in his studies that he was actually unconscious of the sacking the city of Syracuse, in which he lived, and begged the intruding soldiers not to disturb his experiments.

In our Christian life the voluntary choosing of a life patterned after Jesus Christ must become an involuntary, habitual living of such a life.

The will that chooses the right must become stable and fixed in that choice, so that the will itself is no longer controlled by personal impulses, but is under the sway of the mind of Jesus Christ.

The outside world may intrude, and lead us astray into thoughtless and aimless wanderings and errings, but once established, the voluntary attention becomes involuntary, we cannot do otherwise than that which we have come into the habit of doing. If character is thus fixed, we need not fear that a person will wander far from the truth, or from righteous living. The fixed, habitual attention centered on that what is right and true, on "whatsoever things that are honorable, lovely, of good report, etc.," will compel a response to these stimuli that call for righteousness.

But it is evident that the real stimulus for righteousness finds its source not within the human organism, but comes from without, from the person of Jesus Christ, who called himself *the way*, and whose teachings the early Christians called the *Way*. By fixing our attention voluntarily on Jesus Christ and His blessed truths, we awaken the desire to live as He lived, and to strive after righteousness. The world with her temptations may crowd in upon us, and lead us astray in sinful dreams and visions, but where the

voluntary attention on Jesus becomes fixed, there it will not require the exercise of a will very long; ere long the attention becomes so habitual that we cannot do otherwise than think godly thoughts, nor will to do otherwise than the will of God. Our Christian life thus grows to be an involuntary attention to heavenly things. It requires a clear vision of divine ideals,—*enlightenment*,—a firm determination to turn away from sin,—*repentance*,—and to follow after righteousness,—*conversion*. Jesus Christ has become our *way*, by attracting to himself our complete and perfect attention, which will lead to a life in righteousness and truth.

Some Questions on the Topic

What is attention? Why is attention necessary before we can will to do a certain thing?

How is our will power weakened? How can we strengthen our will power?

What does Jesus mean when He says: *I am the way*?

Why was Christianity called in the beginning: *The Way*?

How can we prove that a will will always find a way?

Some Scripture on the Topic

Freedom of will. Gen. 4: 6-10; Deut. 5: 29; 1 Kings 20: 42; Isaiah. 1: 18-20; 43: 26; Jer. 36: 3, 7; John 7: 17.

God's will supreme. Matt. 12: 50; Mark 3: 35; Matt. 26: 39, 42; Luke 11: 2; John 4: 34; 5: 30; Rom. 12: 2; Heb. 6: 3.

A Prayer

Help us, O Father, in our effort to always will the right. Guide our thoughts, O Saviour, that we may ever think of Thee, our Saviour and Redeemer. Enlighten us, O Holy Spirit, that we may ever see the truth, and will to live the truth. Recall to our remembrance the knowledge of the divine will, that we may ever live as followers of heavenly ways.

Amen.

The Advanced Bible Lessons**Lesson 11. Praying in Jesus' Name****DAILY BIBLE READINGS**

- M. June 5. Luke 11: 1-13. Praying in Jesus' Name.
 T. June 6. Luke 11: 37-54. Six Woes against Pharisees and Scribes.
 W. June 7. Luke 12: 1-12. Warnings Regarding the Leaven of the Pharisees.
 T. June 8. Luke 12: 1-12. About Anxiety.
 F. June 9. Luke 13: 10-21. A Sabbath Cure Deferred.
 S. June 10. Luke 13: 22-30. Are Few Saved?
 S. June 11. Luke 13: 31-35. Lament over Jerusalem.

Lesson Key:—"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son," John 14: 13.

The importance of prayer in itself and in a general way cannot be overemphasized. It is one of the things in Christian life that are as indispensable as respiration or food and drink are to the physical life. Jesus Christ was the model pray-er, and He has left to His disciples the model prayer, a model both as to the subjects for prayer and the arrangement of these subjects. Above all, however, it was the prayer life of Jesus himself that caused His disciples to ask, "Lord, teach us to pray." His whole life was a standing illustration of the value and the power of prayer.

The general teachings and exhortations of Jesus in regard to prayer found their climax during the last days of His life, when, in view of His departure from their midst, He laid before them the great essentials that were to qualify them for their work for Him and His kingdom. As to prayer the one thing needful to unlock for them all the riches of the Father's storehouse was, as the Lesson Key points out, the prayer in *His name*.

The way in which Jesus has given this teaching seems to imply that prayer in Jesus' name is a higher form of prayer, something reserved for special occasions or especially privileged persons, and therefore rather beyond the reach of ordinary people. As a matter of fact, however, all really Christian prayer is in Jesus' name. It must be, because it is based upon the relationship with God which Jesus has established.

Had it not been for the fact that Jesus Christ came into the world as the Saviour and Redeemer of men, and thus opened the way for men to become children of God, we should not have the permission nor the power to come to God as we do today. We should still be obliged to come to God thru the office of the priesthood or by means of offerings and sacrifices. But when the Lamb of God who taketh away the sins of the world was offered up the curtain in the temple, which had so long kept men from their God, was torn asunder, to show that a priesthood and an offering were no longer necessary, and that henceforth men could enter into direct and close relations and communion with God himself. Every time a follower of Jesus Christ prays it should be in the consciousness that he owes the privilege to Him who died and is risen for us. The fundamental meaning of prayer in Jesus' name is not the addition of the words "in Jesus' name" to our prayer, as tho they were a secret formula by means of which some magic results could be obtained. The words are not all necessary if the prayer is an expression of humble trust in the Father's grace and mercy in Jesus Christ. A prayer of this kind will necessarily always be in *obedience* to Jesus' words, in *the spirit* in which He prayed, in accordance with His *will*, and with full confidence in the *intercession* of Jesus Christ in favor of the pray-er.

One who prays in such a manner cannot be disappointed if the exact thing that was in His mind when the prayer was uttered does not happen. In fact, one who prays with the object of securing something that he cannot get in any other way, may be quite sure of not praying in the name of Jesus. Prayer is communion with God, not a way of getting something from God. He who actually prays in Jesus' name is well content to leave his needs with God to act upon them in His own way and in His own time. God can be depended upon not to overlook any spiritual or physical need of those who come to Him in Jesus' name. And if He does not always answer our prayers in the way in which we had thought that they should be answered, they will nevertheless be answered. Henry Ward Beecher once said, "We pray to God for patience, perhaps, and He sends us a green cook that we may learn to exercise it and get it ourselves." We think of certain definite things we think we need, and God gives us a chance to acquire them by spiritual growth and development. But it still remains true, "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son."

† Rev. G. M. Eyrich †

Continued from Page 4

gen, Wuerttemberg on the 17th of October 1850. Filled with a deep love for his Master he decided in early life to give himself for active work in the Kingdom of God, in particular that of mission work in Africa. To this end he entered a preparatory school at Bingen, Bavaria and after completing his studies there he entered the Basler Mission school and would have been prepared for Gospel work in Africa, but owing to a physical infirmity he was compelled to change his original plans. Coming to America he entered Concordia Seminary but after a short stay decided to enter the Evangelical Seminary at Marthasville, Mo. After one year of preparation he became the vicar of Pastor Huber of Jefferson City, Mo., and was ordained at St. Paul, Minn. on the 24th of April, 1873.

During the forty-three years of his ministry he served in succession congregations at St. Peter, Viola Township, New Ulm, Lesueur, Dresselville, Tyrone and Cleveland, Minnesota. He gave Lesueur and her three secondary charges thirty-two years of his ministry. On the 19th of May, 1873 he entered the bonds of holy wedlock with Ernstine Vogel, which union was blessed with five sons and two daughters. On the 28th of December 1888 death claimed his spouse, and on the 17th of October 1889 he entered marriage with Fröderika Steinigeweg, who bore him a son and a daughter, this youngest son is now a student at Eden Seminary.

He served the Minnesota District of the German Evangelical Synod as president for a period of fifteen years. He lived for others and at all times placed his duties to God and man above everything earthly and even above his obligations to himself. On the 26th of April he died of apoplexy of the heart, and, as we all have reason to believe, was removed out of the church militant into the church triumphant.

He was laid to rest on April 30th, Pres. Debus of Hebron, N. D. spoke first on Dan. 12: 3 and then Rev. Wm. Meyer, of Faribault on John 14: 4. Rev. Fon-

tana of New Salem, N. D. served at the altar. The Ladies Aid and the confirmation class sang several anthems. Pastors Debus, Klopsteg, Wm. Meyer, Lehmann, Fontana, Dallman, J. Herrmann, Bruse, Quarader, Strasburg, Zielinski and A. F. Meyer each gave a suitable Scripture verse as the remains were lowered into the grave.

He attained the age of sixty-five years, six months and nine days. He is survived and mourned by his widow, five sons and two daughters, one brother, two sisters, six sisters-in-law, eight brothers-in-law, two sons-in-law, four daughters-in-law, twenty grand-children and other relatives and friends. Write: "Blessed are the dead who die in the Lord from henceforth; yea the Spirit saith: that they rest from their labors, and their works do follow them."

Indiana District Indianapolis, Ind.

In beautiful, dignified and very impressive manner the people and friends of Zion's Church observed the diamond jubilee of their church on April 30th. Away back in 1841 eight Evangelical men banded themselves together and organized a church, the United German Evangelical congregation of Indianapolis. For a few hundred dollars the little congregation (the second one in the city) bought a lot the value of which today is measured by hundred thousands. The first church was erected in 1845 and its first pastor was Rev. J. C. Kunz. Six different pastors served the congregation until 1859, when the congregation, tired of all the difficulties and many dissensions decided to call a pastor affiliated with the German Evangelical Church Association of the West. Rev. Hermann Quinius became the pastor and to his efficient leadership belongs the credit for the good foundation which was laid. The second church, a larger and far better structure was built in 1866. In 1882 the Rev. Quinius had to resign from his pastorate owing to ill health; his death occurred shortly after, in 1883. The older members of Zion's Church still hold this faithful servant in fond remembrance. Rev. J. C. Peters, the present pastor, who for 33 years has served the ever growing congregation, was called, and under his efficient management the congregation has made great strides in every direction. In 1912 the present church, a fine modern building was erected in a splendid location on the north side of the city. A number of members living on the south side thereupon separated from Zion Church and founded the Friedens Church on the south side.

The speaker in the morning service was the President General of the Evangelical Church, the Rev. J. Baltzer of St. Louis, Mo. In the evening again a large congregation and many visiting friends gathered again for the English service, in which the Revs. H. Schiek of Evansville, Ind., and F. Puhlmann of Fort Thomas, Ky., were the speakers. After that the visiting pastors of neighboring congregations in five-minute speeches brought their congratulations and best wishes. The honorable President General of the Synod spoke in conclusion and gathered the various thoughts expressed during the day into the one thought: "Jesus only, Jesus ever!" In all these services the large church choir assisted greatly in beautifying the services by the splendid selections of genuine church music.

From the very interesting history of the congregation we take, that during the seventy-five years there were baptized 6,838 persons; 3,041 couples united in marriage; at 3,915 funerals Christian consolation was given to the mourners, and 2,658 young people united with the church in confirmation.

Zion's Church has reason to celebrate and to be thankful to God. The festival days are past; from the summit of celebration we again enter into the plane of every day life. May Zion's congregation ever keep up her good work, keep on marching ever onward, forward, upward.

Louisville, Ky.

On Sunday, May 10, 1891, the first edifice of Bethlehem Evangelical Church, Louisville, Ky., was dedicated. Unlike most other churches, which usually start with a Sunday-school, or with meetings in stores, halls, or theaters, Bethlehem had a building prepared, and then Sunday-school service, choir, ladies' society and an organized congregation. Rev. Gustave Edlich did this work until October 1891, when he was succeeded by Rev. Otto W. Brühau, who remained until September, 1895. During this time the church was made self-sustaining, and free from debt. From Sep-

tember 1895 to November 1903, the writer was pastor in Bethlehem. English services were introduced, a Young People's League organized, the parsonage built, and the church enlarged. In November 1903 Rev. H. C. Graeper took charge of the church. An addition to the Sunday-school was built. Rev. Max F. Schulz succeeded in June 1905 and remained until November 1906. The church became free from debt again. Rev. Edlich then helped out, until the writer entered February 1907. In time it was found necessary to look for another location and more room. A lot was bought two squares east in August 1911, and the erection of a church commenced, September 1915. We had hoped to celebrate the dedication together with the Silver Jubilee, but that hope was not realized.

However, the celebration on May 7, was none the less joyful and impressive. The first service was devoted to the Ladies' Society. Rev. Th. Haelele preached in German, and Mr. J. N. Pfeiffer, the only surviving member of the District mission board, 1891, and president of the Indiana District Brotherhood, spoke in English. The Sunday-school celebrated in the afternoon service. Revs. D. Brüning and L. Hohmann delivered instructive addresses. The Young People's League presented twenty-five new members at the evening service. Revs. Ph. Wiggermann and Otto Miner addressed the large congregation. The senior and the young men's choir furnished good music. The offering for the day for \$200.00

Bethlehem, like her namesake of old, has remained little among the thousands of Judah. During these past twenty-five years, 573 were baptized, 190 marriages performed, 296 confirmed, 330 buried, 6,247 partook of the Lord's Supper. The benevolences amounted to \$2,647.05, not including the support given to the Orphan's, Old People's and the Deaconess Home.

Bethlehem has also given substantial aid to the Clifton, Parkland and St. James' Churches in their beginnings. Our Sunday-school superintendent is also President of the National Evangelical Brotherhood.

As in all things, so we gave glory to God in all our Jubilee services, for it is He who has brought us unto this day.

C. Held, P.

West Missouri District Billingsville

On Sunday, May 7th, hundreds of people from far and near gathered at Billingsville to witness the laying of the corner-stone for the new church building. It was an ideal day for an out-door service, and a day of joy and thanksgiving for pastor and people, because their fond wishes of many months were thus beginning to mature. Since Pastor E. Berlekamp had taken charge of the work about a year ago, new zeal and interest seemed to inspire the members of St. John's Church, so that the old building became too small for the growing activities of the church. In January it was therefore decided to erect a new church. A committee was appointed to circulate subscription lists, and in a very short time the necessary sum had been signed. In March the old building was razed and ground broken for the new structure.

The pastor read a brief history of the church and placed the usual documents into the metal container and then laid the corner-stone, assisted by Pastors J. Doellefeld—Pilot Grove, R. M. Hinze—Boonville, and the trustees of the church. Pastor Doellefeld preached in German and Pastor Hinze spoke briefly in English.

The new building is to be of concrete and frame, and the specifications show that the people of Billingsville will have a modern and up-to-date edifice. The first floor contains the church auditorium, Sunday-school assembly hall and class rooms, a rest room for women and the pastor's study, while the basement will have a hall for society meetings, additional class rooms, a kitchen and the furnace room.

May God's blessing rest upon the successful continuance and completion of the work.

New York District Buffalo

A special feature of the confirmands' reunion on Palm Sunday evening at St. Paul's Church was the unveiling of two bronze tablets in memory of two former ministers and a Sunday-school superintendent. A large attendance was present. The tablets were in honor of the late Dr. Otto H. Berger and the late Rev. Carl Schild, ministers at St. Paul's for twenty years each, and the late John Miller, Sunday-school superintendent for fifty years. These tablets on the walls

of the church will be ever-present memorials of the faithful services of these men of God. During the service wreaths of oak leaves were hung upon the tablets, later to be placed upon the graves of these men. Among the audience were Mrs. Schild and two daughters; Mrs. H. H. Little, daughter of the late Dr. Berger; and John Miller, son of the late superintendent. Rev. C. G. Haas, pastor of the church, spoke in English, and Rev. G. Berner of St. Andrew's in German.

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FOREWORD

The manner in which the service of the Evangelical Church is conducted not only distinguishes it from other Churches, but has at the same time a far-reaching, unconscious and continuous influence upon the essential elements of belief in the hearts of the worshippers. The great truths and historic facts of Christianity may be expressed in statements of doctrine; but unless they come to expression also in the common exercises of devotion, they are almost certain to be lost to the living consciousness of the Church. It is true that the language of devotion is different from the language of definition. It is simpler, warmer, less intellectual and more emotional. It falls naturally into an utterance reflecting the deep currents of experience, and moves under the impulses of the quickened heart. But the facts which enter into this experience, and the truths which quicken the heart to penitence, prayer and praise, are none other than those which enter into the fabric of the faith. Devotion, in order to be helpful and sincere, must translate the elements of our belief into the language of confession and petition, adoration and thanksgiving, consecration, intercession and benediction, joyful praise and solemn sacrament.

May this book go out and be the friend and companion of the Pastor in conducting the service, and may it help to achieve the true end of Evangelical worship, which is that all people should join in the service of God as He is revealed in Jesus Christ.

J. BALTZER, President-General.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all.

Eph. 4: 5, 5

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The Preparedness Parades

A new fad has been foisted upon the country. A few weeks ago there was a monster parade in New York, with 145,000 persons in line, supposedly as a demonstration of the sentiments of the people of that city in favor of greater national preparedness, i. e., more or less compulsory military training of the male population of the country, and all the trimmings that would go with such a program. The New York papers, and others thruout the country, tried to make the people believe that this parade was the spontaneous uprising of the people who are beginning to realize a national danger. No secret, however, was made of the fact that the preparations for this preparedness parade had been carefully made by the National Security League, the Navy League, and other organizations whose members are interested in making war supplies. Evidence exists, according to *The Public*, the fearless and outspoken mouthpiece of fundamental democracy, that a large proportion of the marchers were coerced, intimidated or otherwise improperly induced to march. If the parade demonstrated anything it made it clear that those who control the livelihood of New Yorkers want preparedness, and that the privileged interests who control the industries of the country can get up a big parade in behalf of any cause which they favor, whether the marchers favor it or not. Had they desired they could have arranged as big a parade against preparedness with many of the same marchers. Following the example of New York the same plans were immediately inaugurated in several other cities, notably in Chicago and St. Louis, where the great political conventions are being held this month. And the preparations are being carried on by the same influences in the same manner.

Those who take the time to give serious thought to the matter realize quite well that these demonstrations are gotten up by political leaders for the purpose of carrying thru a military program. There is probably no sane American who does not realize the country's need of adequate coast defenses against possible outside aggression, either from the east or from the west. What we do protest against, however, is the introduction and perpetuation in this country of the militarism which has been the curse of Europe. Organized labor is rightly opposing such a program as long as it does not carry with it a pledge that an enlarged army of the United States is not to be used against American citizens when asserting their rights in opposition to oppression and injustice on the part of employers' interests. The people in general will be strongly opposed to burdensome additions to our war equipment as long as the propaganda is financed by the people who expect to profit by a militaristic policy. And hosts of independent Americans will refuse to parade their patriotism at the behest of any set of men, just as they refuse to parade their religion.

The pity of it all is that there are so many men and women who, by joining these parades, suppose they are giving expression to the highest civic sentiments of which they are capable. They would go to the front and lay down their lives as willingly as they would march thru the streets of their cities. But their high devotion to their country is being misrepresented and abused by those who are pursuing selfish ends, and who are attempting to line them up against those who cannot conscientiously participate in these demonstrations. We still have enough confidence in the good sense of the American people, however, to believe that parades of this character will not be permitted to have a deciding influence in the campaign that is just beginning. It will be a sad day for American ideals if it does.

Father and Son

A recent number of *Association Men*, the organ of the International Association of Young Men's Christian Associations, was called the "Father and Son Number," to emphasize the need of a closer relationship between fathers and sons for the benefit of both. "No son," said the editor, "goes far wrong who is a comrade and bosom friend with his father, and no man dare look such a son in the eye and be a rascal. One helps and holds the other at the time each needs the help of the other." The importance of this as far as the son is concerned is strikingly shown in "The Parable of a Prodigal Father," paraphrasing the parable of the Prodigal Son, in *Rural Manhood*, which is worth reprinting entire:

"A certain man had two sons, and the younger of them said to his father, 'Father, give me the portion of thy time, and thy attention and thy companionship, and thy counsel which falleth to me.' And he divided

A THOUGHT FOR THE WEEK

We never reach the full joy of living until we learn the sweets of self-giving for Christ's sake; until we realize the privilege of making others happy and are ready, no matter what the cost or the sacrifice, to serve wherever we find opportunity.—Selected.

unto them his living, in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing school, and to college, and tried to believe that he was doing his full duty by the boy.

"And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and had gained money but had failed to find satisfaction, there arose a mighty famine in his heart: and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of that country: and they elected him Chairman of the House Committee, and President of the Club and sent him to Congress, and he would fain have satisfied himself with the husks that other men did eat and no man gave unto him any real friendship.

"But when he came to himself, he said, 'How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger! I will arise and go to my son, and I will say unto him, 'Son, I have sinned against Heaven and in thy sight: I am no more worthy to be called thy father: make me as one of thy acquaintances.' And he arose and came to his son. But while he was yet afar off, his son saw him, and was moved with astonishment, and instead of running and falling on his neck he drew back and was ill at ease. And the father said unto him, 'Son, I have sinned against Heaven and in thy sight: I am no more worthy to be called thy father. Forgive me now and let me be your friend.' But the son said, 'Not so, I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy. I got the information and I got the companionship; but I got the wrong kind, and now alas, I am wrecked in soul and in body, there is no more heart left in me, and there is nothing you can do for me. It is too late, too late, too late.'"

The Y. M. C. A. is seeking to rehabilitate this relationship where it has been neglected by "father and son" banquets, days and vacations, and it deserves credit for its efforts. But it were far better for all concerned if the natural relationship between fathers and sons, which is so intimate and affectionate that God has chosen it as the symbol of Jesus Christ's relationship to Him, were everywhere fully recognized and put into practice. One of the most effective ways of doing this is for fathers to undertake teaching the Bible to their sons themselves. It will make the work of the Sunday-school teacher easier and more helpful, and it will help the father just as much as it does the son. It is for the purpose of helping the fathers as well as Sunday-school teachers discover the secret of successful Bible teaching to boys that we reprint the very valuable and illuminating article on page five.

The Spirit of Tuskegee

The other day there was installed as successor to Booker T. Washington, the famous principal of Tuskegee Institute, in Alabama, Major Robert R. Moton, former commandant of cadets at Hampton Institute. In his address the new principal emphasized not only the achievements of the past, but also the work that lies ahead of the Negro race in this country. "Three elements," he said, "must be taken into account in satisfactorily adjusting the race relationship of the country—the North, the South and the Negro." Referring especially to the part the Negro had to play he said in part:

"While the outlook was never more hopeful, the Negro problem is not yet solved. While there is great encouragement in the fact that seventy per cent of the Negro population can read and write, it is not safe to assume that seventy per cent of the Negroes are really and truly educated. Our progress in this country has been wonderful, and we have here every reason for rejoicing; but shiftlessness, disease, inefficiency and crime are entirely too prevalent among our people. Color and conduct still count in this question, but let us remember that conduct counts more than color. . . .

"In order that Tuskegee shall continue to carry forward the ideas and ideals of its noble founder, in order that it shall not cease to render service to the state and the Nation, in order that we shall keep the respect and confidence of the Nation, we must, first, every one of us, principal, officers, teachers, graduates and students, use every opportunity and strive in every reasonable way to develop and strengthen between white and black people, North and South, that unselfish co-operation which has characterized the Tuskegee Institute from its very beginning. Second, we must patiently and persistently, in the spirit of unselfish devotion, follow the methods of education which, in this school, is so distinctive, so unique and so helpful. Third, we must consecrate and re-consecrate our lives to this work as instruments in God's hands for the training of black men and women for service, in whatever capacity, of our fellowmen. Fourth, there must be no cantankerism—we must all work absolutely together. . . .

"If we are to be true to the great and sacred trust, if we are to carry out the aims and purposes of Booker T. Washington, the founder of this institution, we must each cherish and maintain the spirit which has always permeated the life and work of this school, the spirit of self-forgetfulness, the spirit of service and sacrifice, the 'Tuskegee spirit,' the spirit of co-operation and consecration. It is only in this spirit that the Tuskegee Normal and Industrial Institute can continue to render service to the Negro, to the state, and to the Nation."

Thirsting for God

"As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"
Psa. 42: 1, 2.

Psalm 42 bears the inscription "Thirsting for God in Trouble and Exile," and whatever the depressing situation may have been that caused the author to give utterance to his emotions, no more fitting word than the word *thirst* could have been chosen to describe them. Few persons are unfortunate enough to have actually suffered from thirst, but most of us have some idea of what it would mean to do without water for any length of time. The mere thought of such a situation is enough to cause one's heart to sink, and to drive one to the utmost exertion to avert so terrible a contingency. The figure of the hunted gazelle, forced by the very exertion of flight to pant more eagerly for the cool and refreshing springs from which the enemy has separated it, emphasizes the deep distress and anguish connected with thirst. Nothing can satisfy thirst but water, and the suffering becomes acute and well-nigh unendurable if water is not to be had.

In just such a manner the author of the psalm has come to thirst for his God, for the living God. His name and the circumstances amid which this touching appeal to his God was uttered are unknown to us. The oppression of the enemy, of which he speaks, and the taunting question, "Where is thy God?" which he must hear again and again seems to indicate that he is obliged to sojourn among a hostile people. Perhaps he was one of the captives carried away to Babylon, and as one of the sons of Korah (as the inscription tells us), the leaders of the sacred song in the service of the temple, he makes use of the gift of music for the relief and comfort of himself and his fellow-prisoners as they are being led toward Babylon by the heathen soldiers of Nebuchadnezzar. In the hour of their grief and sorrow he remembers, verse 4, how he went with the throng, and led them to the house of God, with the voice of joy and praise, a multitude keeping holyday. He seems to see again all the beauty and grandeur of the land of the Jordan, and the Hermons, from the hill Mizar, as he paused for a last lingering look before leaving it forever, and he cannot understand why God has apparently forgotten him, and why he must endure, as with a sword in his bones, the reproach of his adversaries, "Where is now thy God?" The memory of what he has enjoyed in the past makes the hardships of the present all the harder to bear. The blessings of the worship of God, and the communion with Him make him thirst for the presence and the experience of the living God even as the hart panteth after the water brooks.

Blessed is the man or woman who experiences this thirst for God. Those who do not feel it from time to time are in very grave spiritual danger. How often does memory carry us back to the pleasant places we used to know, the sweet Lord's day mornings in the home of childhood, when we went with multitudes of friends to the house of God, the quiet evenings filled with the voice of sacred song, the good and uplifting influences all around us that made it easy and almost natural for us to lead a godly life. And now all that seems to have vanished in the close contact with a wicked and an unbelieving world. The men and women around us are ignorant of our God, careless of our hopes, indifferent to our spiritual welfare. Their lives, their thoughts, their aims, their pleasures, their very forms of speech and manners are hostile to the things we have learned to know and to cherish from childhood. We cannot get away from them, they have a certain power over us and their influence threatens us with the captivity of a godless life. Blessed indeed are those who amid such depressing surroundings yearn and long for the presence and the help of the living God, even as the hart panteth after the water brooks. He is the only one who can save from the hopelessness of doubt and despair and He is sure to do it wherever such a thirst for Him still exists. Men may die of thirst because they cannot reach the water that would relieve their suffering, but no one who thirsted for the living God was ever left to perish.

The sons of Korah had to leave Jerusalem behind, but Jehovah went with them into the captivity. And the very captivity that seemed to rob them of all they cherished most highly became a means of blessing. In Jesus Christ we have ever present with us the very

life and the power of God. He has entered into human life, learned to know the dangers and the hardships that it brings, and experienced its joys and its sorrows. And what is more, He has conquered them. Under all sorts and conditions of men and amid all kinds of circumstances He displayed both the human sympathy and the divine righteousness that abundantly satisfies the thirst for God. To be without Him means to die of thirst. To know and to have Him means to have that living water that so satisfies all who drink of it that they shall never thirst, and which becomes in them a well of living water springing up into eternal life.

An Improvement

BY CORA S. DAY

There alighted from the train, at the shabby little station of Farville one day, Progress in the form of Thomas Jones, real estate man. Thomas had lived in the old-fashioned village as a boy. Since then he had seen considerable of the world; and having bought and sold various sized portions of the earth, had waxed prosperous on the differences between the buying and selling prices.

"I've been too busy to think of the old place for a dog's age," the gentleman told himself. "But now it's about time the slow old town was boomed." So he was swooping down upon the doomed village like a bird of prey. "I fancy I'm the lad to start the boom, too," he chuckled to himself as he stepped to the platform, and proceeded to look over the grounds and to lay his plans.

He found things much the same as they had been in the past boyhood days. The streets were unlighted save by the cheerful shine of home windows, and the brighter spots where stores showed their lighted fronts. The water supply still came from "dug and bricked" wells, fifty, sixty, a hundred feet deep, down thru the clean sand and gravel that made the water so pure and cold. Oil lamps lighted the house—since candles had gone out of fashion. The fuel came mostly from the wood lots of the country round about; save for the coal stove, which stood in the parlor for extra occasions.

"Nothin' doin' only what the farmers need," Mr. Jones commented, noting the stores and post-office, the blacksmith shop and the mill, all of which catered to the simple needs of the country people. He might have added the village doctor, the squire and the old pastor, thus rounding out the circle of their primitive wants; but the material things engaged his attention.

Mr. Jones walked about the town, and picked up an acquaintance with several of the younger, progressive element. He talked Progress to them until the thought took root. He went away, only to come again, bringing his business partners with him. They also talked Progress.

"Time to make a move," Mr. Jones decided, and he made it. He bought a large lot on the main street, built a big, showy house on it, and sold it for a summer residence before it was fairly completed. Other men whom he brought followed in his footsteps, buying, building, remodeling, selling; until the Farville folk began to grow accustomed to the sight of strange faces on their streets and to the many signs of Progress on every side.

"Here's my chance to shine as a leader," Mr. Jones told himself one day, after things had gone so far. "I'll organize the Farville Improvement Society. That'll wake up some of these old codgers who haven't quite caught the step yet."

He carried the plan thru; and then indeed did improvement stalk unchecked thru the helpless village. Streets were lighted, pavements were laid; heaters and bath tubs appeared as if by magic. What more could Progress ask in sacrifice? Aha—it held up hands of horror at the primitive water supply; then hastened to erect water works and install pipes. Then only, when the pure water tasted of iron and staleness and unknown germs did the newcomers really feel at home in Farville.

And still big, showy houses went up on every hand, and were occupied by people to match them; and Mr. Jones and his prospering friends rejoiced that they "had struck a good thing."

Now, naturally, Farville was shabby and weather-beaten in spots. The people had grown old with the houses in which some of them had lived all their quiet lives; so they did not notice the shabbiness so much as did the newcomers. The new houses, too, made sharp the contrast between themselves and the old. The main street gradually took on a curiously

mixed appearance. Side by side there stood fine, modern residences and small, paintless cottages, the new ashamed of its old shabby neighbor, the old abashed by the fineness of the new.

"Something must be done to straighten things out, and make them look more shipshape," declared Mr. Jones one day, after a walk down the street, and a critical survey of the situation. "We'll take up this matter in the Society," and of course it was done at the next meeting. Energetic measures were decided upon.

"There are a number of those old places that can be bought and remodeled," one of the real estate dealers said. "Others can be made respectable by the outlay of a little cash in paint and repairs. We will see to it—a committee must be appointed, and the matter investigated at once." So it was settled, and the committee went to work.

Success attended their efforts, and in a short time the street took on such an improved appearance that one would scarcely have recognized it. But there was one place which everybody agreed was quite hopeless of improvement. The only remedy for its unsightly dilapidation seemed demolition. At that verdict everybody looked at everybody else, and was silent at first.

"Old Aunt Ruth and Uncle Joel will never hear to that," some one said at last. "They've lived there ever since the day they were married. I wouldn't be the one to tell them the old house had to go—not for a fortune."

"It belongs to them, does it not? No one can force them out, in that case," said another.

"It is mortgaged up to its full value. Poor Old Uncle Joel has had all he could do to keep up the interest for the last five or six years, without touching the principal," some one replied.

That seemed to settle the question. If Uncle Joel could not pay his mortgage, he could not improve his property, even if it were capable of any improvement. It rested with the holder of the claim what should be done with the little old house that looked as if it were ready to fall down without any assistance, if something were not done soon.

Meanwhile Mr. Jones had been doing a little investigating on his own account. He had discovered the mortgage, its holder, and after some deliberation had transacted a little business which put him in possession of the paper. It was only one item out of many in the real estate business. He was not sentimental; the thing needed doing, and he meant to use the means in his hands to do it.

"The old folks will have to get out. I'll put up the finest house in the place on that lot, once the old shack is out of the way," he planned.

He put the matter into the hands of his agent; he was too busy to see to it personally. The next day the blow fell. Aunt Ruth and Uncle Joel received notice that the mortgage was to be foreclosed at once and the old house razed.

They were dumb with misery over it. It seemed too horrible to be true; yet they knew that it was true. They did not know Mr. Jones personally. They did not care who it was who had brought this trouble upon them. They only knew that the old house was near to them, and that to leave it, to see it torn down, would seem like the end of life for them.

"I've alwus thought I'd find some way to take up that paper," Uncle Joel faltered, as they tried to talk it over. "But I've never seen the time I could—and now it's too late. I guess we'll have to go to son John's to live. He's poor, but he'll make room for us; it won't be home, never, but it'll be shelter and better than the—poorhouse. We'll have our old things, and each other, Ruthie. Maybe it won't be so bad, after we get used to it."

Aunt Ruth tried to smile and assent. And then, before she could speak, there came a rap at the door, and in came a young whirlwind, in the shape of Dave Sterne, the son of a life-long neighbor. Dave was excited, they saw at a glance.

"What's this I hear?" he demanded, not stopping to greet his old friends more conventionally. His keen young eyes went swiftly from one old face to the other, and he saw that he had heard the infamous tale aright.

"See here, you're worrying about that mortgage and that Jones, are you? Well you needn't. I'm as glad as anybody to see this slow old town improved; but I'm not ready to see improvement ride rough shod over any such old friends of mine as you two. This house is going to stay right here, where it is; and you are going to stay in it, remember that, as long as

you please. You shall not be turned out of your old home, if every other place on the street is a towering palace."

"But, Davie—" began Aunt Ruth quaveringly.

"Don't talk to me, Aunt Ruth, with any buts," he insisted. "I'm mad enough now," and then he laughed out boyishly. "And don't you worry any more—things are going to happen in this old town that will surprise Mr. Jones, perhaps, before he is many days older."

That was all he would tell them, and he was off again, but he left a spark of hope where had been only the black ashes of despair before his call.

Dave Sterne spent the most strenuous day of his life, after his call on the old folks. There were many people to see and to win to ready co-operation. If he had been rich, he would have asked no one to share the good work, but gone quietly about it alone. But he was only a young chap, just starting into business; others must help, and he made it clear to them. That done, there were certain business transactions to be attended to at once. It was evening before the good work was complete, and ready to report to the two most interested in it.

Aunt Ruth and Uncle Joel were sitting sadly down to their quiet evening together; hope had burned low again, and they were beginning to think that after all Dave had not had any definite plan to help, but had spoken only out of his own sympathetic heart. Then came a rap at the door, and an eager young man with shining eyes and smiling lips. He put an arm around Aunt Ruth, who had admitted him, and took her right along with him as he crossed the room, straight to Uncle Joel.

"Something for you, sir," he laughed, and laid a folded paper in his trembling old hands. Uncle Joel knew what it was. He had seen it before.

"The—the mortgage," Uncle Joel stammered.

"It's yours—every cent paid. Now we will see if this house stands, or not," said Dave serenely.

"It's a poor old place, I know—but it's home, even if we can't fix it, so's it won't be a disgrace, as that fellow called it."

"If you'll agree, it will not be a disgrace long," answered Dave. "We—some of your friends, you know—will fix it up so that it will take the shine off those new houses on each side. We will not touch the inside. You need not take a dish out of the cupboards or move a stick of furniture. We will put it all on the outside, for outsiders to look at—and keep this nice old inside just as it has always stood."

There could be but one answer to such a proposal. They could not object to having their old house put in good order, yet left undisturbed in all its familiar details within. The inside was the real home, the heart of things, not the mere outer walls that were falling to decay. So they consented; and they also agreed to go to their son John's on a visit while the work was being done.

Then followed such a time of hustle and bustle and renovation as the old house had never before seen. It was a pretty big job; but before the leaves fell it was all done, and Aunt Ruth and Uncle Joel came home.

Home? As they stopped at the old gate and looked first at their house and then at each other, they feared that Dave had played them false, and swept the old house away after all, to make place for this new one. For in place of the old shabby frame house, with its wide frontage and low eaves, there stood a handsome stone building.

But as they looked, their faith in Dave came back. There was something familiar about the house, in spite of its changed appearance. They walked wonderingly up the familiar front path, and in at the new front door opening on the handsome piazza. Within, not a thing had been touched; all was as it had been; yet from the outside no one would dream that the old house had not been replaced by a new one.

"You see," laughed Dave, "we simply built a new outside to it. It's a pity if our old homes have to be improved out of existence. I call this improvement enough—don't you?" and then he stopped abruptly; for Aunt Ruth was kissing him, and he was blushing like a girl.

Politeness

The habit of politeness is a very subtle and fine thing. In order that it may last and wear well and be productive of the happiness that it is capable of producing it should never be laid aside even in the most intimate relations of life.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

What of That?

"Tired!" Well, what of that?

Did'st fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee, while 'tis called today;
Faint not! Arise, go forth upon the way!

"Lonely!" And what of that?

Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own;
Work may be done in loneliness; work on!

"Dark!" Well, and what of that?

Did'st fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet;
Learn thou to walk by faith and not by sight;
Thy step will guided be and guided right.

"Hard!" Well, and what of that?

Did'st fancy life to be a summer holiday,
With lessons none to learn and nought but play?
Go, get thee to thy task; conquer or die!
It must be learned; learn it, then, patiently.

"No help!" Nay, 'tis not so!

Tho human help be far, thy God is nigh.
He feeds the ravens, hears His children cry;
He's near thee, wheresoe'er thy footsteps roam.
And He will guide thee, light thee, help thee home.

Lyle E. Dow.

"A Life on the Ocean Wave"

While his father Dr. Lyman Beecher was living in Boston, Henry Ward Beecher was immensely attracted toward the sea, watching the ships going and coming from the wharves, and what he saw of a sailor's life roused in him an intense longing for a seafaring life, until it became so strong nothing seemed to him so desirable as "A life on the ocean wave."

Without the slightest hope that his father would sanction his entering on such a life, and his desire for it becoming more and more intense, he began to make plans to run away, and go to sea at all hazard.

This, coming to his father's knowledge, he was too wise to oppose him. By kindness he gained his son's entire confidence, and inquired;

"But, my son, instead of going to sea at once, as a common sailor, would you not choose to prepare yourself for something better and higher?"

"Oh, yes, sir! If I could, I would like to work my way up to be a midshipman—and sometime become a commodore."

"To do that, Henry, you will be obliged to study hard for some years. A thoro knowledge of mathematics and navigation, and of all connected with such studies, will be absolutely necessary. Now, if you are really in earnest, and willing to devote some years to hard study in preparing for this work, I will send you to Mount Pleasant, in Amherst, Massachusetts. But remember, Henry, if you wish to stand high in this profession, there can be no idling; you will be obliged to work hard in the lines the teachers prescribe; and then, when you have acquired the needed education, if you still prefer that life to any other, I think I can secure you a position from which you can rise to the highest rank."

Never was a boy more overjoyed, or more grateful to his father, for so readily acceding to his wishes; and he was so much in earnest that he looked forward to study willingly.

This was just what his father desired: something that Henry would be so eager to secure that he would be ready to give attention to his studies more earnestly than he had ever done before. But the good father had no fear that his son would become a seaman. So, when he sent the "young commodore" to Mount Pleasant, he said in his heart: "I shall see that boy in the ministry yet!"—Selected.

"Not if it was My Boy"

Some years ago the late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institution for boys, during which he remarked that if only *one boy* was saved from ruin, it would pay for all the cost, and care and labor of establishing such an institution as that. After the exercises Mr. Mann was asked:

"Did you not color that a little, when you said that all that expense and labor would be repaid if it only saved *one boy*?"

"Not if it was my boy," was the solemn and convincing reply.

Ah! there is a wonderful value about "My boy." Other boys may be rude and rough; other boys may be reckless and wild; other boys may seem to require more pains and labor than they ever will repay; other boys may be left to drift uncared for to the ruin which is so near at hand; but "My Boy,"—it were worth the toil of a lifetime and the lavish wealth of the world to save *him* from temporal and eternal ruin. We would go the world around to save him from peril, and would bless every hand that was stretched out to give him help or welcome. And yet every poor, wandering, outcast, homeless man is one whom some fond mother called, "*My Boy*." Every lost woman, sunken in the depths of sin, was somebody's daughter in her days of childish innocence. To-day somebody's son is a hungry outcast, pressed to the very verge of crime and sin. To-day somebody's daughter is a weary, helpless wanderer, driven by necessity in the paths that lead to death. Shall we shrink from labor, shall we hesitate at cost when the work before us is *the salvation of a soul*? Not if it is "*My Boy*"; not if we have the love of Him who *gave His life to save the lost*.—Common People.

Have an Aim

The lamented Professor Olney, of Ann Arbor, used to tell the story of a Chinaman who stood by the wayside hacking at a long log. He never struck twice in the same spot. A traveler came along, and seeing the uncertain hacking, said: "Well, John, and what are you making?" "Oh, don't know," said John, "maybe idol—maybe bedstead!" Just so aimlessly is life often lived that people do not know the real object of their toil. Many are so lacking in definite object of purpose that their lives prove little more than an ever uncertain hacking away. Many a life goes to waste and ruin simply because, like an abandoned and drifting vessel, no guiding purpose directs its course.

The chief anxiety of many people is to keep up appearances. If they are poor they must at any rate appear to be rich. When Jones, the wealthy brewer across the street, sets up a motor car, the Brown family put a mortgage on the house and lets the butcher go unpaid to the end that they may, too, boast an automobile.

He Could Not Ask Too Much

It is recorded of Alexander the Great that on one occasion he told a man, who had begged a marriage portion for his daughter, to go to the treasurer and ask whatever he wished. The man went accordingly, and asked such an enormous sum that the startled treasurer sought the Emperor and asked if it were really his pleasure that such a request should be granted.

"Yes," said Alexander; "that man does me honor; he treats me as a king, and shows that he believes me to be both rich and generous."

When we go to God in prayer, we may each say to ourselves:

"Thou art coming to a King,
Large petitions with thee bring,
For His grace and power are such
None can ever ask too much."

—Parish and Home.

A Mistake

A St. Louis man who was continually hard up had so many notes at the bank he could not leave town except on Sundays and holidays. He had a note falling due every banking day. He dropped into a bank one day and spoke genially to the president.

"I came in to fix up that little matter of mine," he said. "I'd like to renew it for a time."

The bank president had the note on his desk. He picked it up and studied it carefully. "Jim," he finally said, "I don't think this note is made out properly."

"Why not?" asked the alarmed borrower.

"It reads: 'I promise to pay'—not 'I promise to renew.'"—Selected.

Denominational

DISTRICT CONFERENCES

Iowa

On the evening of June 14, 1916, the pastors and delegates of the Iowa District will gather for their thirtieth annual conference at Hubbard, Iowa.

Pastor F. Deuschle will read a paper on the subject: "A Servant of God or a Hireling of the Church?" Pastors or laymen who are obliged to come with either the 11:33 train in the evening or the 5:25 train in the morning, are kindly requested to notify the pastor as early as possible.

By order of the president, Pastor J. E. Birkner,
Carl Fauth, Sec'y.

Minnesota

The annual conference of the Minnesota District will be opened with a special service on the evening of June 15, 1916, at 10:00 A. M., at Fairmont, Minn., (the Rev. J. Hermann, pastor).

Delegates coming via St. Paul are kindly requested to take the Chicago, Milwaukee & St. Paul train leaving St. Paul June 14, 11:35 A. M.

By order of the president, Pastor A. Debus,
M. Strassburg, Sec'y.

Kansas

The pastors and delegates of the Kansas District will open their twenty-seventh annual conference with a special service on the evening of June 14, 1916.

The following papers will be read: "A Glimpse of Missionary Work in South China," Pastor G. H. Krueger; "The proper Tact to be observed in the Interchange of the Pastor with his Congregation," Pastor F. Stoerker; "The Duty of the Evangelical Christian in Regard to the Yellow Press and the godless, anti-Christian literature of today," Pastor C. W. Brink.

Pastors and delegates coming via Stafford on the Santa Fe No. 1 will be met at the train only when the pastor has been notified in time. The Missouri Pacific train leaves Stafford for Hudson at 12:40 P. M.

By order of the president, Pastor B. Slupianek,
J. Endter, Sec'y.

Wisconsin

The annual conference of the Wisconsin District will be opened with a special service on the evening of June 14, 1916, at Wausau, Wis., (the Rev. E. C. Grauer, pastor).

By order of the president, Pastor H. Niefer,
E. C. Grauer, Sec'y.

Withdraws from Membership

By withdrawing from membership in the German Evangelical Synod of N. A., Pastor A. H. Gammert has anticipated his suspension. With the consent of the honorable President General he has been dismissed from membership.

Admitted into Membership

In accordance with a resolution of the Washington Mission District St. Paul's Church at Boise, Idaho, has been admitted into active membership with the German Evangelical Synod of N. A. in a special service conducted by the undersigned on March 22, 1916.

G. H. Freund, Pres. Washington Mission Distr.

Call for the Brotherhood Convention

The second bi-annual convention of the Evangelical Brotherhood will be held at Jesus' Church, (Dr. W. F. Simon, pastor), St. Louis, Mo., on October 10-12, 1916.

All District organizations will kindly take notice and elect one delegate for every one hundred membership or fraction thereof over twenty-five.

Where no District organization exists the local federation or local Brotherhood is entitled to the same pro rata of representation.

By order of the President, Dr. E. A. R. Torsch,
John C. Fischer, Secretary.
Evansville, Indiana.

Weal and Woe

of

Retired Evangelical Pastors and Widows of Deceased Pastors

The members of the Board of the Pension and Relief Fund had something of a task again at their last meeting. After appropriating the necessary amounts

to those who are entitled to pensions, for this year, they had to consider and take action on ninety-five applications for additional aid from the Relief Fund. Each applicant is required to make a frank statement regarding his circumstances and then the needs of each case are considered and the amount of relief we can offer is determined. This work requires great care, in order that the full amount appropriated may not exceed the sum of offerings that may be expected from our Christian people this year.

Trusting that Evangelical Christians do not want our invalid pastors, and the widows that are actually in need, to suffer want, the Board has endeavored to give them as much as possible. The report published in the Herald some time ago furnishes more detailed information along these lines.

The friends of the Fund will doubtlessly be interested in knowing how some of our pastors have been reduced to this state of want. The following letter, from which all information of private character has been omitted shows us a typical case:

Dear Brethren:

"May God grant you His grace and blessings for the difficult work appointed to you. 'The poor ye have always with you,' as our Saviour says. You can confirm His statement in view of the many pastors and pastors' widows that solicit assistance from you. I have just looked over the long list of names again, and hesitating, have asked myself the question: Shall I help to make this list longer still by adding my name? I am very reluctant to do so. I have always been looked upon as a man of some means, and I myself never thought that I was poor or would ever have to ask for relief. To give relief I always considered as self-evident, in view of the Master's words: 'It is more blessed to give than to receive' and I supported every plan for relief adopted by our Church. I am tall of stature and so I hold my head high, and it is not easy to bow it in order to ask of others. But not only proud Saul but many others also have been humbled by the hand of God. Thus I have also finally made up my mind to go begging.

"I have thought and pondered long whether I could not make both ends meet without relief. My first thought was to look for a larger church. I should do that if I could reasonably hope to be strong enough to serve a larger congregation for five to six years. I shall not fail to pray daily: Dear Father, permit me to be healthy and strong to the end that I may be able to work and earn at least the greater part of my daily bread. Here I am, asking you for assistance and I have nothing to say but: Please, grant it to me.

"Some may probably think that I have means. Indeed, I did have, but have lost nearly all of it. I have a little money still, but it will surely not be expected that we use it all first, for when the end comes there must be enough for a decent burial, and your Board can not attend to that. There are three in our family, my dear wife, who is paralyzed on her right side, my daughter, who does the housework and myself. Three months ago I was seventy-four years old. Fifty-three years of my life I have devoted to the work of the Synod. I have always worked hard in the highest interest of our Church. I do not hold the Synod responsible for my poverty, as I served large congregations for thirty-seven years. But owing to my modesty, which never permitted me to make demands, and owing to my principle to avoid even the appearance of working for money's sake, my salary was never more than \$900.00. This sum I received for only a few years. Before that I received from \$250.00 to \$700.00 and then \$800.00. I also inherited some money and laid it aside for a rainy day, but—I lost it—and there is nothing to be done to alter it. Such things happen not only to pastors but also to other people.

"Now just do as seems best to you. I shall humbly abide by your decision.

"With best wishes I am, respectfully yours,
N. N."

Now, my dear reader, what would you do, if you were appointed to consider and take action regarding this letter? Would you not cheerfully grant him all you could in accordance with our Saviour's words: "Give to him that asketh thee?" This is only one of the ninety-five petitions that were submitted to the Board. We have promised a definite sum to each one and in order that we may be able to pay it, we solicit your support. Remember them that spake unto you the word of God."
J. Schoettle,
432 Kellum Ct.
Scranton, Pa.

† Professor Gustave Braendli †

Only a comparatively short time before the close of the school year at Eden Seminary, Professor G. Braendli was called to his eternal rest.

The departed was a native of Zurich, Switzerland, where he was born February 20, 1866, the son of Missionary John Braendli and his wife, who had just returned from Turkey. His early childhood was spent near Bern, until his father entered the city mission work at Basel. After his confirmation he spent some years at learning the book-binder's trade, and in 1886 began his theological studies at the Predigerschule in Basel, from which he graduated after five years of the most earnest and tireless study.

His first service in the ministry was as a city missionary in Pforzheim, Baden. After one year, however, he was called to assist his former teacher, Professor E. Riggenbach, who had lost the use of his eyes. Because of his inclination and talent for theological study the opportunity for private study thus offered was especially welcome. In June 1894 Pastor Braendli, with his bride of two weeks, came to the United States, where he found his first field of labor in Dunkirk, N. Y. The ten following years were spent in pastorates at Girard, Pa., Townline, N. Y., Herndon, Kan., and Talmage, Neb., from where he was called to the chair of practical theology at Eden Seminary in the summer of 1911, a sphere of action better suited to his tastes and his ability. His thoro theological training, his comprehensive knowledge, his systematic habits of study, his willingness to learn and his joy in teaching, his calm and modest ways, and withal his firmness of conviction, helped him to quickly gain the respect and affection of his colleagues and of the student body.

Unfortunately the period of his labors was destined to be short. Soon after the beginning of the present school year he was unable to lecture for several days on account of illness. In January he was taken ill with la grippe, but rallied soon after. On Friday after Easter he was again unable to lecture, and a weakness of the heart developed serious symptoms. The weeks that followed were a period of much suffering and intense agony and tho the patient sufferer was finally obliged to succumb physically, it was a time of spiritual conquest. "If I had no other resource except my own will, I could not endure it. When I am weak then I am strong." "How happy must Jesus have been when He at last was able to say, 'it is finished!'" are some of the utterances that fell from his lips during the intervals of consciousness. Shortly after noon, on Sunday, May 21, the struggling soul was released from its pain-racked prison.

The funeral took place on Wednesday, May 24, from the residence, where the students had gathered in a body to pay the last respects to their esteemed teacher. After an appropriate anthem by the Quartet and prayer by Professor Press, six students, two from each class, bore the mortal remains to the Seminary chapel. Pastor Hackmann offered prayer and expressed the sympathy of the Missouri District. Pastor Kruse, on behalf of the board of control, spoke on Heb. 13: 7, "Remember them that had the rule over you, men that spoke unto you the word of God." Director Becker spoke on behalf of the faculty on James 5: 11, "Behold, we call them blessed that have endured." Professor C. Stanger, of Elmhurst College spoke the closing words on behalf of the faculty of that institution.

Interment took place on St. Peter's cemetery, where Pastor F. Werning, representing the Board for Educational Institutions, committed the body to its last resting-place. President General Baltzer delivered the eulogy, and Professor Baur read the obituary. The resurrection hymn sung by the students as the grave was being closed signified the triumph of Christian faith and hope and fittingly ended the simple but solemn service.

Conference of the Missouri District

It is not very often that the pastors and delegates of the Missouri District have the opportunity to hold their annual conference outside the city of St. Louis, because there are only a few churches in the District territory outside of the state metropolis that feel able to meet the physical requirements of 228 able-bodied hungry Missourians for four or five days. But when one of the smaller cities undertakes the task they can be counted upon to make a success of it, and pretty

Concluded on Page 8

Picked up by the Way

Interesting Items gleaned from many Sources

Ramona, the romance of Indian life by Helen Hunt Jackson, has been dramatized for the movies. Seventy-six editions of this story, totaling 3,800,000 copies, have been printed, making it one of the most popular books ever issued. A seventy-seventh edition is on the press.

Treasure-trove for the literary hunter does turn up occasionally. Witness the new portrait of Edgar Allan Poe printed in the "Century" for April. It is from a daguerreotype that had been hidden away for more than half a century. The picture shows Poe with two friends who have not been certainly identified.

The late Dr. David Allyn Gorton, who was for many years editor of the *National Quarterly Review* and the *Medical Times*, was, like Napoleon and Edison, capable of doing much work on little sleep. Four hours' sleep a day, between 2 and 6 A. M., it is stated, was his usual allowance even up to the advanced age—eighty-three—at which he died.

Delaware is to have a new highway which will extend the entire length of the State, from the Maryland boundary to the Pennsylvania boundary, and which will open up a large amount of country that has not as yet known the benefits derived from good roads. The highway is a gift to the State from Mr. Coleman du Pont, and will be called by his name.

In a social group, when some one propounded the question, "What would you do with a million dollars?" this answer, a subscriber reports, received general approval: "I would found a Mothers' Institute in every city. Mothers and prospective mothers would obtain here, thru lectures and individual talks by experts, the latest information as to 'twilight sleep,' pre-natal influences, physical care and moral training for babies, with demonstration work as to clothing, sanitation, etc. Rich and poor alike should find help and knowledge here; and those most unhappy mothers, unmarried women and penniless widows, would be heartened and encouraged in these Mothers' Institutes."

Coming from a New Orleans daily paper, the "American," said to be "operated directly in the interest of organized labor," this little editorial sermonette has considerable significance: "At first sight a little electric truck on the river front may seem to some labor leaders to be a bad thing for the workmen. But it is not. True, it will do the work of two men with hand trucks, and give work to only one operator. In doing this, however, it will reduce the cost of handling commodities to an economic basis.... This cost will be so attractive to shippers that they will send train-loads and ship-loads of commerce from sections that have never before used the port of New Orleans. This increased commerce will create more jobs under good conditions than existed under unsatisfactory conditions before."

The value of the Duplex envelope as a revenue producer for churches and Sunday-schools is well-known. It makes giving easy and puts business system and regularity into what is in most churches the most irregular, un-systematic and unbusinesslike thing about the life and work of the Church. Additional inducements, if any are necessary, for introducing the Duplex envelope in the churches where it is still unknown, might be found in the following facts concerning the Duplex Envelope Company's plant at Richmond, Va.: The Duplex Envelope Company employs no woman wage-earner under sixteen years of age; it pays no woman wage-earner less than eight dollars a week; it works no woman wage-earner more than eight hours a day; the average wage paid its women wage-earners is nearly ten dollars a week; the average salary paid women workers in the office is nearly fifteen dollars a week; in not a single instance are the wages paid as low as the Union scale; no woman wage-earner stands at her work except by choice; the company sees to it that all its employees receive prompt and competent medical attention when sick; it keeps all the office and factory surroundings wholesome, sanitary and clean; it provides cleanly and neatly furnished lunch rooms for its men and women employees; "Duplex" tries to do by all its employees as it would have them do by "Duplex."

BOY INSIGHT INTO BIBLE STUDY

Some indispensable Qualities of those who would interest Boys in the Bible

R. G. SLIFER

I.

Leading a group of boys in Bible study presents to many a discouraging line of problems. This paper presented at the Sixth Annual Conference of the New Jersey County Association workers, reflected such a sympathetic view and such helpful suggestions, born out of most successful experience, that the whole company of leaders came away with fresh courage and new hope.—*Rural Manhood*.

If it is no small privilege to help broaden the life of one boy, it is a far greater blessing to be given the opportunity to help a number of boys, to give them larger and broader ideals, to see that they have greater incentives towards better living, to make it possible for them to have a real understanding of what a broad Christian life can mean, and to make them realize that such a life can be theirs, no matter what their position in the social plane, and no matter how completely their ideals and conceptions have to be re-formed. If he who makes two blades of grass grow where but one has grown before, is blessed, surely he who helps to change the ordinary boy to become a man of breadth and helpfulness, deserves the commendation of his fellows together with the blessing of the Master who "looked upon the young man and loved him."

But with the thought that this is a privilege, there is also the compelling thought that it is a responsibility and a very great responsibility. We trust the most valued materials to the most skilled workmen only, but we are often willing that our boys, even tho the value of but one of them far surpasses that of all the material matter over which we will ever have control, get along in life somehow with whatever influences just happen to come their way. In fact, a very large percentage of our boys are like Topsy, they "just grewed," and only the mercy of God and the chance influence of some good man or woman has kept them from being worse than they are. Many a father thinks but little of his responsibility, many an employer thinks nothing at all of it, even sometimes an occasional school teacher works only for the salary, and it remains for the Sunday-school teacher or a Young Men's Christian Association group leader to supply practically all the real inspiration that should have been breathed into the boy from his days of boyhood. And it is a tremendous responsibility that thus comes to this leader of coming men.

But even the deepest and keenest realization of the privilege and responsibility of leading a Bible class group will not help a leader, if it does not spur him into action and make him study: (1) himself; (2) his subject; and (3) his boys,—himself that he may do his best to make up for any shortcomings that he may have, knowingly or unknowingly; his subject, that he may bring a wealth of knowledge and inspiration into his work; his boys, that he may really understand them, enter into the very center of their lives, and make the most of the wonderful opportunity that is his.

Thank God for the man who is willing to teach, but thank God still more for the man who is willing to teach with such an amount of enthusiasm that every boy in his group realizes that here is a man devoted to his work, to his boys, and to the Master who has been his inspiration.

The Meaning of Enthusiasm

No one can be a successful teacher of boys who is not enthusiastic over what he is doing, who is not brim full and running over in his desire to get results.

He must, first of all, be enthusiastic as a Christian. The very word "enthusiasm" is a Christian word and should really only be used concerning godly things. In the old days of pantheism men tried to find a god for everything and in everything. Every result had some god as a compelling cause. There was a god of wisdom, a god of love, a god of hunting, a god of running, and a god for almost everything. Therefore, when a man was specially apt or successful along any particular line, he was an "en theos" or "god within" man, and was popularly supposed to be the special home of the god whose province it was to govern that characteristic most marked in him. The eloquent Paul, on Mars Hill in Athens,

recognized the desire of his hearers to give worship to whom worship was due in that they had erected an altar, "To the Unknown God," and he catches their attention by saying, "Him, whom ye worship, tho ye know Him not, Him declare I unto you."

The teacher of the Bible group must be an "en theos" man. He must have THE God within him before he can take God out of what may seem a dry, musty book and present Him as a living, loving, helpful reality to the red-blooded boys in his group. He must live his Christianity, not in an ordinary way, but thru and thru; he must be so thoroly happy in it, so thoroly helpful because of it, that in time his young associates will realize that he means in a tremendous way everything he has to say about the inspiration and helpfulness that come from this Christianity he is trying to present. A real enthusiastic teacher can live Christ for his boys just as surely and just as completely, perhaps more so, than he can teach them by word of mouth.

But this leader or teacher of ours must not be enthusiastic as a Christian alone—he must be enthusiastic as a teacher. He cannot completely wear himself out with the things of the world, give all his strength and all his brain effort to business or to social life, and then expect the worn-out, fag end of his life to be particularly helpful to the group he is trying to influence. He must think of "his boys" at times when he is not with them, he must study their problems, he must think of his subject as it applies to them before he tries to bring it to them, and then he must put his heart and soul into the task of making them see things in just the way he wishes them to be seen.

The Bible a Book of Life

It goes without saying that this leader of ours should have ideals and breadth of vision. Young men admire a man who does things, a man who is striving to do still bigger things, a man who has fought thru or is fighting thru the problems they are meeting, and will have to meet, in a real way—a man who has risen above the little and trifling discouragements thru which he has passed, a man who is trying constantly to rise above the petty things of the world, a man who steadily emphasizes the good things of the past, the still better things of the present and the more wonderful things that can be and must be in the future, a man who is a confirmed optimist, a man who sees his God in all his walks of life, a man whose very living says with the poet:

"The year's at the spring
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn:
God's in His heaven—
All's right with the world!"

First of all, I should say that the Bible should be approached with reverence, and a reverence of the deepest kind, but not with awe. Some of us approach it as the heathen nations do their idols and their temples, with a reverence that has ceased to be reverence and has become a feeling of awe; we approach it as a something that we almost dread, as something that we approach only because we have to, as something that is to be considered only or at least chiefly at times of great moment, as something for weddings and funerals and sick beds and times set apart for religious things only.

You cannot appeal to boys thus. To appeal to them and to make your appeal last, the Bible and its subject matter must be alive, very, very much alive. The great loving Father and His crucified Son must be real, They must live, They must go with us, They must help us in our lives, They must whisper Their ideals to us daily and continuously, They must influence us constantly, teaching us to work as we should work and to play as we should play, if they are to be the God and the Christ of the live-spirited boy of today. A crucified, atoning Saviour will bring boys to a realization of their need for salvation, but we need a living, smiling, loving helpful Saviour to keep them day by day.

Religious News

AT HOME

Outlook for Summer Conferences Promising

Promoters of Church summer conferences say they expect the biggest season in their histories. The season of 1915 was affected adversely by the war, and attendance was comparatively small. This year two new centres are projected, one on the extreme east, the other on the extreme west, but both devoted to missionary studies. The conferences on the Isle of Shoals have been put on a firm financial footing, and will be maintained thruout the season. The other new centre is Seabeck in the Puget Sound country, forty miles northwest of Seattle.

Studies at all of the conferences this season, under arrangement with the mission boards, will give prominence to Latin America, in preparation for mission studies in the churches of the country beginning next September, which are to take up work where the recent Panama Congress left off and prepared. The topic of these new studies will be "The Two Americas." Instruction books are in preparation, and efforts are making this season to bring to these centres larger numbers of men, and especially officers of churches.

The Missionary Education Movement conferences start at Blue Ridge in North Carolina on June 27, and close at Lake Geneva in Wisconsin on August 6. Attendance expected runs from 200 at the new conference in the northwest, to 600 at Silver Bay on Lake George, the largest and best known of all. The now united missionary program, starting in September next on Latin American conditions, is planned to continue to the end of 1917.

Y. M. C. A. Leaders at Cleveland

The international gathering of Young Men's Christian Associations every three years is always an occasion of graphic interest. The recent convention at Cleveland a month ago rounded out fifty years for the International Committee of the Associations. The then new Young Men's Christian Association began holding conventions in this country as early as 1851, but it was not until the convention of 1866 at Albany that a committee was formed to bind local associations together. No effort was made to celebrate the semi-centennial of this event, altho Chairman Alfred E. Marling of the international committee alluded to it as a matter of history. Nor was any ceremony devoted to the fact by which the convention of 1916 is likely to be best remembered—that it was the first convention under the general secretaryship of John R. Mott. Mr. Mott himself snuffed out the idea of "inaugurating" him formally. But the delegates gave him an immense ovation when he stood up the first time to make official announcements. And beloved Richard C. Morse, the former secretary, was greeted no less enthusiastically when chairman Marling dragged him by main strength from an almost hidden seat at the rear of the platform.

The convention opened in an atmosphere of deep spiritual devotion. Dr. John Timothy Stone began the program with an exposition of John 14. Robert E. Speer followed with a strong keynote address, notable for the definition of Pharisaism. He said Christ did not condemn the Pharisees for immoralities since they were no doubt the men of best developed character in their day, but He did condemn them because they had no longings to be better.

A commission appointed in 1913 reported that all instructors in schools training secretaries are members of evangelical churches. Following discussion there was adopted a resolution which did not aim at holding any professor or teacher to a specific creed but stipulated that all were expected to evince vital sympathy with evangelical religion and its premises.

The president chosen for the convention was F. Wayland Ayer of Camden, New Jersey, chairman of the New Jersey state committee and partner of the famous Ayer advertising firm of Philadelphia. Mr. Ayer reported on a proposed pension fund for retirement of secretaries in old age. The report showed how many knotty problems in finance must be worked out before a safe system can be set afloat. "Contributory insurance" will be adopted because inquiry demonstrated that straightout pensions paid without the participation of the beneficiaries would require the raising of an impossible capital fund. Where beneficiaries contribute, \$1,000,000 may prove enough for a working basis.

The report of the International Committee submitted to this convention was a document of "progress all along the line." It is evident, however, that in the last three years a shift of emphasis has occurred from the astonishing accumulation of property during the late "building period" to the more spiritual items of influence over individual lives of men. In the last triennium 21,000 men and boys from the associations joined the church, compared with 14,000 in the triennium preceding. This 50 per cent increase is largely due to the system of personal interview.

A number of fresh and highly interesting facts were reported concerning the foreign work maintained by the international committee. In Russia the imperial government has just given permission that the "miyak" or "lighthouse" for young men which the Association has fostered for many years in Petrograd, may be reproduced in any Russian city where the committee cares to start work. Under this grant Moscow will be immediately occupied.

To India, when the European war broke out, the international committee sent word from New York for its representatives to retrench to the utmost. But they did just the opposite. The secretaries there saw an unparalleled opportunity among Indian troops setting forth for various scenes of conflict, and they determined to send a Y. M. C. A. worker with every regiment going out from India. They have succeeded in keeping practically even pace with the purpose, commissioning more than a hundred camp secretaries for duty in France, the Gallipoli peninsula, Egypt, Mesopotamia and East Africa. All the cost was raised in India itself. Calcutta gave \$100,000. What some of these men have gone thru side by side with native Indian comrades is suggested by Dixon's message from the Tigris last winter: "It is getting cool. We are tremendously bucked up. This morning the thermometer was only 110."

In China the Foochow Association can boast what no other similar organization in any city of the world can say—every member of the local chamber of commerce is a member of the Association. So is the governor of the province and every departmental official in his yamen; likewise every president of the sixteen government colleges in the city. When the association recently conducted a membership campaign, three of the team captains in the contest were the provincial governor, the salt commissioner and the president of the imperial bank.

The International Committee lately sent to China a young Canadian named Crocker to be a national director of athletics. Crocker's letterheads show, among the Chinese committee he has organized to back him, Yuan Shih Kai, president of the Chinese republic, every member of the president's cabinet, and the majority of the provincial governors—all the governors, in fact, that the young association worker could reach with an explanation of what he wants to do for China's youth.

ABROAD

Religious Efforts in England

The Rev. Arthur Taylor of the British and Foreign Bible Society, in this country to extend greetings of English Bible makers to the American Bible Society, reports that preparations are making in England for a national mission to be carried thru this autumn. He reports that to some extent the mission will extend to all parts of the world thru the British possessions, and that non-Conformist and Anglican Churchmen are co-operating. Just now a study is making of the best methods to be followed.

On the same authority it is stated that receipts of Bible and missionary societies, on which reports are made in May, are holding up remarkably well. Few of them have fallen off at all, in spite of enormous drains upon Christian England for war relief. The British possessions have maintained their contributions to the British societies with headquarters in London. As for circulation, the British Society issued last year more than 11,000,000 Bibles and portions, the largest in the history of any single year.

Progress in China

Prof. C. H. Robertson, who has been in China for fourteen years, has just arrived in America to secure and carry back with him modern equipment for laboratories and scientific study. Prof. Robertson is a special lecturer under the national committee of the Y. M. C. A. of China, and associated with him are Dr. W. W. Peters, another American, Prof. G. H. C.

Cole, once of McGill University, and a number of Chinese college men—graduates of Yale, Columbia and Harvard. National headquarters are maintained in Shanghai for the training of educational secretaries, the number of which are now over one hundred.

Prof. Robertson reports that American telephones are replacing British and German makes, and that American cigarettes are also in greater favor than any others. Within the past two years Ford automobiles and Singer sewing machines can be seen in almost all of China's large cities. American built typewriters are in great demand in commercial offices. An American paper firm is building a large mill in Shanghai to make paper for government bank notes.

The particular work of these one hundred lecturers is that of popularizing health rules for the prevention of consumption, and plagues. After the lecturers on health and scientific subjects—such as conservation of national natural resources, there is usually held religious meetings. On one trip of 3,000 miles, when some forty cities were visited, 18,000 men pledged themselves to lead Christian lives. The Chinese government co-operates with the health movement, and officials contribute toward its expenses. Some of the one hundred lecturers are American, some English, German and Dane, while many are Chinese young men educated in America.

More information concerning Armenian Murders

The first summary published which describes in detail the sorrows of the Armenian race in the tragic year of 1915, appears in the current number of *The Moslem World*. The author is Dr. Clarence D. Ussher, who has been for a long period of years a missionary of the American Board in Van, one of the greatest centers of Armenian life near the extreme eastern boundary of Turkey in Asia, adjacent to the hill districts occupied by the bloodthirsty Kurds. Dr. Ussher has had the ill fortune to be personally cognizant of six systematic and widespread massacres perpetrated on the Armenians by the Turks and Kurds, but according to his statement, none of the preceding five, monstrous tho they were at the time regarded, can be compared with the crowning atrocity of last autumn.

Dr. Ussher declares concerning the colossal crime that it is no exaggeration to set above one million the number of Armenians whom their Moslem overlords slew with brutal and fanatic deliberation. The Turkish governor at Van announced that he would slaughter every Armenian under his jurisdiction, and Dr. Ussher states that the missionaries actually have the names from within that one restricted province of 55,000 victims of his bloodthirsty proclamation. The slain were naturally by large proportion men, and hundreds of thousands of the women and children who were not massacred have since undergone that to which violent and immediate death would have been far preferable. Of the countless hordes driven away into the desert southward, it is not yet possible to make any report; but the survivors must be comparatively few. Only those fortunate enough to escape the clutches of their Moslem foes by fleeing over the Russian line can today be counted on as a seed to perpetuate the history of this ancient and long-suffering race.

The opinion of Dr. Ussher that the German allies of Turkey cannot be acquitted of complicity in this unparalleled crime, should be accepted only with great reserve, however. The reports of German officers herding Armenian women and children on the roads along which they were hounded into exile, which he believes to be authentic, seem to require some investigation. It must not be overlooked in this connection that the real reason for the Armenian massacres during the last twenty-five years is not the fact that the Armenians are Christians, but because they are, rightly or wrongly, believed to be in league with their co-religionists, the Russians, the arch-enemy of the Turk. This political element in the situation renders all the statements concerning it at this time more or less doubtful, unless based upon clear and convincing evidence, and the falsehoods circulated by the press of the Allied powers in regard to the alleged German atrocities in Belgium make those who know Germany and the Germans cautious in accepting statements of this kind. We should want to see all the evidence that Dr. Ussher claims to have and examine it very carefully before connecting the Germans in any manner with the Armenian outrages.

"Examining the Scriptures daily, whether these things were so"

June 18, 1916. Trinity Sunday

MISSOURI DISTRICT**Evangelical League and Sunday School****Convention, St. Charles, Mo.,****June 27—29, 1916****Watch for further Announcements in your Sunday-school and in the League Meetings****A strong Program has been provided for all Sunday-school and League Workers and Members****A registration fee of \$1.00 is asked to cover the expenses of the Convention****Remember the date and plan to be there****Helps for a Good Meeting****Rev. Henry Katterjohn****USEFULNESS OF CHEER**

- M. June 12. Rejoice! Deut. 26: 1-11.
 T. June 13. Cheer brings health. Prov. 17: 22.
 W. June 14. Cheer lightens burdens. Prov. 15: 13-15.
 T. June 15. Cheer brings hope. Acts 27: 22-36.
 F. June 16. Cheer brings confidence. John 14: 1.
 S. June 17. Joy imparted. Acts 2: 25-28.

Sun., June 18. Topic—The Usefulness of Good Cheer. John 16: 24—33.

Suggestions to the Leader

The first verse of our lesson gives us a promise of joy. In these words Jesus reveals to us the real nature of the religion He gave to the world. Christianity is to complete life, make it more abundant, and where there is vitality and abundance of life, there joy will manifest itself.

It is suggested therefore, that the meeting be made a joyful meeting. In order to accomplish this, come to this meeting with joy in your heart, and friendliness in your manner. Cast aside every care, and reveal to the world a heart filled with true joy.

Then secure the assistance of your social and calling or membership committee, that they help create the true social spirit among the members. See that every member is greeted with a shake of the hand and an encouraging word.

Finally plan your program in such a manner that every single number will proclaim good will and joy to those present. Your prayers ought express thanksgiving, for once omit your requests and petitions, except that you might be better prepared for the fuller and abundant joy God is waiting to give you and all who seek it. Your songs ought express gratitude. Think of God as the giver of all blessings, who provides for His children, and supplies all needs.

In your remarks let thanksgiving prevail. Omit finding fault with existing conditions, rejoice in the presence of your Father in heaven, and the opportunities for usefulness that are presented to you continually.

The Topic Presented

Good cheer is essential to life. The morose, moody disposition clogs the way to nervous activity; cessation of nervous activity makes impossible the transmission of the nutrition required by the physical organs for the performance of their part of the work in the sustaining of the physical body. Good cheer excites nervous activity, the blood flows freer, the organs respond more rapidly,—because the sensation called *good cheer* has stimulated the nervous system to the greatest possible effort. We say the cheerful person remains young, while the melancholy, moody, person soon loses his youthful energy, and becomes dejected, indifferent in his work.

Good cheer, or joy describes a condition of life under which we are capable of producing the greatest possible results, and experiencing the greatest amount of vitality. It is the natural condition, essential for real living. If joy is the natural condition of life, essential for the attainment of life's highest purposes, then Christianity must be the means to cultivate and establish such condition. Jesus calls himself the life, the disciples are promised abundant life, and full joy.

1. We have a right to demand joy, and to ask for joy. The Christian life is the natural life, and joy is the finest expression of the abundant life. We must remember that God gives us abundant life, but we dissipate this life thru our own wastefulness. Sin wastes energy, and destroys joy. The request for joy includes a consecration of life and faculties to God and His work, a renunciation of sin and all evil ways, a determination to do at all times God's will.

2. God is ready to give us joy. Asking in Jesus' name is not a mere formula, but the impelled assurance that our request and prayer will be granted. He who prays in the spirit of Jesus Christ is assured of an answer.

3. Our every day religion must be one of good cheer and joy. The Christian dare not be hopeless, but hopeful; he is not helpless, but has the assurance of the perpetual help of God; he cannot be hapless, because the joy of God dwelleth in him. A morose, sad-countenanced Christianity is an impossibility. Where Christ dwells, there joy is at home.

4. Cheer is contagious. A smile provokes smiles in others. Cheerfulness creates the habit of joy in our own heart. The cheer of to-day makes it easier to be joyful the next day.

5. Cheerfulness dare never be based on a pretense. It must be based on a reality, and that reality is the peace of God which passes all understanding, obtained thru the divine forgiveness of our sins, and the constant indwelling of the Christ.

It is the business of the child to smile. Let us become like a little child in cheerfulness and joy.

Some Questions on the Topic

What causes gloom in our lives?

How can we overcome the habit of being morose and gloomy?

How can we develop the habit of cheerfulness?

Why must a Christian be cheerful?

How can we help others to be cheerful?

Some Scripture on the Topic

Deut. 28: 63; Jer. 32: 41; Luke 15: 10—32; 1 Sam. 2: 1; 1 Chron. 16: 27; 2 Chron. 7: 10; Psalm 4: 71—5: 11; 9: 2; 13: 5; 30: 5, 11; 46: 4; 138: 5; Isaiah 25: 9; 51: 11; John 15: 11; Acts 2: 28; 15: 32; 1 Thess. 5: 16; 1 Peter 4: 13; 1 John 1: 4; Jude 24.

A Prayer

In Thy presence, O Lord, is joy and life abundant. On that first morning of creation the angels of heaven rejoiced because of the manifestations of Thy divine life. When the Christ-child was born, Thy peace and joy was given to the world lost in sin. In the final conquest of the world all the Redeemed will unite in the praise of our Saviour, who saved this world from sin by the surrendering of His own life. Thy presence, O Christ, brought joy to the lost, peace to the erring, heavenly life to the dyings ones. Give us strength and light to live more closely to Thee, that the darkness of sin might vanish, the sorrow of death be destroyed. We thank Thee for the victory Thou dost assure us, and pray that in seeking life, we may always find Thee. We pray for those that know Thee not, that the joy of life might be given them. Be Thou the light and life of all Thy children, that the world may be filled with the rejoicing of those who know and love Thee. Amen.

The Advanced Quarterly's Lesson**Lesson 12. Raised from the Dead****DAILY BIBLE READINGS**

- M. June 12. Luke 14: 1-24. Discourse at the Pharisee's Table.
 T. June 13. Luke 14: 25-35. The Cost of Discipleship.
 W. June 14. Luke 15: 1-32. The Three Parables of the Lost.
 T. June 15. Luke 16: 1-31. The Unjust Steward and Dives and Lazarus.
 F. June 16. Luke 17: 1-10. Forgiveness and Faith.
 S. June 17. John 11: 1-46. Lazarus Raised from the Dead.
 S. June 18. John 11: 47-54. Christ Withdraws to Ephraim.

Lesson Key:—"Thanks be to God who giveth us the victory thru our Lord Jesus Christ," 1 Cor. 15: 57.

Among the miracles of Jesus the three occasions on which He raised dead persons to life are especially remarkable. They are really in a class by themselves. It was quite wonderful that He should heal the sick, and help in all sorts of afflictions, but things of this kind were not unheard of, and Jesus did so much of it that people came to expect things like that of Him. That dead persons should be restored to life, however, was something so unusual that it must at once attract especial attention. It was so clearly impossible without divine or at least supernatural assistance that those who witnessed the incidents could hardly help believing that it was the hand of God that did it. The

reports of these extraordinary happenings spread with lightning rapidity thruout the land and convinced all who had open minds that Jesus did indeed speak and act with divine authority. Every one of these events required the people to make some decision in their hearts in regard to Christ. They were either attracted or repelled, they must either accept or reject Him.

The three resurrection stories also very naturally lead up a climax. The daughter of Jairus had just died when Jesus came to her father's house; the widow's son at Nain was about to be buried, and Lazarus had been buried four days. All three of these incidents, in their succession, proved that Jesus had power over death in every form, even where it had already shown its work of destruction. In the same measure as these miracles revealed the power of Jesus where human power failed utterly, they could serve to strengthen the faith of those who were helped, as well as of all those who saw them or heard of them. The raising of the widow's son took place early in Jesus' ministry in the presence of a great multitude, which helped to make His name known especially in Galilee as a prophet and to prepare the way for His message of grace. It required not a little faith on the part of Jairus to call upon Jesus when his daughter was already at the point of death, and the miracle in his home must have strengthened the faith of the whole family. The raising of Lazarus at the close of His ministry not only strengthened the faith of the devoted sisters and the disciples, but was also a last appeal to His people to consider and accept His claims.

The chief significance of all these miracles, however, was that of revealing Jesus as *the Lord of life*, as He who had come to bring real spiritual and eternal life to all who believed in Him. This was the special message He had for the sisters in Bethany, when He told them, "I am the resurrection and the life," John 11: 25, 26. The wages of sin was death, physical, spiritual and eternal, and it was His work to gain the victory over sin, Satan and death, the victory that meant more to mankind for time and eternity than anything else ever could mean, and which was most clearly expressed in His own glorious resurrection. Indeed, one should almost think it should not have been difficult for the disciples, after having witnessed what they did, to expect Jesus' resurrection, even if He had not told them that He would rise again on the third day.

The fact that Jesus brings new life into a death-bound existence is the one hope of the individual sinner and the redemption of mankind. To accept Him as Saviour, Redeemer and Lord is the one way of securing the blessed assurance of His life and power. The moment Jesus Christ is let into a human life there begins a process of regeneration that, if given a chance, will finally bring about an entirely new being. As soon as any one recognizes the need of a new life, because of the sinfulness and corruption of the old, Jesus Christ stands ready to enter in and take possession. And wherever He is permitted to take possession, there He immediately bids the dead arise, awaken and come forth to a new life. How altogether different must life have seemed to the three persons who had been brought back to life by His word! And life is always "different" in many ways where Jesus has come in and revealed himself as the Lord of life.

Conference of the Missouri District**Continued from Page 4**

and prosperous Washington, where the thirtieth conference of the District was held from May 18-22, was no exception. The visitors felt perfectly at home from the very first, which is not to be wondered at in view of the way in which the good people of the city, and of all the Protestant churches in the city at that, opened their homes to accommodate the guests, and the writer for one will always gratefully remember the thoughtful and generous hospitality he was permitted to enjoy. It is only fair to say that the efforts of all who had anything to do with the arrangements were well-planned and eminently successful.

The opening service was held on Thursday morning, Pastor H. Walser, St. Louis delivering the sermon on Gal. 6: 14, and showing the glory of the cross of Christ as it is revealed in the past, the present and in the life of the individual. At the close of the service all the pastors and delegates present partook of the Lord's Supper. At 1:30 P. M. Pastor Hackmann, the president, opened the first session, and Pastor Irion gave the first of his series of devotional ad-

dresses, "One holy, universal Christian Church" on Eph. 4: 4-6, one for each day of the conference, placing especial emphasis upon the *unity* of the Church. The addresses for Friday, Saturday and Monday morning dealt with the *holy* Church, the *universal* Church and the *Christian* Church, respectively. The roll call established the presence of eighty-one pastors, seven teachers and seventy-five lay delegates. The president's and vice-president's report, as well as that of the home mission, school and Sunday-school board had been printed and circulated in advance; the reports of other officers and committees were read and referred to the proper committees. The president's report gave a brief review of the events of the past year, emphasized the importance of the American Bible Society Centennial for all Evangelical churches and insisted on confirmation as an essential part of Christian education and training. The vice-president's report on the benevolences showed that the 132 churches of the District contributed during the past year, the splendid sum of \$36,664.23. This includes the Jubilee Offering of \$13,377.54, and \$2,800.86 for the German Red Cross.

The paper "German—Evangelical—American" read by Prof. S. D. Press, was a notable and illuminating discussion of the contribution which the German Evangelical Church may make to the development of American patriotism and religion. In a very clear and thoro manner the distinctive characteristics of the German and the Anglo-Saxon races were set forth, and the way outlined in which both were to be placed at the service of the kingdom of God amid the freedom and opportunity of the New World. As soon as the translation can be made Herald readers will have the benefit of this timely and able discussion of an important subject.

Among the important resolutions passed was the one expressing satisfaction at the increasing recognition given to Bible study by the public school in different parts of the country for the purpose of using the Bible in the education of American citizens. The president was instructed to appoint a representative of the District for the Missouri Conference of Religious Education, and the Missouri Teachers' Association.

The following pastors were admitted into membership with the Synod: H. W. Dinkmeier, Wright City; H. E. Koenig, Troy; Theo. W. Mueller, Afton; Theo. Schumacher, Gumbo; Hugo Vondran, Oakville, and L. C. Boeker, Pendleton and, after his ordination, Pastor J. Buescher. Second English Evangelical Church, St. Louis was also admitted into active membership.

In regard to the important questions touched upon in the report of the President General, especially that relating to the Federal Council, the following resolutions were passed:

1. With full appreciation of the duty of the Church in general, and our own Evangelical Synod in particular, the Missouri District, in this time of falsehood, injustice and controversy earnestly supports the honorable President General in his emphasis upon the apostolic injunction, "Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace," Eph. 6: 14, 15.

2. Since the gospel of peace, as proclaimed by the apostles, and re-established by the Reformation, is the God-given means of establishing peace in the hearts of men, in the churches and in the Church, and throughout the whole world, it becomes the sacred duty of the Church to maintain this gospel of peace and make it a power in the world.

3. Since permanent unity in religions, social and political affairs is impossible at the expense of truth and justice, all efforts toward lasting unity must be made upon the basis of sincere love of truth, unflinching justice toward all, and a conscientious acceptance of the words, "One is your Master, all ye are brethren."

4. In regard to the Federal Council of the Churches of Christ in America the Missouri District upholds the honorable President General in regard to the common foundation of faith and the common ideals and aims of this organization. It is the sense of the District, however, that no member or officer of the Federal Council should be permitted to use the agencies or the name of the Federal Council for the purpose of advertising or disseminating private opinions, as such action only serves to discredit the Fed-

eral Council and to disturb the unity of the Spirit in the bond of peace.

Saturday afternoon was entirely devoted to outings. Some of the members of the conference, perhaps the larger part, took advantage of the invitation for an automobile trip extended by some of the prosperous kind-hearted people of Washington, who wanted to show their guests the beauties of their town and vicinity, of which they are justly proud. About fifty persons, however, among them the writer, seized the opportunity to cross the Missouri river and pay a visit to the venerable and historic buildings that had first housed the theological seminary. The cars kindly furnished by the people of Marthasville covered the nine miles to the "sacred valley" more quickly, we suspect, than could be done at the time when Washington was the nearest railway station to the old Seminary, so that there was plenty of time to take a good look at the places and the buildings so intimately connected with the early history of our beloved Church. Even he who sees the place for the first time cannot help but be touched by the thought of what this place has meant—and still means—to those who have studied there, many of whom are among the strongest and noblest sons of the Evangelical Church has ever had. We visited the grave of Professor Irion, the memory of whose inspiring teaching even the lapse of half a century has not yet been able to erase from the minds and hearts of those who were privileged to sit at his feet; went thru the old but substantial buildings, good for apparently another half century, that were built by the students themselves while getting ready to build the kingdom of their Lord, and at a brief but uplifting service in the pretty chapel on the hilltop, where Pastor Sturm and his helpless wards worship (the old Seminary buildings are now being used as the Emmaus Hospital for Epileptics and Feeble-minded), we left an offering of gratitude for the patience, courage and faithfulness of the pioneers, and for strong and healthy minds and bodies and well-developed children.

In the evening services messages were delivered by the Pastors O. Press and G. Poth, on Thursday; F. Klemme and E. Baltzer on Friday. Sunday was as usual a gala day, and the services were well attended thruout the day. In the morning service Pastor E. H. Elits delivered the sermon, which was followed by the ordination of Mr. John Buescher to the ministry of the Gospel. The afternoon service was devoted to the interest of the Evangelical Brotherhood, and 250 Evangelical men had come from St. Louis by special train to take part, marching in parade from the station to the church. The sermon on Rev. 1: 5, 6 was delivered by the editor. In the evening service Pastor Krafft delivered the message from the words, Ex. 14: 15, "Speak unto the children of Israel that they go forward." The installation of the officers (Pastor W. Hackmann, president; Pastor A. Kuhn, vice-president; Pastor F. Grabau, secretary, and Mr. G. H. Wetterau, treasurer) was conducted by Pastor Theo. Oberhellmann. The news of the death of Professor G. Braendli, which was announced at the close of the service, cast a shadow over the remaining sessions, but served to emphasize the responsibility resting upon the individual worker, in accordance with John 9: 4, "We must work the works of Him that sent me, while it is day: the night cometh, when no man can work."

Pennsylvania District

Two congregations in Pittsburgh are doing a special, splendid work, and are setting the pace not only in our District but without a doubt in the entire Synod by giving a generous financial support where it is most needed.

The United Evangelical Protestant Church on the North Side, Pittsburgh, of which Rev. Aug. Ruecker is pastor has instituted a scholarship at Eden Seminary. The congregation has pledged itself to pay annually at least one hundred dollars in monthly installments for the education of some theological student. The project has proven successful, for in its first year the congregation has met its obligation, and with a surplus sum, (all monies contributed are thank offerings for birthday anniversaries) the church has also met the expense of maintaining a native missionary (catechist) in India. What a blessing is thus conveyed by a devoted congregation, active in the interest of Christ's Kingdom; a representative personally unknown to the congregation proclaiming the glad tidings of a Saviour to his benighted native

brethren in India, and, in the home-land a student, not of her own parish, but one from some other section of the land, also personally unknown to the congregation, preparing himself for the high calling of an ambassador of Christ!

St. Peter's Evangelical Lutheran Church, East End, Pittsburgh, of which Rev. J. L. Ernst is pastor volunteered to pay for a limited period the salary of our missionary Rev. H. A. Feierabend in India. This is no little undertaking, when one considers the current expenses which are entailed in maintaining a big city church. Thus far the congregation has met her quarterly pledges in behalf of the support, and we are satisfied she will meet her obligations to the last penny at the close of this first year, and for many years to come.

Only recently the writer received an urgent appeal for immediate financial assistance of our Educational Institutions, disclosing the sad fact that our colleges are in a bad shape financially. The reasons for this deplorable condition were centered in the Jubilee offering of our Synod, and the insistent calls upon our churches for funds for the alleviation of the war-sufferers in Europe. This ought not so to be! As members of the household of God we are duty bound to meet the obligatory offerings of our Synod, and, when now and again a special plea is made to give an extra lift, as was the case with our Jubilee offering, ought we not all as lovers of Christ's Kingdom be ready and willing to meet the emergency? Let us ask ourselves, fellow-Christians, whether our local churches could not reasonably dispense with new organs, new carpets, art glass windows and many other not absolutely necessary improvements, centered solely in congregational pride, and whether it were not possible for all of us to get the vision of Christ's great commission: "Go ye," (and, if ye can not go yourselves, send ye, in your stead others) "into all the world, and preach the Gospel unto all nations!" This is the King's business! Are we His messengers, willing to bring sacrifices and offerings that His Kingdom will find establishment in all the world?

W. A. B.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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An Opportunity or a Job?

These are the days of commencement exercises. All over the land high schools, colleges and universities are sending out into the world thousands of bright and well-equipped young men and women to find their place in life as best they may. Comparatively few of these promising young people have a definite purpose in mind, except that they are aiming to make their lives count for the best and highest things. Those who are obliged to make their way in the world by earning their own living are naturally looking around for the most advantageous openings, and the fields that promise promotion, prosperity, influence or reputation make the strongest appeal.

From this point of view it is easy to overlook some considerations that ought to enter very strongly into the calculations of Christian young people as they make their start in life. It is perhaps natural that the things that lie on the surface should seem to have the most weight with youthful energy and enthusiasm, but those who ignore or neglect the deeper and more satisfying things are not really fair to themselves. If business, industry, teaching, law, medicine or other occupations seem most attractive in view of the rewards they offer, it should be remembered that these rewards are wholly material and temporal, and that none of them can satisfy the deepest yearnings of the human soul. True success and happiness can never be attained by those who forget that all they have and are, health, strength, intelligence, skill, energy, etc., are all gifts of God given not for selfish use but for service. Any plan of life that leaves this fact out of consideration is insufficient, unfair and doomed to failure. It is insufficient because it does not reach out to the best and highest things attainable. It is unfair because neither God nor the man who makes the plan gets the full chance to which both are entitled. It is doomed to failure because it lacks an essential element to true success. To plan for success and happiness entirely along selfish and earthly lines is to defeat the very purpose of the planning. The graduates who take up some form of unselfish service in the church, the Sunday-school, the young people's society or their community will get far greater satisfaction out of their efforts than can those who plan for merely selfish ends.

And this satisfaction will be found to increase in proportion to the unselfishness. If a little unselfishness is duly rewarded and blessed, it naturally follows that a life that is all unselfishness must receive the greatest reward and enjoy the highest satisfaction. The parish deaconess, for instance, whose work is outlined on pages four and five, gets far more satisfaction out of her service on behalf of those who need it, even tho it requires many a sacrifice, than any one who is working merely to earn a living or to "get on" in the world. The missionary who leaves behind the attractions of home and the comforts of civilization for the sake of evangelizing a heathen or a godless community, gets more out of this work than those who put their own interest first. And those who take upon themselves the hardships and privations of the ministry in the service of Christ and His kingdom secure a far larger degree of real happiness than those who reach out after the dazzling rewards of mere earthly success. Unselfish service for Jesus Christ is a life-work and a life task that satisfies; anything else is only an occupation. The one constitutes an opportunity, the other merely a job. The choice ought not to be difficult.

Social Service Experts Meet

The meetings of the National Conference of Charities and Correction are always of interest to those anxious to help and to lift up, for they concentrate

the counsel and opinions of social service leaders upon the outstanding problems of the day. The forty-third meeting took place just a month ago at Indianapolis with a record-breaking attendance, 3,150, including 1,600 from outside Indiana. State and city institutions opened their doors wide and arranged special occasions for the visitors. The meeting was accompanied by simultaneous conferences of many kindred organizations, such as the National Conference of Jewish Charities, the National Conference on the Education of Dependent, Truant, Backward and Delinquent Children, the National Children's Home Society, the National Probation Society, etc. Those who have been considering the matter foresee an extensive widening of the Conference, so that it will bring together each year a gathering representative of all phases of social work in much the same way

A THOUGHT FOR THE WEEK

Give thou to-day thy best, and fill
Thy noblest sphere, thru good or ill;
He need not fear the future way
Who lives a noble life to-day.—Selected.

that the National Education Association and the American Medical Association embrace all the manifold interests in their respective fields.

The problem of inebriety was treated from the public health and industrial point of view rather than from that of the treatment to be given the individual. Dr. Haven Emerson, New York city's commissioner of health, declared that 2,000 deaths a year are directly caused by drink, not to mention the much larger but less easily ascertained number of deaths in which it is an indirect factor. The actuary of the New York Life Insurance Company presented statistics and the consensus of opinion he had secured from the medical directors of the leading companies, covering five questions. These examiners felt that it is not necessary to discriminate against persons who take alcohol daily in very moderate quantities, provided there has been no excess in the past. But all agreed that total abstainers are a very favorable risk; that a fairly free use of alcohol is a distinct detriment to longevity; that there is an extra mortality among moderate drinkers who occasionally exceeded the bonds of propriety in earlier years, and that men who have taken a "cure" and have been abstainers for several years are as a body poorer risks than the normal. A study of the attitude of large employers toward the use of alcohol by their employes by Alexander Fleisher of the welfare division of the Metropolitan Life Insurance Co., covered fifty employers of 750,000 individuals. Ten railroads with 400,000 employes indicated their opposition to the use of intoxicants whether the employe was off or on duty. Public service corporations prohibited the use of alcohol during working hours. A mining company reported that it was assisting in the enforcement of a recently passed prohibition law, and it is interesting to note that the United Mine workers have a rule which forbids members to sell alcoholic beverages even at picnics. Three out of four steel companies do not forbid the use of alcohol but tell their employes that they desire them not to use it, that any employe using liquor while on duty will be discharged, and that the non-drinking man will be given preference in promotion and continuous employment.

The prevailing sentiment seemed to favor the transfer of welfare activities from private to public agencies. It was urged that public authorities should take over the conduct of all proven methods for meeting social needs. And Frederic Almy, of the Buffalo

Charity Organization Society, the newly elected head of the Conference, agreed that there should be turned over to the public all charitable work that the public is competent to do. Mr. Almy even went so far as to urge the ultimate provision of "free health." He declared that disease is more dangerous than ignorance, and hoped that the day would come when rich and poor alike will send their children to the city physician just as they now send them to public schools. He pointed out, however, that there are some personal and delicate services which ought to remain in the hands of private charities, and there are other activities of a pioneer nature which private agencies can carry thru more effectively.

Roman Catholic Practices Exposed

Those who have feared that New York city's Roman Catholic mayor would become a tool of the powerful Roman hierarchy of that city may rest somewhat easier after the disclosures made by Mayor Mitchell recently relative to the activity of the Roman Catholic Church in the city's affairs. And those who are inclined to minimize this activity as unworthy of attention should find much food for serious thought in the statements of a Roman Catholic mayor who knows what he is talking about.

The matter was brought to public attention thru the recent charities investigation conducted by a legislative committee in New York City. Mr. Mitchell, who is himself a Catholic, testifying before the committee, said: "The attempted seizure by the (Catholic) Church of the city government is contrary to the spirit of our institutions. We hold that the government shall not lay its hands on the sacred altar of the Church, and that conversely the Church must not lay its hands on the sacred altar of the government." The Mayor also stated that a \$5,000 fund had been subscribed by private Catholic charitable institutions of the city as an honorarium for a certain examiner of private charitable institutions in the Department of Finance. He said that Mgr. McMahon, a moderator of Catholic charities, since dead, had admitted under oath that his conscience hurt him in turning over money to a public servant and that he "appropriated the money to his own use." Mr. Mitchell also declared that a certain Catholic priest and a higher prelate had promised sums of money to get a witness out of the jurisdiction of the state. Mayor Mitchell's revelation followed the indictment by a Grand Jury of two members of his official family for authorizing the tapping of private telephone wires in their search for evidence of crime in the investigation mentioned. The mayor had previously announced that if he was not given an opportunity to justify the tapping of these wires in the quest for crime, "he would tear the town wide open." The mayor's first-day testimony was thought by many present as constituting fairly good progress in that direction. On the second day of his testifying he read to the committee alleged conversations that had been carried on between William B. Farrell, a Catholic priest, Monsignor John J. Dunn, Catholic dignitary, and several others of like religious persuasion, which conversations the mayor alleged established their guilt as conspirators to defeat justice. Criminal proceedings were immediately instituted against these gentlemen.

The way in which the mayor has stood by his subordinates against certain of his fellow-Catholics has been a fine example of moral and political courage, and justifies the hope we have frequently expressed in these columns that the time will come when Roman Catholic laymen will no longer stand for the corrupt methods and practices which have so often made the name of their priesthood obnoxious to the lovers of truth and freedom.

God will Help

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, tho the earth do change, and tho the mountains be shaken into the midst of the seas; tho the waters thereof roar and be troubled, tho the mountains with the swelling thereof." Psa. 46: 1-3.

One instinctively feels that some great experience lies back of these words. A psalm like this could not have been born merely in the imagination of the poet writing in some quiet retreat; it can never be regarded as a work of fiction. There were facts back of it that stirred the souls of those who lived thru them to the very depths. The trust and the triumph which it breathes are fresh from some mighty conflict, some period of storm and stress where titanic forces were struggling for the mastery, where human defence seemed vain, and where suspense, anxiety and terror was followed by a new and glorious revelation of the eternal truth that God still lives and can be depended upon to protect and deliver His people. It is because Psalm 46 is the product of some supreme test of real life that it has been able to strengthen and encourage hosts of God's noblest children in the darkest hours of their lives.

The Psalm seems to fit in best at that period of Israel's history when, in the reign of Hezekiah, the Assyrian hordes swept over Syria and Israel and threatened the kingdom of Judah, which lay right in the path of the proposed conquest of Egypt. Hezekiah had at first been brave and refused to submit, but his courage finally gave way and he paid tribute to the conqueror (2 Chron. 28: 1-8 comp. w. 2 Kings 18: 14). But this was not the way in which the children of God were to be delivered from their enemies. Repenting of his needless surrender Hezekiah had asserted his independence against Sennacherib and thus roused the invader's wrath anew, so that he sent back a mighty army against Jerusalem to make an end of all resistance. It was a day of trouble and rebuke and blasphemy when Sennacherib's heralds, boasting of their master's prowess, and taunting Hezekiah with his helplessness, summoned the inhabitants of Jerusalem to submit to their fate. Hezekiah, in despair, rent his clothes and covered himself with sackcloth, and went into the house of the Lord. There was no hope in man, he could only lay the matter before God, beseeching Him to rebuke the invader and turn back the destruction. Then came Isaiah to tell the king that his prayer against Sennacherib had been heard. The king of Assyria would return by the same way he came without shooting an arrow, nor coming before the city with shield, nor casting a bank against it. "For I will defend this city," saith Jehovah, "for my own sake, and for my servant David's sake," 2 Kings 19: 32-34.

We all know how wonderfully Hezekiah's trust in Jehovah was rewarded. The angel of Jehovah went forth and smote in the camp of the Assyrians a hundred four score and five thousand; and when men arose early in the morning, behold, these were all dead bodies. The Assyrians had gone to sleep confident of victory and dreaming of the morrow's plunder, and even while they slept the wind of a mysterious pestilence passed over the encampment and turned their repose into the motionless and dreamless sleep that knows no waking.

It makes Things real

In the light of this history a new and deeper meaning seems to come over the whole psalm. We can feel with the writer when he calls Jehovah "a very present help in trouble." We seem to hear the clash of arms of the Assyrian hosts in the roaring and troubled waters of the third verse, and the mountains seem to tremble as the chariots and horses covered the hills around Jerusalem. And in the midst of all the turmoil and uproar there is the confidence that God will help, and that right early; that "Jehovah of hosts is with us: the God of Jacob is our refuge." And then, after a period of silence, deep and dreadful, when we think of what has been going on, we look upon the destruction which He has wrought: the broken bows, the spears cut asunder, and chariots burning in the fire. Surely none who considers these things aright can fail to "be still and know that Jehovah is God, that He will be exalted among the nations, exalted in the earth."

And the same principles that were at work then are still at work in God's world. God's arm has not weakened nor has His power been limited in any

way, and He can do today when He did then, not only for nations and peoples, but for every individual that relies upon His help. We should remember, however, that Hezekiah experienced the wonderful and powerful help of Jehovah only after he had realized that all other help was vain and useless. He had to place himself entirely into the hands of God before he could see what God could do for him. And if we do not always experience that God is our refuge and strength, a very present help in trouble, it is because this condition has not been fulfilled. "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord," Jer. 17: 5. As long as we are inclined to put our trust in self or the things of earth, God cannot reveal the fullness of His power, because we are not prepared to acknowledge and appreciate it. We experience so little of God's help and strength in times of trouble because we rely so much upon our own strength, and then God suffers us to get into trouble, as did Hezekiah, in order that we may learn all the more thoroughly the uselessness of our own resources. Those who do trust Him fully, just as a child trusts its father, in perfect obedience to His will, will find, as did Hezekiah, that God will help them and that right early, even tho the nations rage and kingdoms are moved.

In Jesus Christ God has come nearer to us than He ever was to the Old Testament believer, and we can feel His power and His presence far more freely and intimately. Thru Him and in Him Jehovah of hosts is always with us, and the God of Jacob is our eternal refuge. For children of the Reformation the psalm has especial significance, because Martin Luther, in the midst of the many vicissitudes of that period of storm and stress, of conflict and conquest, again and again sang it with his friend Melancthon, and because upon it he based that immortal paean of triumphant trust, "A mighty fortress is our God."

No one can say how often, in how many languages, in what strange regions of the earth, under what peculiar circumstances of peril and anxiety, this psalm with its message of trust and triumph has brought comfort and courage to the troubled soul. It holds good against all hostile forces of whatever kind, for there is none so strong as God. It stands firmly amidst all dangers, for God is always near and ready to help those who trust Him fully.

The Proxy Delegate

BY HELENE H. THOMAS

The shadows had fallen and the dinner had been so long in readiness that Mrs. Luton summoned her family, saying in a disappointed tone:

"Our delegate has been hindered from coming, I fear, so we will not wait any longer."

"Oh, I'm so sorry!" cried little Daisy, as her eyes brimmed, "for I likes del'gates!"

They had scarcely seated themselves, however, before the bell rang faintly, as if touched by a timid hand, which led Mrs. Luton to spring to her feet, saying:

"I will answer it, for if it should chance to be our belated guest, I want to give her a cordial greeting."

Then, throwing the door wide open, she scarcely waited for the law: "I am a delegate—Mrs. Carlton," before she extended her hand and cordially greeted the little stranger whose manner accorded with the ringing of the bell.

Mrs. Carlton seemed ill at ease as she stammered some apology for the lateness of the hour, but just then Daisy came to the rescue by bounding into the room and crying, in joyous tone, as she clasped the stranger's hand:

"I'm so glad our del'gate's here! Now come out to dinner. You're going to sit right by me!"

And the next moment Mrs. Carlton found herself seated at a well-spread board, and surrounded by strangers; but so warmly was she welcomed by all that before the meal ended she appeared quite at her ease.

After dinner Mrs. Luton made ready to accompany her guest to the opening meeting of the Woman's Home and Foreign Missionary Society, saying:

"I shall avail myself of this rare privilege whenever possible, but the demands upon my time and strength are so great that I fear I can only accompany you evenings; but thru you I shall keep in touch with every session, and that will mean much to me."

Just here, as they came in sight of a well-lighted edifice, Mrs. Luton added: "Your denomination has the finest church building in town, by far."

"Why, isn't that your church-home as well?" queried the delegate, in a surprised tone.

"Oh, no, I belong to a sister denomination," Mrs. Luton replied, "but I am equally interested in all mission workers."

"Not your church! and yet you give me as warm a welcome as if I had been an honored guest!" exclaimed Mrs. Carlton, in a puzzled tone.

"Why, what difference does that make," rejoined Mrs. Luton as she clasped the arm of her guest, "when we are one in Christ Jesus?"

A happy sigh escaped the delegate as her hostess ceased speaking, but without further words they mounted the church steps and joined the audience assembled to hear the opening address.

During the ensuing days Mrs. Carlton had ample evidence that her hostess, with six growing children and no maid, had little leisure, yet had it been the reverse she could not have been made to feel more welcome by every member of the family.

Indeed, all seemed to have the same spirit as little Daisy, who, on the eve of her arrival, said "I likes del'gates!" tho an observant person would not have been long in coming to the conclusion that all had caught the spirit of the wife and mother who plainly counted it a privilege to have the delegate under her roof.

The days were crowded so full, however, both for hostess and guest, that there was little time for more than commonplace talk, aside from reports of the meetings, but when the last day arrived and Mrs. Carlton said, in a reluctant tone: "I shall be leaving you this evening," she was met by the positive exclamation:

"I shall not consent to your going this evening! You need a good night's rest before you start for home. Besides, we want one real visit with you, for you have been such a faithful delegate that we have only caught glimpses of you."

And so insistent was she that Mrs. Carlton most gladly accepted the invitation.

"And now for a little chat!" exclaimed Mrs. Luton, after the evening had been enlivened by music and general conversation, and the family had scattered for the night, leaving her alone with her guest.

"But first I have a confession to make," observed Mrs. Carlton nervously, "for I do not like to leave without telling you that I am only a proxy delegate, and not the one who was first assigned to you."

"Why, is that so!" was the surprised comment. "Well, I never would have known the difference if you hadn't told me, for the card announcing the date of my guest's arrival was mislaid almost as soon as received, and I had given so little heed to the writer's name that I did not know the difference when you introduced yourself; but, be that as it may, please congratulate your society for me on their choice of a 'proxy,' for we have enjoyed her exceedingly!"

"Oh, thank you!" smiled the little woman, "but when I confess that 'Mrs. Carlton as proxy' has been a standing joke in our missionary society for some time, you may hesitate to send your message. For, really, no one took it seriously at the time of my nomination."

"Why not, pray tell, when you are an ideal delegate, to my way of thinking?"

"That leads to another confession, I see," rejoined Mrs. Carlton, with a nervous laugh, "and so I may as well admit that my first experience as a delegate left such unpleasant memories that I vowed I never would again act in that capacity, and my determination is so well known among our ladies that when a delegate is appointed some one is sure to suggest me as 'proxy,' in a laughing way."

"And yet you came!" joined in Mrs. Luton, with a questioning air.

"Yes, but under protest, I assure you, and I am ashamed to tell you with what fear and trembling," sighed Mrs. Carlton, "but the way of it was this—Mrs. Wade, who was to have been your guest, was taken ill the evening before she was to leave, and as there was no one our president could prevail upon to take her place she came to me, urging me to act as proxy, and would not take 'No' for an answer. I tried to beg off, telling her anew of that unpleasant experience, when I was treated like a veritable intruder, instead of with Christian courtesy, and then our tactful president told what leads to another confession, which was how, as a delegate, she was most royally entertained by you, several years ago!"

"By me!" here interrupted Mrs. Luton, in an amazed tone, "do tell me her name?"

"Mrs. Webster," was the answer.

"Oh, I am so glad to come in touch with her again!" cried Mrs. Luton after hearing the name, "for I have never forgotten Mrs. Webster's stay with us, and would be so glad to see her again."

"And she has such pleasant memories of you, Mrs. Luton, as well, that she freely told me she had a double reason in wanting me to come, for, as she expressed it, she felt confident that a few days under your hospitable roof would make me forget how shabbily I was treated when first I 'delegated.' And she was so insistent that I finally consented, but you will have good reason to laugh at my cowardice when I confess that my tardiness to dinner, that first evening, was wholly owing to having loitered around your streets trying to summon up courage to follow directions as to your location."

"Why, you poor dear!" cried Mrs. Luton, "when we were all eagerly anticipating your coming!"

"I readily believe you," was the hearty reply, "and thank my good angel for hindering me from going to a hotel, as I was on the point of doing. And now that I have spoken so freely, will you be equally frank and tell me why you give your hospitality with so bountiful a hand as to make a stranger feel that you take genuine pleasure in having one more to do for?"

Mrs. Luton was silent a moment, and then, with rising color, rejoined:

"It seems contrary to the injunction not to let the right hand know what the left hand does, but I, too, will make a confession.

"After I was married my household cares increased so rapidly that I felt myself shut out of much that I was interested in previously, especially the missionary society in which I had been active. And as year after year found me more and more shut in, a bitter feeling crept into my heart, and I wailed 'I am only a drudge, with scarcely time to think or read!' One day when I was in a most rebellious mood, over what I termed my growing narrowness, one of the few of my old friends who hunted me up occasionally looked in upon me, and chanced to remark that she must hasten, as she was one of a committee to find places of entertainment for a missionary convention which was soon to convene, at which I impulsively cried:

"'Oh, send me a delegate! It would get me out of this rut to have one under my roof!'

"'You!' cried my caller, 'why, no one ever thinks of asking you to entertain, when your hands are full to overflowing!'

"'Yes, but, on the contrary, my inability to attend missionary meetings and the like, would make the advent of a delegate who could tell me of what the different societies are doing, doubly welcome.'

"'Why, if that is the way you feel,' cried my caller, 'I will be delighted to assign a delegate to you, but it does seem a shame to add to your care.'

"Well, for a fact," continued Mrs. Luton, "I anticipated the coming of that delegate with the most pleasurable sensation, and I recall how I paused in the midst of my wonderment as to what she would be like, as I was arranging my rarely used guest chamber, and dropped upon my knees and asked the Lord to send the one who could best meet the need of my hungry heart."

"And did He?" was the eager query.

"Yes, oh yes! He sent a dear, motherly soul who understood so well my craving that she met the need, and left me so strengthened to go forward that I never lost heart again. And ever since I have availed myself of every opportunity to entertain delegates, and have invariably felt myself doubly repaid for the extra effort it cost me."

"And have you continued to ask the Lord to choose your delegates?" was the low query.

"Yes," was the reply, "but my prayers became less selfish as I began to grasp the meaning of 'I was a stranger and ye took Me in,' and so I grew to feel more desirous to give hospitality, as unto Him, than to look for personal profit, tho' I always have my reward."

The delegate seemed lost in thought for a moment, and then sighed:

"How much I have missed by failing to be hospitable, Mrs. Luton, but hereafter I, too, will strive to bear the Master's words in mind—'I was a stranger and ye took Me in.'"

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

A Prayer for the Spirit

BY MICHAEL ANGELO

The prayers I make will then be sweet indeed,

If Thou the Spirit give by which I pray;

My unassisted heart is barren clay,

That of its native self can nothing feed,

Of good and pious work Thou art the seed

That quickens only where Thou say'st it may.

Unless Thou show to us Thine own true way

No man can find it. Father, Thou must lead!

Do Thou, then, breathe those thoughts into my mind,

By which such virtue may in me be bred,

That in Thy holy footsteps I may tread;

The fetters of my tongue do Thou unbind,

That I may have the power to sing of Thee,

And sound the praises everlastingly.

Parents who "Fail to Pass"

When a high-school pupil fails to pass his examinations, or drops behind in the routine work of his studies, it is on him that his parents and his teachers place the blame. To him it belongs in most cases, but not in all, and perhaps in any case not all of it. His parents, too, have a responsibility, and it is often they who have "failed to pass," rather than the boy or girl.

A teacher telephoned to the mother of one of her pupils to suggest that he was not putting time enough on his lessons. "Why," said the mother, "I expect you to attend to that." "Madam," the teacher answered, "Johnnie is only one of my pupils, but he is all the son you have."

The school provides opportunities for learning; the parent must see that the child uses them. Do you point out to your boy the personal and the business value of an education? Do you help him to select the courses that will be most useful to him? Do you see that he has a definite time for study, and that during that time he is not interrupted? Do you provide a quiet place for him to study in, or must he prepare his lessons in the midst of all the distractions of a family evening? When he has a hard problem to solve, do you work it out for him, or do you give him the judicious help that will enable him to work it out himself? Do you make him take daily exercise in the open air? Do you see that he has nine hours of sleep every night, so that he can go to school fresh and alert? Do you insist that he eat a good breakfast? Do you try to prevent him from scattering his mental and physical energies by going to theaters, dances, picture shows and club meetings, or loafing about the street corners during the week? Do you know your child's teachers, and do you ever go to school to talk over with them his progress, and to find out what his difficulties are?

If you will answer these questions honestly, you will know whether it is your child who has "failed to pass," or you.—*Exchange.*

Investing in Failures

Most of us, when we invest money, try to assure ourselves that the mark "success" is on the project we are considering. It is a very unusual person who deliberately invests in failures.

In Chicago, however, there is a certain rich man whose pet extravagance is spending money on human failures, branded and stamped as such by public opinion.

One day, while he was visiting a penitentiary the superintendent led him into one of the workrooms that was filled with boys. He asked, "Who is the worst boy here?"

"That's easy," replied the superintendent. "Over there in front of the machine—the dark boy."

The rich man slowly walked toward the boy, watching him closely all the time. He was perhaps sixteen years old, but he looked older. He was working with sullen indifference, with a smouldering defiance glowing in his eyes.

"How's your work coming, my boy?" the visitor asked. "Any counts against you?"

The boy cursed under his breath, and, except for a surly glance, ignored the question.

"Once, when I was a boy in school," went on the rich man, "I found that my 'tardy' marks were increasing to such an extent that to make them up

meant staying after school one hour every night for three weeks! It happened to be just at the season when I wanted to go fishing, and it was the bitterest pill I ever swallowed. But it taught me this, that it pays to act decently."

The boy swore again, and said, "It's easy to talk, but I got one hundred and sixty counts against me."

"Well, start in now and be sensible and work them off. You'll get out all the sooner."

"What to? There's nothing for me!"

"Show me you have the real stuff in you! Make up the marks against you and get out of here. Then come to me, and I'll stand back of you."

The boy broke into a short, incredulous laugh that died abruptly when he met the look in the keen, kind eyes bent on him. The rich man wrote on a card and gave it to the boy. "Come to me and send up this card, and I'll help you," he said.

The boy said nothing. He pocketed the card and went on with his work. The next week, however, a soiled, ill-written letter reached the office of the rich man. The boy had considered the advice and was about to take it. The rich man's reply was, "Talk less and do more!" The next week a postal card came from the boy, bearing the words, "Worked off ten counts."

That was the beginning; and when the boy's term at the penitentiary expired, the rich man kept his promise and gave the lad a chance.

The boy returned to his father, who kept a small shop in a district that, in the course of the growth of the city, had degenerated, and where the gang spirit prevailed to an appalling degree. The boy was a natural leader, and when he returned to his old haunts the gang welcomed him back with enthusiasm. Their meeting place was an old barn back of the shop of the boy's father. The father, fearful that his son would slip back into bad ways, hastened to bear his anxiety to his son's benefactor.

The rich man called the boy to him and asked him why he was associating with the gang. The boy said, "I thought I could keep 'em off the streets, and so we've got an athletic club!"

So the rich man made another investment, and fitted up the barn as a boy's club.

That was several years ago, and the boy is now a man, a good citizen, and on the road to success. His club is flourishing, and its very presence safeguards the district.

You will say that, after all, the investment was not in a failure; that the very ability which gave the rich man his wealth helped him to discover in the boy potential achievement. Ask the boy for his opinion. Here it is:

"When Mr. B. took that long chance on me and showed me he believed in me, I just *couldn't* go on being so rotten. He made me ashamed of myself, and I just *had* to make good to prove that I was worth his investment!"—*Youth's Companion.*

Ready to "Come back"

"Yes, I'm religious," said the friendly stranger in the other half of the car seat. "I'm a Unitarian—same religion as Taft and Longfellow and Lowell and all such sinners. My family are all Evangelical, I used to be too; but a good many years ago I went over to the Unitarian Church. I'm chairman of the church committee now."

"But I confess to you," he went on, as a more thoughtful light succeeded the former twinkle in his eye, "that I don't feel at home the last few months in my church. Our pastor has been wandering off where I can't follow. It's nothing at all like the Unitarianism I used to think I understood so well. We haven't had any prayer offered in our church for more than six months now. It makes me mighty uncomfortable to go to church and not hear anybody pray at all."

"Our preacher says he believes in God, but not in a God. He says God is not personal nor impersonal but supra-personal. That's too much for me; I don't know what that means. I've been talking with the Evangelical pastor—my wife's pastor—and it seems I am considerably nearer to him than I am to my own minister. I don't know just where I'll land, but I shouldn't be surprised if my wife would find me going back to the Evangelical Church with her."—*Adapted.*

Denominational

DISTRICT CONFERENCES

North Illinois District

The thirtieth conference of the North Illinois District will be opened on Wednesday, June 21, 1916, at 2:00 P. M., in St. Stephen's Evangelical Church, Chicago (Rev. B. C. Ott, pastor). The opening service will be held in the evening at 7:30.

The following papers will be presented and discussed: "The Biblical View of the Office of Churchwarden," by Pastor C. A. Koenig. "The Present Time in the Light of Prophecy," by Pastor J. J. Silbermann.

Take Armitage or Milwaukee Ave. street cars in Chicago at State and Washington Strs. until North Ave. and transfer westward until Karlov Ave. St. Stephen's Church is one square north.

By order of the District President, Pastor Geo. W. Goebel,
Theo. Kettelhut, Secretary.

New York District

The thirtieth annual conference of the New York District of the Evangelical Synod of North America will convene at Salem's Church (Pastor A. Hils) Tonawanda, N. Y. The opening service will be held Thursday, June 22, at 7:30 P. M. A paper will be read by Rev. G. Berner entitled "By What Means Can the Ministerial Pension and Relief Fund Become More Effective, and How Can Joining Same be Made More Attractive?"

By authority of the President, Pastor R. Vieweg,
P. H. M. Wiesecke, Secretary.

Pennsylvania District

The pastors and lay-delegates of the congregations in the Pennsylvania District will meet on Thursday, the 22nd day of June, for the annual conference in the First Evangelical Church, Pittsburgh, Penn., N. S. (August Ruecker, pastor). The opening service will begin in the evening at 8 o'clock.

The Rev. P. Krusius, Ph. D., will present an interesting paper to the conference. He will discuss the following subject: "Concerning the World of Thought of the Primitive Peoples."

By order of the President, the Rev. Otto W. Breuhaus,
August C. Rasche, Secretary.
Nos. 24, 25.

Applications for Membership

Pastor Emil Wagner, Idaho Falls, Idaho, has applied for admission into membership with the German Evangelical Synod of N. A.

John Jans, President Colo. Mission Distr.

Pastor John R. Graf, at present serving Calvary Evangelical Church, Buffalo, N. Y., has applied for admission into the German Evangelical Synod.

R. Vieweg, Pres. New York Distr.

Thirtieth Annual Conference of the Indiana District

Far up in Ohio at Piqua, the Indiana District found a lodging place for its annual conference, May 17 to 22. And it was a most excellent place. Pastor Paul Gehm and wife, together with St. Paul's Evangelical Church gave us a royal welcome, a continuous, never-failing service, and entertainment such as is usually only found in proverbial Southern hospitality. What wonder that their guests were loath to say "good-bye" after the close of the conference on Monday, May 22.

And it was a conference of hearty good fellowship. The fifth annual Brotherhood Convention preceded the conference on Wednesday, May 17. Good work was done by our men; and the inspiring service on Thursday night did much to arouse the best endeavors of our Brotherhood members, and inspired every man present to a more consecrated and more energetic effort to hasten the coming of the Kingdom.

This fraternal spirit was maintained thru all the meetings of the conference. It was manifested in the unanimity of our deliberations and decisions; in the harmonious Alumni session on Saturday night; in the hearty good wishes that were extended to our venerable Brother Ph. Frohne at the golden jubilee of his ordination; in the sorrow that was caused by the unexpected death of Professor G. Braendli of Eden

Concluded on Page 8

ELMHURST IS CALLING YOU

Sunday School Workers and Young People

A ten-day School of Methods, devoted to Sunday-school and Young People's work, will be conducted at Elmhurst College, Elmhurst, Illinois, July 18 to 27, 1916.

Elmhurst
College,
Elmhurst
Illinois,
July 18-27



Ten Days
of
Instruction,
Invigoration,
Inspiration

A Happy Mixture of Work and Play

We want all Sunday-school workers and young people to consider attending our Evangelical Training School at Elmhurst. This is because of your interest in Sunday-school work and our firm belief that the ten days spent in this school would increase your efficiency as a leader and worker in your church and Sunday-school during all the remaining days of your life.

The School Means This:

EMPHASIS ON THE GREAT ESSENTIALS that are the basis of religious education: the Bible, the study of the pupil, the fundamental principles and methods of teaching, Sunday-school organization and departmental specialization.

LOVE FOR SERVICE: A real spirit for service is cultivated, which includes a vision of the wide field of service in the Evangelical Church and the world, a broadening of one's vision of Sunday-school possibilities and a larger love for the Master himself.

MANY NEW FRIENDSHIPS: Ten days of close comradeship with many of God's choicest and best men and women. Widen your circle of friends.

HELPFUL ENCOURAGEMENT: The needs of all are considered. Your every-day problems will be considered, especially in the small group conferences.

UNSURPASSED: "Elmhurst Summer Training School, Better work and better rule; We are for you first and last, Elmhurst, Elmhurst, unsurpassed!"

RECREATION: The work of the school is strenuous, yet there is time for play, which consists of hikes, new games, baseball, tennis, quoits, social hours, volley ball, indoor picnic, "Student's night," scout work, educational trip to Chicago, "Camp of Many Fires."

SPIRITUAL UPLIFT: The morning devotions, the twilight services, the Sunday services—in fact, the whole spirit of the school will give to you an increased strength and enthusiasm for Christian work and living. A student of last years says, "It was a foretaste of heaven."

TRAINING: All courses are so arranged and planned to give the very best of training. All pastors and Sunday-school superintendents are looking for more and better trained teachers. Elmhurst will give this training.

Will You Answer the Call?

The cost for the ten days is \$4.00 for registration and \$10.00 for board and lodging. Every church ought to send one or more of its young people to Elmhurst.

For further information address:

Theodore Mayer, Secretary, 1716 Chouteau Ave., St. Louis, Mo.

Principles and Experiences in Parish Deaconess Work

SISTER ADELE E. HOSTO

The great variety of Opportunities for Service make the Work of a Parish Deaconess especially attractive and satisfying

The Greek word "diakonia," from which our words "deacon" and "deaconess" are derived, denotes various kinds of service, but we use it here to designate a service that particularly concerns itself with performing duties of love and mercy, and administering charities of the church; or the churches in a community.

It is evident that in no other branch of the work can a deaconess serve the Lord in such manifold ways as are opened to her within the confines of a large city parish, which affords an abundance and variety of work. The deaconess in going from house to house, comes in contact and keeps in touch with all the people, and by getting acquainted with the situation and circumstances of the individual, has occasion to serve all, the sick and the well, the rich and poor, and the older as well as the younger members of the church.

There is a persistent inclination on the part of the public in general to regard the work of a deaconess merely as that of the nursing of the sick; but all authorities on deaconess work agree that the parish deaconess work, with its varied opportunities for service, is the crown and glory of the Diaconate.

Having spoken of the principles of parish work

in general, let us now note more in detail what parish deaconess work demands.

Serving the younger Members

- In Sunday-school.
- Instructing the girls in sewing school.
- In the Young People's League.

a. In Sunday-school.

If not the most important, Sunday-school work is nevertheless a very important phase of her work, for just in this line of work a sincere deaconess can accomplish more than any of the other teachers of the school, and as much as a faithful pastor. The teacher being otherwise employed, can not give as much time to her Sunday-school duties during the week as she would like, and consequently her pupils are absent from class probably three or four Sundays in succession, and she does not know whether it is sickness or just negligence, on the part of the parents or of the child itself, that keeps it away.

Friedens Evangelical Church, Chicago, has a large Sunday-school, and to keep the deaconess informed of who or how many were absent on Sunday, the pastor had small tickets printed, which the librarian puts on the table in the room, ready for the teacher, should

she have occasion to use them. On these tickets we have the name of the Sunday-school, with space for the date, for the name and address of the pupil, for the teacher to state how many times the pupil has been absent, for her name and number of class. If the pupil is back in Sunday-school the next Sunday, the teacher gives the deaconess ticket No. 2, stating that the pupil who had been absent "so many times" was present again today. This ticket system, as I will call it, has proven to be very satisfactory in our Sunday-school, and in connection I will relate a few little incidents as I have experienced them, making house to house visitations in behalf of the school.

In many cases the parent is as much at fault as the child, and very often the irregular attendance of the children in Sunday-school is because the mother or father does not take sufficient interest in the school to care whether the child attends or not. Upon entering the home and inquiring why Billy or John, or Helen, were absent from Sunday-school, the deaconess will as a rule have to listen patiently to a number of excuses, such as having a bad cold, slept too long or gone out on an all-day visit with their parents, etc. But in most cases the deaconess is given a hearty welcome, and a few words of explanation will suffice to arouse the interest of the mother for the Sunday-school, and the result of the sister's visit is that the children who had been irregular, became very regular in attending the Sunday-school.

Illustration: Conversation of two boys heard by the deaconess—"Who is she?" was asked by one of the boys, as the deaconess passed by.

"Why, don't you know her? She's our church sister, and I tell you since she is here it won't do for a fellow to play hookey from Sunday-school any more. If you dare be absent, sister will come around the very next day and ask your ma all about it. I played hookey not very long ago, but will never do so again; sister came and asked ma why I did not come to Sunday-school, and of course I had to tell, and in the evening when pa came home I got the worst licking I ever had in my life; but it's alright for sister to tell ma, she does it because she has to, and she is our best friend anyway. The other day I saw her helping a little boy fly his kite, and often she helps the little girls by mending the broken head or legs of their dolly. Just lots of things she does for us that ma hasn't time to do."

b. *Instructing the girls in sewing school.*

We know how important it is in every-day life for the future housewives to have some knowledge of housekeeping, such as cooking, baking, sewing and making fancy work.

The parish deaconess can instruct different classes on different days of the week, thus giving all girls, large and small, an opportunity to learn what will prove so useful to them in later years. In the short time that these classes have been conducted here in our school, some girls have learned to make an apron or a plain dress without my assistance, and many are now making some pretty novelty in fancy work, either crochet or embroidery, as a present, and also a surprise for their mother.

c. *In the Young People's League.*

The deaconess not only takes an active part in the meetings of the society, but is interested in its growth and welfare, and proves to be a live wire not only by securing new members, but also by reminding those who have become negligent, of the great purpose of the society, urging every member to help to achieve that purpose *by faithful service*. Further more the sister has ample opportunity by coming in close touch with the young women of the church, to impress upon them the value of the deaconess work, the scarcity of laborers, so that those who have been indifferent to the deaconess cause, will perhaps ask themselves the question: Cannot I serve the Lord by becoming a deaconess and laboring in His vineyard?

Serving the Poor, the Sick, the Aged

Serving the poor. In serving the poor the sister will not only know of their existence, but by making regular visits learn the situation of the family, the cause of their poverty, and very often have opportunity to give advice and counsel to the housewife in regard to her household, which will generally be greatly appreciated. It is not charity alone that is wanted in many cases, but the knowledge of how to use proper means so as to make both ends meet. In administering charity however, the sister is generally wise knowing that to deny is often to help, while to give is to harm. Many people in better circumstances

are only too glad to lend a helping hand if informed by the sister of the need and misery of certain families, and very often clothes and shoes are given to the sister to distribute wherever there is greatest need for them.

Serving the sick. In visiting the sick the sister not only tries to make the patient comfortable; but to lessen the burden which rests on the whole family, by the additional work and care, is her chief aim.

Let me give you an illustration of city life, such as every city pastor is familiar with, and such as has come under my own experience: There is a family, perhaps a member of the congregation, perhaps not, where the mother is sick in bed. Early in the morning the father must go to work, probably with a breakfast hastily prepared by himself. The children romp and play about all day, unwashed and unkempt. To hire a regular nurse would consume the whole week's wages, and even then it would be doubtful whether the person secured is reliable. In the evening the weary father returns from work, and finds himself uncomfortable all around; no home where he could find rest and gather new strength for tomorrow. But let the parish sister enter such a house and have sway in it for a few hours, what a change! The beds are made, the children washed and combed, the rooms aired, the patient given proper care and attention, supper prepared, and when the father returns in the evening, it is to him "Home, sweet Home" indeed. Do you not agree with me that every one of our large congregations is sadly in need of this kind of labor and assistance!

Service for the aged. Many hearts have been made happier as I have gone from cellar to garret to visit those whose only home on earth consisted of one or two small dingy rooms, scantily furnished and

devoid of all earthly comfort, and oftentimes was told at departure how eagerly they watch for the deaconess to come again, as the only ray of sunshine that enters their home is when the sister comes, and with smiling face and cheerful words makes inquiries concerning their welfare, and reads to them the sweet message of the Gospel.

House to house visitation is the best way of reaching those who neglect the church, and in making these short calls the sister will remind them of their duty towards the church, invite them to attend church services, to send their children to Sunday-school regularly, and in this way bring back many who have strayed from the fold of Christ.

In Conclusion

Think of the great city church with its various interests, left to the care of a single man, the pastor. Not only the preparation of his weekly sermons, the care of the social welfare of the church, but a thousand other calls are made upon his time, which could be better answered by a devoted deaconess than by himself. The good that can be accomplished by a faithful deaconess, co-operating with the minister in the interest of the church, is beyond human calculation.

Congregations in the large cities are asking for these trained servants of the Lord. May the institution of the parish work, which is still a young and tender plant in the soil of our Evangelical Church, grow and prosper under God's blessing. Let us labor and let us pray that the Lord may send forth laborers into this field, to bring to the suffering and sinful the message of hope, so that they may gladly come to the sheltering arms of Christ. Lift up your eyes and behold the fields; they are white already for the harvest.

Bringing the Gospel to the Multitudes

How Ministers and Laymen of Many Denominations are bringing the Message of Jesus Christ to the unchurched Multitudes of New York City

One of the most pressing and at the same time most perplexing problems of the city is that of reaching the unchurched multitudes with the Gospel of Jesus Christ. For reasons of their own tens of thousands of men and women of all ages in our larger cities will not go near a church, or have anything to do with a church as such. If they are to be reached by the Gospel of salvation it must be brought to them in the open air, on the street, in the shops, in tent meetings, or in similar informal manner. The Evangelistic Committee of New York is doing a notable work in this direction, and we take pleasure in giving some of the more important facts from a recent report of the superintendent.



Purpose, Method and Support

The Evangelistic Committee of New York City is an association of ministers and laymen, representing the various denominations, having on its executive committee the superintendents and representatives of the city mission boards, the young people's societies, Brotherhoods, and Young Men's Christian Associations.

The Committee is organized to carry the Gospel to the unevangelized American and foreigner, white and colored, rich and poor, old and young, wherever they may be found; on the streets or vacant lots, in pleasure parks or shops.

The Committee erects fully equipped tents furnished with caretakers, students, children's workers and song-leaders, placing them at the disposal of

pastors of mission churches, or employs an evangelist and places the tents in needy fields where existing churches may be strengthened or new churches organized.

It conducts meeting in shops, halls and on the streets, with employed evangelists, or with pastors and laymen as volunteer speakers.

It assists men's organizations and young people's societies in conducting evangelistic institutes for the study of personal evangelism, the evangelistic message and evangelistic methods, that the latent forces of the churches may be developed and put to work.

The work of the Committee is supported by voluntary contributions from churches, Sunday-schools, young people's societies, men's, women's and children's organizations, and individuals. The extent of the work each year depends entirely upon the contributions received. The Committee never incurs a debt. No collections for the support of the work are taken in the meetings. During 1915 the receipts amounted to \$28,547.92, with expenditures aggregating \$23,480.96.

Some of the Things Accomplished

The 1915 campaign had to be closed somewhat earlier than usual because of the "never-incur-a-debt" policy of the Committee, as the funds in hand at the time did not justify continuing it until the usual time for closing. During the season thus abbreviated 2,477 meetings were held in 118 centers and conducted in eight languages, with an aggregate attendance of more than 500,000 persons.

The best proof of the value of these meetings is a glimpse at some of the items contained in the report, of which the following are fair examples.

"Tho we had but two real tent centers during the summer, there were other centers in which meetings were conducted that were just as effective as tent centers and not nearly so expensive.

"The 'Fence Meetings' for Hungarians on East 79th Street was one of these centers. We rented a lot, erected a fence about it, placed seats there, erecting poles for lighting, also poles for stereopticon screen, furnished stereopticon, gas and slides and gave the pastor two student workers for the summer. The work here was more productive than in some tents and the cost a little less than half.

"Eight have already been received into the church out of this summer's work and others are being pre-

pared for church membership. Several have been received into the Sunday-school.

"In a colored district on the West Side we enabled a pastor to secure a student helper for three months, give him a cornetist, stereopticon, screen and slides. This kind of co-operation has been going on for years. One of the young men converted in this work has decided to study for the ministry.

"Five men who were members of a gang of anarchists in 1914 and who had disturbed the meetings that season, were reached and during last winter united with the church and are now active Christians. This organization of anarchists has now disbanded.

"We gave a student evangelist to the pastor of a Bohemian church on the East Side. This man conducted meetings in cigar factories at noon and in the neighborhood of the church and in the church in the evening with encouraging results.

"We gave a student helper and a pianist, as well as stereopticon, slides, etc., to the pastor of an Italian church in East Harlem. Open air meetings were con-

Shop meetings develop into regular Bible Study work. Another Italian department organized in an English church.

A mission resulting from open air meetings outgrows its quarters.

A nominal Christian is so enthused that he becomes a Sunday-school superintendent."

Some personal Testimony

Letters received at the close of the summer's work tell many most interesting things, of which the following are typical:

"A man who became interested in the Bible thru our Madison Square meetings asked where he might study it. He was directed to an adult Bible class, where he is now an earnest student.

"I've reached the limit, I can't go another step. I must end it all." The man who said this to one of our workers was led by that worker to Jesus Christ and is daily proving His power not only to save, but also to keep.

"For thirty years I've been trying to bring myself to believe in Jesus Christ, and could not, but your message to-day and your illustrations have completely satisfied me. I never was so happy in my life as I am in this hour in the consciousness that I have at last found that for which I have sought these thirty years," said a man at a meeting at Wall and Broad Streets.

"A man who for two summers attended a meeting in the financial district is now superintendent of a Sunday-school. He had been a nominal Christian for years, but thru the street meetings consecrated his life to Christian service.

"The tent came into my life when I was so worried and discouraged I did not know what to do. By all means, let us have it again another summer."

"I feel especially grateful because these services have given me new strength and new faith."

"Never shall I forget the spiritual messages of the good Bishop."



ducted in front of the church every night for three months. These were followed by meetings indoors. The pastor reports many conversions and some additions to the church. A gambler, well known in the district, attended some of the open air meetings in 1914. This year he was persuaded by one of the workers to attend the church services. He has been converted and is now an earnest Christian. At a recent meeting in the church a missionary offering was taken. He had only 60 cents, 50 cents of which he gave in the collection. He suffered hunger the next day because of his sacrifice.

"We gave a cornetist to two Chinese pastors who conducted meetings in Chinatown for several weeks during the summer. One of the pastors says this summer's work is the best that they have ever had. There were as many as 400 people at these meetings at a time and in one service as many as 200 Gospels were distributed.

"We gave a student to a pastor of a Russian church on the lower East Side. The student was a cornetist as well as a speaker, and many splendid open air meetings were conducted by these men. It ought to be said that this student was converted four years ago in one of our auxiliary open air meetings conducted by this pastor, and has been encouraged by this pastor to give himself to the ministry.

"One of the men who had been converted confessed to the pastor that he had been guilty of stealing 500 rubles from his former employer in Russia. He has written to his employer making a full confession and is returning the money to him in installments out of his weekly earnings.

Some additional results:

A drunkard saved.

A bar-tender converted.

A would-be suicide saved.

More anarchists converted.

A Hungarian boy leads family to Christ.

Additions to Sunday-schools and churches.

Russian convert gives \$100 for new church.

A man finds peace after thirty years search.

BOY INSIGHT INTO BIBLE STUDY

R. G. SLIFER

The great Characters of the Bible will get into the Life of Boys if presented as living, human Personalities

II.

Do we make this Bible subject matter real to ourselves and to our boys? Is it possible that we do not try to get the living reality of it ourselves and much less to impress our boys with its virile force and power? Do we ramble with the author, or authors, of Psalms and Proverbs, for instance, thru the fields and over the hills! Do we get his love for the grass, the flowers, the trees, the running brooks, the inspiring mountains? Do we lift up our eyes "unto the hills from whence cometh our help" and do we try to see and try to have our boys see in these beautiful, verdure covered, staunch parts of God's universe the very attributes of God himself? Do we see the shepherd carefully watching over his flock of sheep, or the tired hart, "panting for the mountain stream?" Do we go with him into the city and see that despised man of all ages, the corner loafer, ogling the passersby and even trying to flirt with the girls: "A naughty person, he walketh with a froward mouth, he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers?" Do we see with him the other city dwellers, some of them still in existence? Do we get the terrible horror of his description of the "scarlet woman" and pass it on to our boys in such a way that they will shudder as they think of her and shun her as they would a leper? "Many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." Are we glad, as was he, "when they said unto us, 'Let us go into the house of the Lord?'" Do we really see "the righteous man" and the "unrighteous who are not so?" Finally, are these Psalms and Proverbs that I am using for an illustration ever-present forces in our lives, or have we merely read them and chanted them and monotoned them into a dead husk of themselves that hardly appeals to us and would much less appeal to our boys? You may smile at the conception, but I should like to hear the Psalmist describe a good ball game. It would be a good description and it might make us realize that his productions are alive.

Living, Human Things appeal to Boys

To make this Bible of ours appeal to boys, we must make its ideals and heroes their ideals and heroes. I do not mean that we must get these things by rote, as we sometimes learn the ten commandments and the beatitudes, but we must make these old heroes of ours stand out in such a way that our boys naturally take the same ideals and just as naturally try steadily to stay by them.

Do we try to find biblical characters, perhaps not often discussed, who are helpful? Or do we try to find the unusual in characters we often have discussed as an inspiration in our teaching?

None of these appeals to me more forcibly than does old Caleb, of early Israelitish history. Born a slave, among a race of slaves, and at the darkest period of history even among these slaves, he had only, as far as we know, the training that his fellows had. With them he saw the miracles that brought them out of abject slavery. The greatest miracle was that some of these men at once transformed from slaves into great men. He wandered with his fellow

slaves thru the wilderness. With eleven others he was sent to spy out the land. He truthfully reported the difficulties in the way (and he is a careless man indeed who does not measure the difficulties before him) but manfully insisted that courageous fighting would overcome the obstacles and make the land theirs. For persisting in trying to make the people go forward he barely escaped death by stoning. For forty-five years longer he wandered thru the wilderness with these weaklings, and you may be sure he did his part towards getting them into the proper frame of mind for finally conquering the country. And in his old age we find him saying: "I am this day four score and five years old. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out and to come in. Now therefore give me this mountain, wherefore the Lord spake in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then shall I be able to drive them out."

What a tenacity of purpose! For forty-five years pulled down by those round about him, yet constantly buoying himself up by his own unconquerable spirit, and now in his eighty-fifth year still asking that they give him the high mountains and the fenced cities as his portion to conquer! His constant desire was for hard work and his constant motto, "Give me this mountain."

It might be well to point out to the boys that you were quite sure that Caleb had never smoked cigarettes or haunted pool rooms, else his courage and tenacity of purpose would not have remained with him.

As an example of pure devoted patriotism, of tact, and of modesty, we might cite Nehemiah. He was the cup-bearer and the favorite of the wealthiest king in the world, but his unselfish mind turned constantly towards the beloved city of his people, Jerusalem. Its sorrows were his sorrows and its needs were his needs, and he gladly availed himself of the opportunity to lead an expedition back to the old ancestral home, knowing full well of all the difficulties he would have to face. And this cultured, refined, pleasure-loving courtier faced the terrors of a long desert march, with its heat and its thirst, its wild beasts and still wilder men, and all he had to say about it was, "And so we came to the city." Then you will remember how he felt that he had to study the ruins of the walls and city at night, when he would not be disturbed by the bickerings of the different parties, how he was careful to get the walls started before the enemy knew of it, how he got every man in the city interested by having him build "over against his own home," how he tactfully kept from trouble both from without the walls and from within, how he energized those round about him to such an extent that he himself says of them, "For the people had a mind to work," and then how he modestly ends the story with the simple statement, "And so we built the wall." Surely we could study his life with young men with profit to them.

Concluded on Page 7

"Examining the Scriptures daily, whether these things were so"

June 25, 1916. First Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

LIFE'S PURPOSE

- M. June 19. A life with a purpose. John 18: 33-40.
 T. June 20. Purpose: to testify. John 1: 6-12.
 W. June 21. To serve men. Acts 13: 36.
 T. June 22. To do God's will. Heb. 10: 36.
 F. June 23. To become Christlike. Rom. 8: 28-31.
 S. June 24. To develop. Matt. 13: 52.

Sun., June 25. Topic—What Is the Purpose of Our Life on Earth? Eph. 2: 1-10.

Suggestions to the Leader

The month of June witnesses the graduation exercises of our high schools and colleges. These commencement exercises call our attention to the real purpose of our life. Many of the commencement essays deal with this very subject. Perhaps one or more of the graduates are members of your society or at least of the church. If it is customary to follow the good old rule in your commencement exercises, to have every graduate present an essay, then seek to have this essay repeated at this meeting. It will undoubtedly fit in very well with the theme of the evening.

Request in advance a number of your members to take up the various thoughts suggested by the subject, and dwell upon them. What life is worth while? Why is a Christian life the only worth-while life? What do we gain thru service? What are the conditions of true happiness? These and similar questions might be answered by different members.

Honor the members of the graduating class, especially those who are connected with your society and church, by sending them a special invitation to attend this meeting. Call upon them to tell you something of their life plans and aims.

The Topic Presented

The history of mankind begins with the creation of man. The history of the individual begins with his birth. Every individual is mankind in miniature. When God made man He put him in the Garden of Eden, to dress it and to keep it, Gen. 2: 15. So God places every man in this world to help improve and maintain it. God's ideals can only be perpetuated thru individual efforts.

What is your ideal life?

1. Is it the life of *indolence and ease*? Then the rich man led the ideal life. He lived every day in luxury and splendor, and yet his life proved a bitter disappointment to him, from which he sought to save his brothers. The poor, forsaken Lazarus was more successful than he had been in living the ideal life.

2. Is it the life of *pleasure seeking*? If so, then the rich fool led the ideal life. He was planning to spend his days in pleasure, after his barns had been filled. But God called him a fool, one who understood not the meaning and purpose of life. He did not live to enjoy the pleasures. His soul was called from feasting to give an account of the manner in which life had been spent.

3. Is it *money making*? To grow rich is the ambition of many. It is their highest ideal to class themselves among the powerful of the earth, to possess and own the earth over which God had given them control. They abuse the privilege and the trust God has given them. They do not dress and keep their garden of Eden, but appropriate it for their own use.

4. Is being *religious* the ideal life? This was the view the Pharisees held, they observed every command, performed sacredly every rite. And yet Jesus pronounces over them and the Scribes and Sadducees an eight time "Woe unto you!" Jesus did not consider their life a success.

But Jesus did pronounce a praise on the following:—

1. *The children*. "Except ye become as a little child ye cannot enter the kingdom of God." Their complete surrender in loving trustfulness to Jesus' care, made their life ideal in being care-free, leaving all to Jesus.

2. *The publican* who prayed in the temple. He went home justified. God had heard his prayer because he gave himself to God as he was, and vaunted not his own worthiness and merit before the face of the heavenly Father.

3. *The widow* who gave her two mites. She had done more than all the rest. The rich had given of their surplus, she gave of her necessities.

4. *Mary*, who had chosen the good part. She chose the one thing needful, the concentration of thought and life on the Saviour of the world.

5. *The dying thief* on the cross, who appealed to Jesus for help, surrendering himself to His care and mercy.

We might continue the list. But all who received praise and recognition of Jesus were such as had learned to recognize the one thing needful in life, to bring self into close touch with the divine life, to concentrate thought and activity on Jesus Christ as the life, the way, and the truth. Outward form could not save, but heart's contact brought them in touch with the eternal life.

That is the purpose of life, to grow in the likeness of God, and to give ourselves for the saving of others. In the last judgment Jesus recognizes as His followers only those who fed the hungry, gave drink to the thirsty, who visited the sick, and those in prison. They had fulfilled life's purpose, and had helped restore the divine image in earth's lost ones.

Some Questions on the Topic

1. What determines our aim in life?
2. How will the Bible help you fix your aim in life?
3. What guided Jesus in bestowing praise or condemnation upon individuals?
4. How can we make our life a purpose for others? What should be our life's purpose for ourselves?

Some Scripture on the Topic

John 5: 24-26; 6: 27; 47; 11: 25; 17: 2, 3; Rom. 6: 4, 5, 8, 11, 13; Rom. 8: 10; 1 John 1: 1, 2.

A Prayer

Help us to remember, O Lord, that we are Thine creatures, and that our life comes from Thee, and must be used for Thy divine purposes. We pray therefore, that the light of Thy truth may ever guide us in determining our actions. May Jesus' life ever be our inspiration, that like as He ever sought to do the Father's will, so may, we, too, ever surrender ourselves to helpful service towards others. Thy love, O, Christ, for sinful man brought Thee down from the glory of heaven, to raise fallen man. May we ever be ready to pass this great salvation on to others who know Thee not, that soon all the world may know but one purpose and aim, to live worthily, as children of our Father in heaven. Amen.

The Advanced Quarterly's Lesson**Lesson 13. The Coming of the Kingdom****DAILY BIBLE READINGS**

- M. June 19. Luke 17: 11-19. The Ten Lepers Cleansed.
 T. June 20. Luke 17: 20-37. The Coming of the Kingdom.
 W. June 21. Luke 12: 35-59. Being Prepared for His Coming.
 T. June 22. Luke 18: 1-8. Avenging His Elect.
 F. June 23. Luke 18: 9-14. The Pharisees and the Publican.
 S. June 24. Mark 10: 2-12. The Question of Divorce.
 S. June 25. Mark 10: 13-31. Blessing the Children, and the Rich Young Ruler.

Lesson Key:—"For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit," Rom. 14: 17.

We are all agreed that there is no bigger thing in the world than the kingdom of God. It is the great hope toward the fulfillment of which Christians generally are looking, for which all are waiting with more or less eagerness, and for which most of them profess to be working. And yet if we were to ask one hundred Christian people or workers about what they understood the kingdom of God to represent, we should probably receive from seventy-five to ninety different answers. And a majority of the answers would show that those who gave them had no clear conception of what the kingdom of God really is.

It was the same in Israel in Jesus' day. For centuries Israel had been waiting for the "anointed of Jehovah," who was to be Prophet, Priest and King after the mind of God, and who was to establish the rule of God among His people. It was perhaps natural that the people should regard this as the promise of an earthly kingdom, after the manner of that of David and Solomon, the according to the psalms and the prophets the characteristics of the kingdom were not warlike success or earthly power

and splendor, but righteousness and justice. When John the Baptist and Jesus proclaimed the coming of the kingdom of God, it was commonly supposed that Israel should represent this rule or God upon the earth, i. e., that it was to be freed from the yoke of Rome and rule the nations of the world. This erroneous notion possessed the minds of the people to such an extent that even the disciples, after nearly three years of Jesus' teaching and constant intercourse with Him, could ask, just before He ascended into heaven, "Lord dost Thou at this time restore the kingdom to Israel?" To understand Jesus' idea concerning the kingdom we must get away from any outward or visible form as being essential to it. It cometh not with observation, neither can men ever say, lo, here! or lo, there! The kingdom of God is within. It is nothing else than the rule of God in the hearts of men; the control of God's thoughts and God's will and God's truth over the thoughts and the will and the minds of men; the royal rule of Jesus Christ over all the affairs and relationships of men. The kingdom of God is the lordship of Jesus Christ over the conscience and the conduct of men. Wherever men's hearts have been surrendered to Jesus; wherever they seek to put into their thoughts, words and deeds the mind of Jesus Christ, there is the kingdom of God.

It is the work of the Church to establish the kingdom of God in the hearts of men by the preaching of the Gospel of Jesus Christ. Those who come to believe on Him as the Son of God and the Saviour, Redeemer and Lord of men are thereby brought under His dominion. His life comes into their hearts and His Spirit guides their lives, so that their conduct and character will bear witness to the power of Jesus Christ just as naturally as the flower and the fruit bear witness to the life of the tree. The Church would fail of its duty if it were ever to cease to consider preaching this Gospel as its supreme duty. The Church must fail if it ever regards anything else than this as its great and all-absorbing business. The work of the Church is not the advocacy or promotion of reform movements, the overthrow of the liquor business or the white slave trade, the fighting of political corruption, the relief of poverty or the adjustment of social and industrial wrongs. The work of the Church is outlined very definitely in the last great command of Christ to His disciples, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." This is Jesus' way of establishing His kingdom, in the hearts of men, and all the efforts of the Church and all her members are to be devoted to this work. The great task of evangelizing the world offers plenty of opportunity to all the earnestness, energy and efficiency which men can bring to bear upon it.

But this does not by any means mean that the Church should turn away from or be indifferent or even hostile toward the efforts to reform the wrongs and abuses of this present age. Wherever the rule of God has been established in the hearts of men it will naturally become a power of righteousness in their lives and conduct, just as surely as the light shineth in the darkness, just as surely as the salt penetrates and flavors the food, and the leaven leavens the whole mass and makes of it an entirely new thing. Those who are under the sway of Jesus Christ will hardly be able to do otherwise than to oppose the lawlessness and corruption of the liquor business, destroy the white slave trade, relieve poverty, prevent disease and fight political corruption and the social and industrial wrongs of today. But they will do this not because it is their supreme task as followers of Jesus, but as a natural expression of their Christian life, as a form of service to Christ and their fellow-men to which the love of Christ constrains them.

Boy Insight into Bible Study

Continued from Page 6

And when we turn to the life of the Master himself, we might do it in an unusual way. It may sound almost heretical, but when I was a young boy, the constant repetition of the Story of the Cross, wonderful as it was, did not appeal to me as it should have done. The thought has come to me later that this was chiefly so because it was practically always the side of Christ's life that was dealt with whenever others talked to me of Him. There is another side of the Christ life that is an interesting side for the young man of to-day. Do you want a characteristic

picture of a man getting an idea and fighting it thru to the finish, for which we have used as examples men like Lincoln, or Morse, or Edison? Paint for him then the life of the Christ, and not the death. Show him how He lived for a purpose, that in His childish days He knew He "must be about His Father's business," and that later on in life when He could have turned aside from His mission, when He could have secured from men their continued adulation and adoration, when He might have set up for himself a kingdom and reigned in power, He remembered that He was sent to serve and to teach service, and He "steadfastly set His face towards Jerusalem." The quiet, steadfast courage of the Master, doing the hard things that were to be done as His contribution to the progress of the world and never turning aside from the hard things, is a picture for the young man of to-day that should give him backbone and courage every day of his life and make him in turn "steadfast" in following his ideals.

Thirtieth Annual Conference of the Indiana District

Continued from Page 4

Seminary; in the regret occasioned by the removal from our District of our beloved president, Pastor P. Repke. We were delighted to welcome the General Secretary, Pastor G. Fischer, of Milwaukee, and also Pastor E. Schmidt, general secretary of the Board for Foreign Missions. Both did much to remind us of the greater brotherhood of our Evangelical Church.

The character and importance of the work of this conference may be measured by some of the resolutions and directions which were adopted:

The thanks of grateful hearts toward the gracious heavenly Father were offered again and again for His protection and blessings in every field of our activity, especially during these trying and troublous times. Heartly thanks were also extended to every officer, Board, committee, editor, the members and friends of our Church thruout the land for their loyal, efficient and untiring service and support.

The missionary opportunity offered in our southern states, especially in Florida, were gladly welcomed, and the workers encouraged to continue their efforts. The Elmhurst Summer School of Methods was endorsed, and the Sunday-schools asked to send students. The District expects only good results for the academy at Ft. Collins, Colo., from the transfer of control to the Board for Educational Institutions, but adheres unequivocally to the idea that it should remain a "practical" seminary for the work among the Russian people in the West. The extension of the curriculum at Eden Seminary was advocated so that students may not be compelled to attend other institutions of learning. Since the Evangelical Brotherhood has signified a willingness to assist in strengthening our educational institutions in a financial way, it was requested that Pastors S. A. John, the secretary for these institutions, with the officers of the National Evangelical Brotherhood, evolve a suitable plan for the co-operation of our men in this necessary work, and present it at the second Brotherhood convention.

The District hails with joy and promises its support to every practical effort to bring the light of the Gospel to bear upon the social questions of today, so as to promote both the spiritual and the material welfare of our people.

Since past experiences seem to demonstrate that we cannot raise the means necessary for the efficient conduct of our work, we recommend that a serious effort be made to deepen and widen the vision of our people and to increase our store of spiritual power. The importance of city mission work was realized, and the establishment of this work wherever possible was recommended.

The District expressed its satisfaction at the showing made by Eden Publishing House, and the extension of its work in the face of many difficulties, and declares it to be the duty of pastors and people to procure their supplies of books, periodicals, etc., from our own publishing house.

The following pastors and churches were received into membership: the Revs. Waldemar Goffney and Wm. Strehlein, St. Matthews Church, St. James, and West Louisville, of Louisville, Ky.

"The Divorce Evil, and How to Combat it," was the subject of a comprehensive and instructive paper by Pastor J. C. Peters; the secretary also presented some thoughts on the subject. Pastor C. Schaeffer read a well-considered treatise on 1 Thess. 5, "The

Second Coming of the Lord," and its practical application to our Christian life.

The series of services at this conference was opened Wednesday night, May 17, by Pastor W. Uhrland, who showed us the foundation of our faith, Jesus Christ (Heb. 13: 8). At the Brotherhood service, Pastor C. Schneider pointed the men to the real power for the uplift of mankind. Only the cross of Christ can bring humanity back to God. The president of the Brotherhood, Mr. Daniel Ortmeier, urged the German-Americans to exercise their constitutional rights of free speech, of petition, etc. Pastor H. J. Schiek placed before the men their duty to oppose and reduce the most palpable evils threatening the very existence of our nation.

On Friday night, Pastor A. Dietz conducted the memorial service. We paid tribute to the memory of our departed brethren, especially of our beloved brother M. Mehl, also of Brother G. Kiefel's beloved wife.

On Sunday morning, Pastor Fr. Hohmann spoke on Luke 24: 29. The sermon on Missions was delivered by Rev. H. Sonneborn. He charged Evangelical Christians with falling short in their contributions, and urged that we no longer keep our Lord waiting on us.

Pastor Th. Schlundt presented the Sunday-school work. The Deaconess work was urged upon us on Monday evening by Pastor G. Brune and J. W. Frankendorf of Emmaus Asylum, St. Charles Mo.

The following officers were elected: president, Rev. H. J. Schiek, Evansville, Ind.; vice-president, Rev. P. Gehm, Piqua, Ohio; secretary, Rev. C. Held, Louisville, Ky.; treasurer, Rev. Th. Schlundt, Tell City, Ind.

The invitation of Trinity Evangelical Church, to hold our 1917 conference at Mt. Vernon, Ind., so amiably extended by Pastor P. Press, was gladly accepted. The Brotherhood's request for all day Wednesday, May 2, 1917, was granted. The District Conference will meet Thursday, May 3, 1917, at 9 A. M., God willing.

C. Held, Secretary.

Wisconsin District

January 30th, 1916, saw two Evangelical clergymen, the Revs. M. F. Zutz and L. R. Moessner, travel the paved highway from Ft. Atkinson to Whitewater, Wis. All roads leading to Whitewater were bringing friends and members of the Friedens Evangelical Church to the tenth anniversary of the organization of the congregation. On the last Sunday in January, 1906, a small group of German Christians gathered under the leadership of Rev. P. Gehm to organize an Evangelical congregation. The work of upbuilding however, fell to Rev. M. Zutz, under whose care the membership has increased to almost thirty. The surrounding country being settled by Norwegian and English-speaking people, the few Germans have little hope of having a very large congregation, Christian fellowship however is their chief aim.

Only one service was held, in the afternoon; sermon by Rev. L. R. Moessner, with Rom. 11: 33-36 as text.

Bethel Evangelical Church of Milwaukee, Rev. E. Gehle, pastor, celebrated the fifth anniversary of the organization of their congregation in two splendidly attended services on Sunday, April 30th, 1916. Rev. F. Mohme of Kewaskum, Wis., was the speaker.

Sunday, April 30th, was also a very memorable day for the Tabor Evangelical Church, Milwaukee, Rev. E. J. Fleer, pastor. Special evening services were arranged for the graduation of their first class of trained Sunday-school teachers. This class is the second of its kind in the state, yet it was the first to receive diplomas for the completion of the German course. Rev. L. R. Moessner of Ft. Atkinson, Wis., teacher training superintendent of the Sunday-school board of Wisconsin delivered the address and presented the class with their diplomas. A number of the city pastors were also in attendance at these services, but they came not only to honor the graduates, but also to pleasantly surprise the pastor loci at the fiftieth return of his birthday. A very happy gathering it was, the most all had to remain until an "early" hour to properly extend congratulations.

Monday evening, May 1st, will not be easily forgotten by the members of the Evangelical Deaconess Society of Wisconsin. In this special session it was decided to erect a new and modern hospital. After receiving the report of the building committee, which had been at work most faithfully for a number of weeks,

and seeing sketch and plan of the new structure, the society unanimously voted to spend \$45,000 in carrying these plans to completion. The building will be so constructed, that as the work grows, new additions may be added.

The finance committee is now carrying out plans of raising the necessary money for the new building. More than all other work of the Lord's the Deaconess work is dependant upon His own people, and it will be expected that all true Evangelicals of Wisconsin join with willing hands and open hearts, so that the Wisconsin District may now have an up-to-the-minute hospital in which it can carry on the good Deaconess work in a manner to honor the Lord. He, who has led and helped our humble society thru numerous dangerous times and who has sent His holy Spirit to guide and counsel us at the present, He shall receive all the glory!

X.

Iowa District

Zion Church at Primrose, Iowa, with its pastor, the Rev. A. Schemmer, had the pleasure of dedicating their fine new parsonage on May 14th. The new home is a credit to the congregation and again furnishes the proof that our churches are beginning to feel that since the home and family life of the pastor should be a model for the congregation, the parsonage cannot be the most neglected building in the parish.

It was a rainy Sunday for a dedication, but not even four feet of water above the banks of Sugar Creek could bar the way to Primrose that day, and many members from the neighboring congregations had come to rejoice with the celebrating church.

In addition to the local pastor, President E. Birkenner, Rev. W. Kreis and the writer took part in the program.

A. C. Ernst.

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— By —

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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The Stockholm Conference

Those who remember the Ford expedition on the Oscar II merely as a newspaper joke will be surprised to learn of the manner in which the plan is being persistently worked out, in spite of the opposition that has shown itself in unexpected places, and the silent contempt with which the project is being treated by the American press. So far there have been three distinct stages of the movement. The first was the expedition itself, spectacular, but without immediate and satisfying results. The second was an unofficial neutral conference sitting in Stockholm with five representatives, each, from Denmark, Holland, Switzerland, Norway, Sweden and the United States. The third, which has just begun, is the institution of a permanent working conference committee of twelve members, two from each of the six neutral nations, to direct the work of mediation, propaganda and scientific inquiry now in progress.

According to the report of Mr. Louis P. Lochner, who is secretary of the conference, and represents Mr. Ford's principles and ideas, the conference has been engaged in the drafting of an appeal to the neutral nations, represented at the second Hague conference, begging them to call an official neutral conference. This appeal was presented at a meeting of the representatives of the three Scandinavian governments which took place in Copenhagen and was entered in their minutes—the first official recognition of the Stockholm conference. Personal delegations also waited upon the representatives of the other neutral governments. The American members of the conference express humiliation that the United States minister at Stockholm refused to receive these delegations, stating that he had instructions from his government not to recognize the Stockholm conference. The requests for an official neutral conference are being favorably acted upon by the Swedish and Norwegian governments, and the Swiss members are working toward the same end in Berne. It is no wonder that, as Mr. Lochner states, the delegates are greatly disappointed by the failure of the United States to even respond where it ought to lead. Obviously the United States occupies a position less different and delicate than that of the European countries. The United States not only ought to lead but could lead, and if it offered to lead, neutral European nations would no doubt readily respond.

Failing to get concerted action among the neutrals, but not abandoning that line of pressure, the conference drafted a manifesto to the governments, parliaments and peoples of the belligerents, laying down these principles: "The right of nations to decide their own fate instead of having their territory transferred without the consent of the population; guarantees that the economic activities of all peoples be afforded development on equal terms; freedom of the seas; effective parliamentary control of foreign policies, to displace secret treaties and secret diplomacy; international organization founded upon law and justice, to include an agreement to submit all disputes between states for peaceful settlement; disarmament by international agreement; a world congress composed of both belligerents and neutrals, to concern itself with more than the immediate questions arising out of this war, such as the guaranteeing of political and spiritual freedom to special nationalities united with other peoples."

The publicity given this document in each of the warring countries exceeded all anticipations. Its presentation in full was permitted in both Germany and Great Britain. As had been expected, editors in the allied countries described the document as violently pro-German, while the press of the central empires

no less emphatically charged it with being pro-ally. "Whatever the merits of the document," writes Mr. Lochner, "the members feel that they have started something."

Women see a Broadening Vision

During the latter part of last month there met in New York the thirteenth biennial convention of the General Federation of Women's Clubs. To this Federation belong all sorts of women's clubs—village improvement societies, art clubs, literary societies, sewing circles, professional and business associations, social clubs, educational groups, etc., etc. The purpose of the General Federation is to give all these varied groups of women a general basis, a common meeting ground, a feeling of solidarity, to the end that there may be promoted "a higher type of citizenship, a better public spirit, and a more alert social conscience." The organizations represented in the Federation have a combined membership of nearly three millions, and it is estimated that in the neighborhood of 20,000 women (about 3,000 of whom were delegates) from all parts of the country attended the convention.

A THOUGHT FOR THE WEEK

'Tis looking downward makes us dizzy.

—Browning.

If this organization of American women possessed nothing but size, it would be very significant and important as a feat of organization. But the organization is far bigger than this, when one thinks of the co-operative service rendered by the women members to the cities, counties, states or the Nation in which they live, and yet more so when the concentration of combined effort is considered which a gathering of this character represents. The women who took part in the numerous general and special meetings of the convention were for the most part grey-haired and middle-aged. There were many mothers among them whose own children had gone to work or were married, and who were now turning their attention to the country's less fortunate children. The program arranged for the convention showed plainly that a great change was coming over the character of the women's clubs. Most of them had been organized for self-improvement, and two years ago in Chicago the equal suffrage resolution endorsed after a bitter wrangle between the pros and antis was the outstanding characteristic of the convention. But both these aspects of self-interest have made way for a larger community interest, which made it not only possible but natural that the Federation should be closely allied with four government departments:—that of Agriculture, in its rural betterment efforts; Interior, in its conservation propaganda; Labor, in its co-operation with the Children's Bureau to make "Baby Week" a success, and finally with the Department of immigration.

An important step taken by the convention was the vote to join the National Council of Women as the one way to affiliate with the International Council of Women, which has a membership of 15,000,000 women from nearly every country in the world. Mrs. Josiah Cowles of California was elected president of the Federation for the next four years, and the board of directors was enlarged to include one director from every state.

Is there a "Divided Allegiance" in this Country?

It is to be sincerely hoped that the issue of the "hyphen" will share, at once and for all time, the fate

which its discoverer met at the Chicago Republican convention last week. It was Mr. Roosevelt who first seized upon and made an issue of an expression which everybody had regarded as quite innocent up to that time. For the sake of his own political ends he dragged German-Americans to the bar of public opinion and sought to make out a case against them as traitors to their country, because their sympathies in the European conflict were with the land of their forefathers rather than with the policies of their Chief Executive, policies which they regarded as unfair and unneutral. The yellow press and demagogues of every description took up the slogan in the endeavor to make Americans of non-English descent "stand by the President" as a test of true Americanism.

Everybody who knows anything at all about American citizens of German descent knows very well that the term "German-American" was never intended to be used and never has been used by those to whom it was applied to denote that they were anything else than true Americans. From colonial times down to the present day persons of German birth and descent have always been ready to do and to give their best for the ideals of freedom and righteousness for which America has come to stand, they have willingly shed their blood for their country in the Revolution and the Civil War. And if there has been any real plotting against American interests of any kind on the part of German sympathizers in this country since the war began—for which, however, far better proof will have to be shown than the sensational stories dished up by the Eastern press during the past year—it did not have the sympathy of the overwhelming majority of Americans of German birth or descent. What opposition there was to President Wilson's policy was merely that permitted by American freedom of press and speech, and was carried on in the open by means of perfectly legitimate methods. The writer does not claim to speak for all Americans of German descent, but he feels that the great mass of them, like himself, as far as their political allegiance is concerned have never thought of being anything else than faithful American citizens, who qualify their Americanism only by the dictates of their conscience, as is the inherent right of every red-blooded American. The agitation was greatly intensified by the ignorance and unfairness of those papers and leaders who opened the attack on German-Americans. The German-American Alliance is a social-educational organization, representing a comparatively small portion of Americans of German birth or descent, and aiming to promote and maintain the use of the German language and German customs and traditions. To regard them as un-American because they prefix the word "German" to their name shows only the densest kind of ignorance.

We do not know what Mr. Hughes had in mind when he used the words, "we do not for an instant tolerate any division in allegiance" in his statement accepting the Republican nomination for President. He may have meant the New York gentlemen who last winter drank to the health of King George, or those persons who want to "Make America Catholic," or all those who put the dollar above duty or selfishness above service.

Taking the words as they stand practically every American of German descent or birth, as we know them,—and we have lived and moved among them almost exclusively for nearly half a century—can subscribe to them. As far as Americans of German birth are concerned there is no necessity of speaking of a "divided allegiance." Politically they have no higher aspirations than that of being "out and out Americans," and they want nothing else than an "out and out American policy, and absolutely nothing else."

Pardon for the Prodigal

"Have mercy upon me, O God, according to Thy lovingkindness: according to the multitude of Thy tender mercies blot out my transgressions. Wash me thoroly from mine iniquity, and cleanse me from my sin," Psalms 51: 1, 2.

There is no need of searching for the background of this psalm in the life of David. The title calls the occasion to mind all too plainly and vividly. Nor is there any reason to doubt David's authorship of the psalm: tradition has had it thus from time immemorial; the close resemblance of the style to that of the psalms universally acknowledged to be his, and the fact that there is no other person described in the Old Testament to whose known history it can be referred, remove practically every possibility of a doubt. The psalm has come from an incident of real life, from a phase of human life so dark and awful and hideous that we should all like to deny its existence, did we not know that there was no use in doing it.

What makes the story especially black and terrible is the fact that David's guilt mars and soils a life that has hitherto, as human life goes, been almost irreproachably true, generous and noble, a life upon which the favor of God rested in a remarkable degree. That such a hideous sin could come into David's life is what puzzles the superficial observer. It seems like the sudden opening of a dark and filthy chasm in the midst of a beautiful landscape, like an ugly scar upon a fair and handsome face.

The meaning of this, however, is quite plain. To the psychologist it may seem quite inexplicable that a strong, brave, honest, truthful man should awake one afternoon on the roof of his palace, see a beautiful woman, and immediately plunge into immorality and disgrace. But the man who knows himself—and is honest enough to face the facts—and also knows his Bible, will find the explanation very readily. To him it is only another proof that the imagination of man's heart is evil from his youth; that the heart of man is deceitful above all things and desperately wicked; that from within out of the hearts of men proceed evil thoughts, fornications, thefts, murders, adulteries; that the good which we would do we do not, but the evil which we would not, that we practice, and that, if there is to be any salvation, it must be by grace alone. To those who know men because they know themselves there is really nothing strange about David's fall. What may seem strange is that it was apparently unnoticed by the world, and that there was no sign afterward that even he himself, just and righteous as he was, was as much as conscious of his fall. Unless we assume that Nathan told the secret of the confessional, or that Joab betrayed his master's guilt, the people never learned how their king had disgraced himself and them. The siege in which he was engaged was successful and his reign continued prosperous. He enjoyed the fruits of his evil deed with none to molest or make him afraid until nearly a year had passed. But outward prosperity or success is never a guarantee of purity or righteousness, nor can it make one immune from God's judgment. And even tho the sin seemed to have been well covered up at first, when David's eyes are opened and he knows what he has done, the prayer of true penitence comes from the lips of the Hebrew king judging himself that he be not judged, and humbling himself in the sight of God.

And as David realizes his transgressions, when he sees that his sins have found him out and that he must bear its punishment; when it becomes clear to him what a loathsome spot he has put upon his soul, what a blot there has come upon his character, he turns instinctively to God's mercy as his only help and salvation. David knew that the grace and forgiveness of God is greater than human sin, and that the light of God's mercy points the way upward out of the gloom of sin. And so he turns to God with a confession of his sins and the prayer for pardon. He has sinned against Bathsheba, against his own soul, against his family, but above all he has sinned against God, and to God he turns for forgiveness, for he knows that only God can and does really forgive. The mercy and lovingkindness of God is now the one star gleaming thru the blackness of the night, the one refuge from a hell upon earth and from endless sorrow and disgrace.

It is this lovingkindness and mercy of God which Jesus Christ has revealed to men in all its wonderful grandeur and beauty. Since He has come into the

world there is no excuse for regarding God as an inexorably just and righteous God, a judge who delights in convicting and condemning. Such a God might make men tremble and abhor themselves in dust and ashes, lie still in sullen desperation; or seek to forget by way of plunging into a still worse and deeper abyss of iniquity. It is only a gracious and merciful God, one who is able and ready, yea, even waiting to forgive, that will rouse men to recognize their need and do something to satisfy it. It is the fact that God so loved the world that He gave His only begotten Son that draws men irresistibly to Him. It is the tender compassionate love of God speaking from the look of Jesus that brought the erring Peter back from his wrong course. It is the sight of the Son of God bleeding to death on the cross for the sake of the sins of the world that moves the hardest hearts to tears of repentance. It is the love of God that saves sinners, not His righteousness, or His wrath, nor His power.

And it is this alone that can save you and me. Our own actual sins and transgressions may not be like those of David, but our sinfulness, our selfishness, our uncleanness, the moral condition of our hearts, is exactly the same, and there is no other way of pardon open than the one David chose for himself. Those who have not realized that in the last analysis they are on the same level with those who have fallen deepest, do not understand themselves or the meaning of true repentance. It is this that is in St. Paul's mind when he who has zealously sought to obey the law of God, tells us that in him, i. e., in his flesh, dwelleth no good thing. The only way of salvation open to men is thru the grace and mercy of God in Jesus Christ.

Grant Hadley's Call

BY SARAH N. MCCREERY

"It is the fascination of the West, mother," said Grant Hadley as he held both his mother's hands and smiled down into her eyes. "I want to go out there and have a part in developing that comparatively new part of the country. I hope you will not be bitterly disappointed that I did not choose the ministry. I have never felt that I had a call to that profession."

Mrs. Hadley smiled back into her son's strong young face. "I had always cherished a hope that you, my only son, might be a minister. I think your father has felt the same way, but we would not want you to enter upon such a vocation just to please us; we would want you to recognize your call as coming from a higher source. However, Grant, I want you to remember that you can stand wherever you are, in whatever work you are engaged, for the things that make for character. There is no place, either, where the opportunity does not come to do good. Your father has the carriage at the door," and she kissed her son as bravely as if her heart had not been heavy for days with the thought of the loneliness his absence from home would mean. "You are starting out to carve your own fortune, Grant, and do not forget that one who bears the name of Hadley has always done a man's work, and tried to make the world better because of his influence," she said, as she followed him to the door.

Half an hour later Grant Hadley was speeding toward the West where his father had purchased a ranch in Colorado. Here Grant was to have as his helper his friend and room-mate at college, Frank Judson. It was three days before he reached his destination, for the ranch was thirty miles from a railroad. Frank Judson had reached the place a few days before Grant; they spent the first week in laying plans and then they went to work in earnest. Grant loved nature and all animal life, and as time passed and the planted fields showed the young green foliage, and he gathered horses, cattle and sheep around him he took genuine pleasure in them all. He delighted to wander over the ranch and note the growth of the grain in the fields and the improvement of the stock.

At the end of two years, Grant had one of the best ranches in the country, while his hearty cordiality, his kindness of manner, and his spirit of friendship had made everybody his friend.

One evening two years and a half after Grant Hadley had gone out to make his own way in the world, he and Frank Judson were busy drawing plans for piping the water from the windmill to the ranch-house, when they were interrupted by a knock that was followed by a "Hello," and Chester Parsons, the nearest neighbor, entered.

"Clarke Ransom can't live until morning," he said in his bluff, unceremonious way. "Jennie and I

have been there all day, and I thought I'd come and get you to sit up with me to-night," and he turned to Grant.

"Yes, I will gladly go," replied Grant as he promptly put on his overcoat. "I will come back in the morning, if I am not needed," he said to Frank. Then he followed his companion into the darkness.

All thru the night Grant said little. His mind was busy with the thought of what Mrs. Ransom would do, far away from her old home and friends when death came with all its sorrow, to her household. When the morning dawned, Mrs. Ransom faced the world alone, for her husband was dead. Grant wished many times that his mother was there to speak words of comfort, for he could show his sympathy only by a gentleness of manner, and by taking charge of all the arrangements for the funeral and thus relieving the widow.

All that day he was busy. The next day a heavy snowstorm raged, and after helping with Mrs. Ransom's stock, he went to his home, for he was sure Frank would need his help. The morning of the funeral dawned bright and clear, but the snow was piled high everywhere. Grant hitched two horses to his double sleigh, for he had volunteered to take Mrs. Ransom and the three children to the little church with him. After he had changed his clothes, he paused at the dresser, a moment and then for some reason for which he could not account, he slipped into his outer pocket the Bible which his mother had given him when he left home. When the hour for the service came, the people from the ranches for miles around had gathered, but the minister had not arrived. A horseman galloped up to the door, and Hadley went out to see what was wanted. He stood irresolute a moment when he re-entered and then he went to Mrs. Ransom.

She gave a gasp as she heard the news. "Let me think for a moment," she requested. "You announce the message to the people."

"A man just came from Huntley," said Grant to the congregation, "with word that no stage has crossed the mountain for two days and will not be able to cross for several days yet, so the minister who was to conduct the funeral service cannot get here."

When Grant finished, Mrs. Ransom rose pale and weeping. "Isn't there somebody here who can at least read the Scripture and make a prayer?" she asked.

There was total silence in the group and nobody volunteered. "Isn't there somebody who could conduct a short service?" she asked a second time. "It would seem too much like heathenism to bury my husband without a prayer or a verse of Scripture," she added, as she sat down, overcome with emotion.

Again there was silence, and Frank Judson gave Grant Hadley a long appealing look. Grant understood its meaning, and he left his seat and came slowly to the front of the church and stood near the casket. "I never conducted any kind of a service," he said quietly, "but I could not refuse to try with the memory of my parents' prayers that I might be helpful to others. I could not explain the action, but as I left home this morning I slipped this Bible, my mother's last gift before I came West, into my pocket." Then he opened the Bible and in a sympathetic voice read the twenty-third Psalm, and the first few verses of the fourteenth chapter of the Gospel of John. After this he offered a prayer that the widow might be sustained in her loneliness and affliction. Then the body was taken reverently from the church and laid to rest in the little burying-ground.

When the Ransom home was reached again, Grant helped the family into the house. Mrs. Ransom turned to him and said brokenly, "You can never know the comfort you gave me to-day. An ordained minister could not have made a more helpful prayer. I am sure your mother would have been proud if she could have seen you to-day. Before I go back to my own people, as I shall do as soon as I can adjust the business here, I want her address that I may write and tell her what her son did for me and mine," and she shook his hand gratefully as he went out.

The next few days, Grant Hadley was restless, and his friend accused him of growing tired of ranching, but the reply was, "I am busy thinking." However, Frank Judson had to wait three days longer before he found the reason for Grant's absorption.

It was a week after Mrs. Ransom's funeral that Grant wrote to his mother. It was his custom to tell her all that had happened, so he related the incident about his conducting the funeral service. "I did my

best, mother," he wrote, "and a blessing came to me in doing it. I never realized before the people's need, and the opportunity for doing good that a minister has. You may be surprised—you and father both—that I intend to give up ranching and come home to prepare for the ministry. All my ambition to make money has fled. I am still ambitious to help build up this Western country, but I want my work to be that of the minister who will help lay moral foundations. I have talked this over with Frank, and he is willing to buy the ranch if father wishes to sell, or he will lease it, if preferred. Strong young men are needed here, men who will take charges in the small country towns, where the ranchmen and their families can have the advantages of religious services. I am willing to go to such a place. There is no doubt in my mind about a call to the work—it came the day I tried to conduct Jacob Ransom's funeral service."

"It might seem a little thing that you should read the Scripture and make a prayer at that funeral," his mother wrote in answer, "but it was no small thing—not an opportunity that came by chance—when you consider the great decision to which it led you. Your father and I would ask no greater honor to come to us than for our son to help point the right path of life to those in needy places. It is the men who have moral character, men who know the value of right principles, of honesty and of truth, who keep the nation from decay, and his is a great work who teaches such things."—*American Messenger*.

The Limit in Meanness

This is offered as a story of the champion selfish woman. If anybody takes the blue ribbon away from this particular contestant she will lie awake nights thinking how to be mean. And at that this woman would have the advantage of its being spontaneous with her.

She lives in a Wisconsin city. She is a widow without children and has no one dependent upon her. She occupies apartments absolutely alone, and boards at a hotel, so that she has not so much as a servant attached to her. And her income is \$500 a month.

The woman has two fixed rules to live by—she spends every cent of that \$500 every month, and she spends it all on herself.

An acquaintance was out walking with the \$500 woman on the last afternoon of a month. Suddenly as something chanced to remind her that the month was nearly out, the wealthy widow opened her purse and searched it. She found \$9.50.

"This will never do," she said; and she led her companion into a florist's store which they chanced to be passing.

"I want nine and a half dollars' worth of flowers," she said imperiously as a salesman came forward.

"Yes, madam," he replied; "what sort of flowers, please?"

"It makes no difference whatever," she answered. "I just want nine and a half dollars' worth. Send them up to my apartment immediately." And she emptied her purse.

So far from thinking whether she might give enjoyment of the flowers to some one else, she did not offer so much as a single bloom to the friend with her.

—*Selected.*

His Declaration of Independence

"No, thank you, I don't smoke," replied the bank president as his host at luncheon tendered him a cigar. "Yes, I used to," he continued, answering the inevitable question, "but I quit it because I wouldn't be annoyed by the craving for tobacco at times when it wasn't proper for me to smoke."

"I made a rule in the bank, you see, that none of the clerks should smoke during business hours. And of course I had to keep the rule myself. And I would all the while be wanting a cigar so bad, and be so anxious for business hours to be over so I could get at my cigar, that I was miserably uncomfortable all the time. I could hardly hold my mind down to my work."

"So one day I got completely disgusted at the everlasting annoyance of it and I said to myself, 'Here's where this nuisance quits,' and I haven't smoked since. I stopped with half a box full of cigars in my desk, and they are there yet."

"No, it wasn't as much of a hardship as I expected. When once I made up my mind that there wasn't any more smoking for me, the wish for it didn't last long. In just a few days I was working along without any bother whatever."—*Selected.*

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Peace

If sin be in the heart,
The fairest sky is foul,
And sad the summer weather;
The eye no longer sees
The lambs at play together,
The dull ear cannot hear
The birds that sing so sweetly,
And all the joy of God's
Good earth is gone completely,
If sin be in the heart.

If peace be in the heart,
The wildest winter storm
Is full of solemn beauty,
The midnight lightning-flash
But shows the path of duty,
Each living creature tells
Some new and joyous story,
The very trees and stones
All catch a ray of glory,
If peace be in the heart.

—*Charles Francis Richardson.*

Just Being Friends

Mrs. Norton had no illusions concerning her Sunday-school class. She knew that the girls were not bright or earnest, or even attentive. She taught them because she loved them; she wanted to brighten their narrow and monotonous lives, and hoped that her faithful and affectionate service might help them to realize whatever was best in themselves.

The usual quarterly review of the lessons was at hand. Mrs. Norton had worked hard with her girls that quarter—harder, perhaps, than ever before. Still she dared not hope that they had learned very much, or that they would be able to tell her very clearly what they did remember.

"Now, girls," she said, "I want each of you to tell me the most interesting thing you have learned this quarter."

After waiting for perhaps a minute, that they might collect their thoughts, she asked those who were ready to speak to raise their hands.

Not a hand went up.

"Well, if you don't remember anything very interesting, tell me something, anything, that you have learned."

Still not a hand was raised.

Mrs. Norton looked around the class with a sinking heart; this was worse than even she had expected. After a little she said, sadly:

"Girls, if not one of you can remember a single thing I have taught you in the last three months, do you think it is worth while for me to come any longer?"

The girls at once showed concern. They murmured a half-inarticulate plea that she would not stop coming.

"But, girls, you don't learn a single thing I try to teach. How can it be worth while?"

There was an expressive silence; then one of them said:

"It'd be just bein' friends."

Just being friends with these almost friendless girls; just letting into their lives a little of the brightness of true, unselfish friendship; just teaching them the love of Christ—not in words, for the words they forgot, but in sympathy and companionship and affection that friend gives to friends. Yes, surely it was worth while!—*Selected.*

The Fur Coat

Not long ago a home missionary in northern Minnesota died, and left behind him a widow, four children, a small life-insurance and a good name.

Altho he left no real estate, and little personal property, his family faced the future without fear. They had been used to living on a small income; the older children were earning fair wages, and would earn more; the life-insurance would help them over the first rough places. The future was far from being hopeless.

But this missionary left one article of clothing so valuable that people wondered at his owning it. It was a rich, warm fur overcoat. A few days after the funeral the widow sent it to the superintendent of home missions, with the request that it be sent to

some other home missionary who must take long, cold rides to keep his engagements to preach.

"This," said the superintendent on receiving it, "is the first of ten coats to come back. Where are the nine? All doing good. I will tell you the story."

"Once when I was in Minneapolis soliciting money for our home missionary work, a business man said to me, 'I will give you one hundred dollars to buy a good fur coat for some home missionary. I don't like to think of the long cold rides they have to take. I shall sleep better if I buy one of them a warm coat.'"

"I took the hundred dollars. Not long afterward, while visiting the field of one of those missionaries, I went into a clothing store and picked out a fur coat, the price of which was one hundred dollars. When the shopkeeper knew that I was buying it for the minister, he not only reduced the price of the coat by ten dollars, but gave ten dollars in cash besides. Two or three men who happened to be in the store gave ten dollars each."

"Very well," I said, "I will give ten, too."

"In the course of the day the men raised the rest of the money. I got the coat, and I had ninety dollars left to buy another, and everybody was pleased."

"That experience taught me my method. The money did not come so readily every time, but it always came. In eight different places I let it be known that I had ten dollars toward a fur coat for the minister, and in every case I got the coat."—*Ex.*

Dust That Travels Far

We who are not versed in astronomy usually accept the wonderful and varying phenomena of the night skies as a matter of course, and without thought or question as to how it all comes about. As children we thought, for instance, that "shooting stars" were for the express purpose of being "wished on." As grown-ups we know, probably, that they are really meteors made up of molten metal which, cooling as it descends, strikes the earth with great force; and we're comfortably glad that we're not at that exact spot, at that exact time.

Owing to our protecting envelope of air, few of these missiles reach us. In weight meteors vary from a few ounces to many pounds. Occasionally one is of sufficient dimensions to survive the passage of eighty to 100 miles thru an atmosphere increasing in density as the earth is approached.

The speed at which they enter the atmosphere, calculated at not less than thirty-five miles a second, generates such intense heat by friction that the iron, of which the meteor principally consists, is immediately reduced to an incandescent vapor, which is the luminous train so frequently seen in the heavens on a clear night. The vapor rapidly cools and condenses in the form of minute particles, infinitely finer than grains of sand, which assume spherical form as does shot during its fall from the top of the tower.

Finally the little spheres are scattered by the winds and currents in the upper air and gradually descend in their millions as an invisible, never ending shower. The perfect condition in which meteors are found is due to the presence of certain non-corrosive elements, found by analysis to be present in the metal of meteors which have come to earth.—*Selected.*

Build Higher

"The fault is in the chimney," said the expert who had come to see what was wrong with the kitchen range. "A stove has, of course, no draught in itself; it is only its connection with flue that makes the fire burn and the smoke ascend, and the higher the chimney the stronger the draught. At shops and foundries, where fierce fires are needed, they run their stacks up to a great height. Your stove clogs, chokes, and smokes because your chimney is too low. You must build higher."

His words reminded us of other fires that burn low and choke too easily: of love and aspiration so often clogged by life's daily worry and fret; of faith that only smolders instead of flaming bright and bearing away the petty troubles and worries which seek to smother it; of hearts and lives that grow cold and dull because their upreach is not high enough. The upward drawing is not strong enough to give vigor to the flame and to whirl away the refuse. We must build higher.—*Wellspring.*

Denominational

Pennsylvania District Conference

The pastors and lay-delegates of the congregations in the Pennsylvania District will meet on Thursday, the 22nd day of June, for the annual conference in the First Evangelical Church, Pittsburgh, Penn., N. S. (August Ruecker, pastor). The opening service will begin in the evening at 8 o'clock.

The Rev. P. Krusius, Ph. D., will present an interesting paper to the conference. He will discuss the following subject: "Concerning the World of Thought of the Primitive Peoples."

By order of the President, the Rev. Otto W. Breuhaus,
August C. Rasche, Secretary.

An Invitation

The Orphans Home Association in the South Illinois District extends a hearty invitation to all Herald readers to attend the dedication of its new Home at Hoyleton, Ill., on Sunday, July 16th. A special train on the Illinois Southern Railroad will make connections at Coulterville with the Illinois Central at 9:30 A. M., and at Nashville with the Louisville and Nashville at 10:30 A. M. We anticipate a very large attendance on this occasion from all congregations interested.

Many of our friends, however, may not be able to come. May we not ask these to help increase the gladness of the day by sending an offering for the new building which replaces the one destroyed by fire a year ago? We are still in need of funds to prevent contracting too large a debt. All contributions will be gratefully received and acknowledged by the treasurer, Rev. M. Schroedel, Hoyleton, Ill.

C. L. Langerhans, President.

Meeting of the Ohio District Brotherhoods

The fourth annual meeting of the Federation of Evangelical Brotherhoods of the Ohio District will convene in conjunction with the District conference on June 24—25th, in St. John's Church, Columbus, Ohio (Rev. T. Lehmann, Pastor).

The business session will be held Saturday evening at 7:30. The devotional and inspirational meeting will be held Sunday afternoon at 2:30. Rev. Loew, of Marion, Ohio, Rev. L. G. Weber of Pomeroy Ohio, and Hon. H. S. Warwick of Columbus, will address this session.

All local Brotherhoods in this District should avail themselves of this opportunity, and both non-members and members of the District Federation are cordially invited. Brotherhoods from adjoining Districts are also cordially welcome.

By order of the President Dr. William G. Hamm,
William C. Hazelbeck, Secretary.

Training Sunday School Workers

School of Instruction for Sunday-school Teachers and Officers at Elmhurst College, Elmhurst, Illinois
July 18—27

The tendency of the age is toward special training for work in various trades and professions, and as a result, schools of engineering, mining, journalism, etc., have been established. Such schools tend to discover the competent, and add to the chances of those who take this training.

One of the greatest problems which confronts the local church of to-day is that of trained teachers and leaders in the Sunday-school. It is an increasing problem because of the wonderfully growing recognition of the opportunity and duty of Sunday-school teaching. The pastors and Sunday-school superintendents are few who are not always looking for more and better teachers.

Recognizing the need for trained Sunday-school workers, and in order to meet this constantly increasing demand for efficient teachers, the Board of Sunday Schools of our Church has again provided for the Evangelical Summer Training School of Principles and Methods.

A strong character of the program is assured. Then there will be many other interesting, entertaining and helpful features, such as the daily twilight services, illustrated stereopticon lectures, piano recital, model Sunday-school and Young People's meeting and all kind of athletic events and contests. Putting it all together, the ten days at the Elmhurst Summer School offer the most helpful and inspiring vacation anyone would desire.

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"Other Sheep I Have"

India's crying Need compels earnest Consideration of the Master's Command, "Go ye!"
Every kind of Work there suffers for lack of Workers

India's Cry for Help

For months past the appeal has come in almost every letter from our missionaries on the foreign field, "Come over to India and help us!" The need of more workers, always great and urgent, has been rendered doubly so by the exigencies of war, which have deprived our field of three experienced and able workers, the Pastors Jost, Nottrott and Nussmann. Their enforced withdrawal has increased many times the labors and responsibilities resting upon them, and if for some reason, one of those on the field should be

red and swollen. In this description he is called the Lord of Evil Spirits.

An Indian proverb says "Jaisa guru, taisa chela," as the teacher, so the disciple. And this is true, for the followers of Shiwa copy his vices. We see clearly that these gods are the embodiments of human vices, the apotheosis of the conceptions and desires of the unregenerate human hearts. They now justify evil in men, for—if the gods did so, why not their followers? Lying, cheating, stealing, quarreling, and many worse evils are permitted and condoned.—The

cook always appropriates to himself a certain percent of his expenditures, and "taking" a little tea, or rice, or sugar, for his own use is not stealing, for he reasons: "I belong to the Sahib, the sugar belongs to the Sahib, if then I take the sugar is it not still the Master's?"—Once a Hindu woman, quite surprised at my calling lying a sin, exclaimed: "But Miss Sahib, how can you live without telling a lie?"

Then lastly, the superstitious fears that possess the people should arouse our pity. These fears are part of their religion, and not the smallest of them is the knowledge that every "sin," whether committed knowingly or not, must be atoned for. The priests have such power over the people that by threats of future punishments (after death) for disobedience here they can keep them completely subservient to their dictates. If a woman should disobey her husband, who is really her god, she will surely be born as a frog, or some other despised animal. If a soul seeks for peace, and a priest is asked for help, he will recommend pilgrimages, sacrifices, etc., well knowing that thereby some of his fellow priests will be enriched. There is a certain sect in India who will not eat food after dark for fear of swallowing an insect, which would be a great crime. But to take 75% per annum interest from a poor borrower is not considered wrong. One day, when out walking, I met a venerable old man who at intervals stooped to the ground. I asked what he was doing, and he showed me a scrap of paper containing sugar, of which he dropped a bit at every ant-hill he found. This he did to acquire merit, for the ants were supposed to be the incarnations of souls which had once dwelt in human form.

Can we afford to close our ears to this manifold cry for help from India, even if India herself is inarticulate and blinded to her own need? Oh, that I had power to present this need to you, as I have seen it! Pray to God that more Christian men and women may see it, and may be made willing to go. Never dissuade or discourage any who have heard the call, and would obey it if he were not held back by well-meant and so-called "good advice."

This and That from the Field

Many of our friends have already been asking about the possibility of sending Christmas boxes to India under present conditions. We are sure that this will be possible, tho it may be necessary to choose a circuitous route. It seems best, however, to wait a little longer until we shall be able to make more definite announcements. A number of packages of various kinds had to lie over from last year at the office of the chairman of the Board, but are now on the way to India.

During the past weeks Pastor Schmidt, the general secretary, has been visiting a number of District conferences, and is at the same time hoping to meet a number of brethren who are considering the call to India. As has been mentioned again and again, it will be absolutely necessary to send additional workers in the coming fall, if the work in India is not to suffer seriously. The Board is on the lookout for



unable to continue, the work would suffer almost irreparably. As a reminder of the persistent and permanent need of India's millions we are publishing the last installment of Miss Wobus' series "India's Cry for Help." May it help to make more willing to pray, give or go those who have the steady progress of the Master's kingdom ever at heart.

The moral degradation of the Indian people adds to the intensity of the cry for help to Christian lands. As even the gods whom the Hindus worship are evil, and the stories of their lives are full of falsehood, dishonesty and murder, we can not wonder that their followers do not consider such deeds sin, as we do. The story is told of Krishna that, as a little boy he stole his mother's butter, drank the milk out of her pantry, and when reprimanded for this, he lied and said that not he, but some of his playmates had stolen these things. He grew up into a wicked, lewd man, but he is one of the most worshipped gods of India.

Shiwa, the third of the three great gods of Brahmanism, also possesses none of the spiritual attributes which we consider god-like. In some of the holy writings of the Hindus he is called the Lord of the gods; also he is said to have existed from eternity, and had neither father, nor mother, nor family, nor any relations.

When his wife Sati, against her husband's will, went to her father's house at a time of sacrifice, he killed her. But afterwards he mourned for her so deeply that her spirit was born again as Parvati, whom he married, after having done sufficient penance. He changed her name to Sati, and remained in his father-in-law's house for a number of years. After a quarrel he took his wife and children and went to Benares. Shiwa was always poor, and being too lazy to work, begged for alms. When he was not diligent at this "work" there was scarcity in the home, and much quarreling.

In one of the Shastras it is told how Shiwa was often found wandering about, drunken, in grave-yards and in the jungle. Again he would be found with his body besmeared with ashes, a snake entwined about him, a neck-lace of skulls about his neck, a deerskin bound about him, drinking intoxicating liquors or eating narcotic stimulants until his eyes were

consecrated, intelligent, robust and practical young men, preferably such as may have had some experience in personal work. Often persons who could well undertake such work hesitate to apply for further information. Friends and acquaintances, however, who are interested in our work, and know of such persons, should encourage them to apply, or call the Board's attention to them.

Only a few letters have lately been coming in from India. One of them, from Pastor Seybold, again calls attention to the very great need of workers, native as well as American. It is a great disappointment to them that we have not been able to send any so far, and we are still hoping that we may be able to send some in the fall. Pastor Twente writes as follows concerning the native workers: "Last week (early in April) I went to Raipur, where we (the Pastors Goetsch, Stoll Gass and myself) held the examination of the catechists. All the students passed, only two must make up some deficiencies. Five passed the final examinations, and I certainly wish there were more of them. We need a larger number of native helpers so very much." According to the report of Pastor Gass, the director of the catechist's school, these five men were immediately given work at different stations. The accompanying picture shows the five graduates, with Pastor Gass and his son Herbert. The student receiving the highest percentages in the examination is from Bismampur. At first an ox-driver, he showed such a willingness to learn and such a longing for Christian instruction that he always carried a New Testament with him

and used it in every spare moment. We hope that he may show the same devotion in his practical work.

A number of secular Indian papers that came to our desk call attention to the Hindu Holi-festival, which began on March 19. It is significant that the announcement is accompanied by the assurance that the police have taken suitable steps to prevent insults to women and the singing of indecent, obscene songs on the streets. And still people say that the heathen do not need the saving and regenerating influence of the Gospel of Jesus Christ!

Miss Kettler also points out that not only additional men missionaries are a necessity, but also additional women workers. Miss Kettler is entitled to a furlough next spring, and Mrs. Sueger in 1918. New workers, however, should have at least a year's time in order to be able to learn the language before they are able to give their whole time to missionary work. Miss Kettler's plea is that the young people of our Church, especially the young women, might realize their missionary responsibility, as well as the great privilege of working together with God for the salvation of India.

Pastor and Mrs. Stoll have taken refuge in the mountains during the heated season. Pastor Koenig has also taken a well deserved four weeks' vacation and is making use of this opportunity for a somewhat belated wedding trip. Since he will have to minister to the lepers at Chandkuri alone for some time to come, we trust that he will be strengthened and encouraged to continue his trying work upon his return by June 15.

Some Problems our Sister Churches are facing

Methodists are very much in Earnest about Union. Extending the Episcopal System. Baptists merge Missionary Activities and regulate the Requirements for Ordination

I.

It is rarely that so many important denominational gatherings take place in the short space of one month as was the case during May. The twenty-seventh Methodist General Conference, the supreme legislative and administrative body of the Methodist Episcopal Church, met for its quadrennial session on May 1 at Saratoga, N. Y., and continued in session virtually the entire month. The Conference was made up of about 1,600 members, many of them women, who represented 133 annual conferences. This included representatives of the Methodist Church from all over the world. The 128th annual meeting of the Presbyterian General Assembly convened at Atlantic City, N. J., on May 18-26 with nearly 900 commissioners, as the pastors and laymen delegated to this National gathering are called. The Northern Baptist Convention met in Minneapolis May 17-27, the United Presbyterians at Cleveland May 24-31, and the Southern Presbyterian General Assembly at Orlando, Fla., on May 18. In the aggregate these bodies represent perhaps more than one-half of the Protestant Church membership of the United States, and some knowledge of their proceedings will be of more than passing interest to all American Christians.

The Methodist General Conference

Plans for Union to the Front

The episcopal address, prepared by the board of bishops, expressed the opinion on the important questions to be discussed and acted upon, tho without official bearing upon the action of the Conference, recommended the organic union of all branches of Methodism, i. e., the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church; assailed child labor and other evils, and declared for national prohibition of the liquor traffic. The Conference enthusiastically approved the plan already sanctioned by the Church, South, and appointed a committee to carry on further negotiations, with the expectation that the union of the three denominations, and possibly some others, would become effective by 1920. In the hope of facilitating union by a special meeting of the General Conference, should necessity arise, adjournment was taken for two years only, as the General Conference of the M. E. Church South, meets in 1918, instead of for the regular term of four years. The question of the future relationship of the Negro Methodists to united Methodism, now under the jurisdiction of the Northern Church, is one which this committee will have to work out. The Southern Church favors the

setting of all the Negro organizations apart as a separate Church.

An attempt to revise the ritual in the Conference proved that the task was too great for the time that could be given to it, and the whole matter was referred to the board of bishops. The conservative element that fought any modernization of ancient forms proved in the minority, as was evidenced by the action of the Conference on the report of the commission on ritual which struck out from the baptismal service for children the words "Forasmuch as all men are conceived and born in sin," and recommended that candidates for membership should not be required to subscribe to the Apostle's creed and the twenty-five articles of Religion, but simply to affirm that they "receive and profess the Christian faith as contained in the New Testament,"—a return, it may be remarked, to the position originally held by John Wesley, and by the Methodist Church up to 1864,—which was accepted by the Conference before being referred to the board of bishops for final action.

A report of the committee on the state of the Church, recommending that in the Methodist Episcopal publishing houses the preference should be given to union labor, was not adopted by the Conference on the ground that it was class legislation. The policy of the shops is now friendly toward organized labor. The Conference voted its disapproval of all the bills now pending in Congress, giving the Postmaster General authority to deny the use of the mails to publications tending "to expose any creed, race or religion, either to hatred, contempt ridicule or obloquy."

Reports from the Church's mission work in foreign lands, on which more than \$2,500,000 is now being spent annually, was presented by Bishop Lewis for China, Hartzell and Scott for Africa, Stuntz for South America, Nuelsen for Europe, Warne for India, Eveland for the Philippines, Harris for Korea and McConnell for Mexico. The greatest advances are reported from China, particularly in educational work, and from the remarkable mass movement in northern India. Missionary Bishops Hartzell, Scott and Harris retire. A proposal to raise \$5,000,000 by a world-wide campaign for foreign missions was adopted.

The Bishops

The committee on episcopacy recommended the election of seven new bishops to fill five vacancies and the creation of new episcopal residences at Detroit and Pittsburg. Of those elected, three are from the pastorate, two college presidents, one educational secretary, and one missionary secretary. Herbert Welch comes from the presidency of Ohio Wesleyan

University, Thomas Nicholson from the Methodist Board of Education, Adna W. Leonard from the pastorate of the First Methodist Church, Seattle; Matthew S. Hughes from the pastorate of First Church, Pasadena, California; William F. Oldham from the Board of Foreign Missions, Charles B. Mitchell from the pastorate of St. James Church, Chicago, and Franklin Hamilton from the chancellorship of the American University, Washington, D. C. Two of the bishops-elect have brothers in the Episcopal board: Bishop John W. Hamilton and Bishop Edwin H. Hughes. The total number of bishops is now twenty-five with eight missionary bishops.

The episcopal system in the Methodist Episcopal Church has been greatly changed in recent years. Instead of a group of bishops itinerating—in the Methodist phrase—at will thruout the denomination, there is now a fixed residence for each bishop, with an "area" about it for which he is immediately responsible. Methodists abhor the very suggestion of a diocesan episcopacy, but this General Conference has extended the area idea until one has difficulty in seeing any great practical difference between an area and a diocese.

This Conference by action and implication has emphasized the area plan. It requires each bishop, whether in foreign residence or in the United States, to spend four years on his field. It has made the resident bishop the recognized leader of all denominational enterprises of the area which he serves.

The Conference took its expected stand on temperance, declaring for the most advanced principles of abstinence and prohibition, and the most positive action in order to write these principles into law. If Methodists heed the utterances of the Conference on this subject—and there is not much difference of sentiment thereon in the Church—they will take prompt and aggressive part in the movement for local, state and national prohibition.

The deaconess work of the Church has grown remarkably in the last few years, but there is a falling off in the number of candidates for training and employment in this form of service.

The home mission board by vote of Conference is to pass from being mainly a collecting and disbursing agency and is to become a really administrative force, with five departments of activity—evangelism, church building, city work, rural work and frontier work. Instead of three coordinate secretaries, there will be one general secretary, with department heads directly accountable to him.

The Church Papers

When the Conference first assembled much was said of what would be done with the church press. There is no financial profit in publishing a denominational paper, and the Methodist Episcopalians have a dozen or so, each serving a particular field. All have been published at a loss in the last four years, with the exception of *The Epworth Herald*, which for 1914 and 1915 has shown a small profit. An aggressive layman of Indiana led a determined effort to cure the trouble by consolidating three of the papers, *The Central*, *Western* and *Northwestern Christian Advocates*, published at Kansas City, Cincinnati and Chicago respectively, into one paper to be published at Chicago. The debate was warm and direct. Every theory of religious journalism had its innings, from the bald insistence that propaganda must produce a cash profit or be abandoned, to the demand for church newspapers for the whole membership at whatever cost. It developed that one layman had given to Methodist causes an amount larger than the entire deficit on the whole list of papers, and that his giving was the direct result of appeals or suggestions encountered in his reading of *The Advocate*. This opened up a large field. Instance after instance was reported of unexpected benefactions to struggling enterprises, inspired by articles in the church papers.

The debate revealed to the Conference as a whole some of the difficulties which a religious press must meet, and made plain the necessity for a modernizing of method if these papers are to hold their own against the increasing competition for place on the reading table of the Christian home.

The outcome was a decisive vote in favor of maintaining the present list of *Advocates*, with all possible economy, but also such recognition of what a religious newspaper must do to hold its ground that it ought not to be crippled by an inadequate budget or by slavish catering to the official mind.

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BOY INSIGHT INTO BIBLE STUDY

R. G. SLIFER

Sympathetic Study of and Intercourse with the Boy often reveal a noble Character and make him easy to guide

III.

As a last and probably as the greatest consideration, we must think of those we have to teach. They are neither children nor grown men; they are in that intermediate stage of boyhood and young manhood that still has many of the trivialities of childhood linked with a realization of the stern necessities of life that many of them have to begin to fight all too soon. Some of us are too prone to be amazed at the percentage of childishness that still appears now and then but—were we to stop and consider thoughtfully, we should be even more amazed at the percentage of manliness that they are already showing. We forget that from which they are coming and expect them to be all of that to which they are going, or to which we think they should go. That teacher or leader is most successful who realizes that they are in this transitional period and makes allowances all the time that he is quietly, thoughtfully, and tactfully pointing the way to the manliness that he expects his boys to have and that they really think they have. Discipline is not a difficult task if we do not make a difficult task of it. I have never yet found a class of boys who could not be appealed to in a manly way—if they were shown steadily that discipline was expected of them as a natural thing. NO amount of scolding or of dictatorial attempts at getting discipline will appeal one-half as much as the constant assumption on the part of the teacher that nothing else but good behavior is expected of them.

Sympathy the magic Key

Nothing appeals so much to young men or boys as an attempt on the part of some man to really sympathize with them, to understand their problems, to help them in some way to solve these problems, and steadily to aid them in raising their ideals instead of lowering them.

I have been amazed time and time again by what I have learned by these quiet little excursions, as you might call them, into the lives of the boys with whom I have become acquainted. They have a high sense of honor that is really amazing at times. In fact, if I learned that a boy of this age thinks he has been treated unfairly by me, I am at once inclined to think that he is right and I am wrong, and I begin to look for the fault in myself and my treatment of him, rather than expecting to find that the fault has been his. It is very fitting that we be very careful in judging, for it is very easy to judge wrongly because of our lack of understanding of the boy we are judging. The poet has said,

"Then gently scan your fellow man,
Still gentler sister woman;
Tho they may gang a kenning wrang,
To step aside is human."

and a little later in the same poem he has added,

"Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
We know not what's resisted."

In going over the lives of boys I have met and in studying their conditions, I have learned that many of them time and time again have put aside temptations that at their age would probably have overwhelmed me under similar conditions. In many cases I have studied, it is simply marvelous how boys have risen above the conditions and temptations that have surrounded them.

I have had occasion to follow the life of an Italian family in the City of Pittsburgh, my former home, and the boys of the family, one particularly, were a revelation to me. The father could neither read nor write and made his living by selling fruit from a pushcart. They lived in a community that certainly was not uplifting. The oldest boy was a prodigy, considering the conditions. Somehow, he got the proper ideals. He insisted on getting more schooling than his parents thought wise and yet he very tactfully overruled their complaints. He constantly suggested methods of improvement in the business, which soon had grown into a small store in addition to the pushcart. He got every bit of schooling he could possibly persuade his parents to let him have, and

then plunged into the business with an energy and zeal and understanding that was simply marvelous. He had to tactfully handle the irascible old father, who thought that the old methods were good enough and current ideas of honesty in their community sufficient. Time and again he might have put his father out of business and made a short cut of what the suspicious nature of the old man made slow work. But every improvement came only when it could come with courtesy and love from the son, and with a blessing from the father, slow as that must have seemed to the ambitious young man. Today the boy is 26 and the firm is worth \$200,000, practically all in the name of the old man who must sign his orders with a cross, and yet the patient young man has had his reward. He is one of the most honored among his race in his city, it can be truthfully said of him that "his word is as good as his bond," and he is a constant inspiration to those who meet him.

I remember a talk I once had with another boy relative to the possibilities of his going to college. At the time he had been honored by his classmates in his High School and had been made class president. Our talk revealed that the father had been a worthless sort of a man, without ambition for himself or his children, and that for years the boy had been taking care of practically all his own expenses. In spite of the home conditions and seeming hard life, he had saved up about \$250 towards a possible college career. Hard were his conditions indeed, for he had to keep the fact that he had this money hidden from his father, or he would have lost it all. Of course we honor a boy of this type, but if we should quietly and earnestly go into the lives of many of the boys we come into contact with, we should find that they would try just as hard and work almost as successfully, if there were someone somewhere to give them just a little of the right kind of loving sympathy and inspiration. In many cases, the group leader can have the honor, and it is an honor, of being that someone and of giving the impetus upward that will change the course of the young life that has come to him so confidently.

You must not come to the conclusion that because the boys you know have fine homes and wealthy parents, they do not need your touch and sympathy. Some wealthy children lead lonely and pitiful lives. They have toys a plenty, they have all the things that many naturally think would make life a pleasure to them, but they scarcely know what parenthood is. In my younger teaching days, one of my scholars seemed particularly anxious to have me advise with him about the future. My first visit to his home told me that the father was a father in name only, that he had neither time or inclination to be with his children, and that he did not enter into the inner side of their lives at all. Years later it was discovered that the money he had been spending on the home in a lavish way was not his own. The young man bravely faced the world and proved himself the real man of the family, when the father went to a term of imprisonment for embezzlement, but I am sure that the real inspiration for his life came from without the home.

Fathers, leaders and teachers, are you trying to understand your boys and put into them every ideal that you have? Do you know their lives? Do you understand their temptations? Do you try to understand what is holding them back, and perchance what is far better, do you really try to know what would send them ahead and give them a new vision of the future. Yours is the responsibility, but thank God, with the responsibility comes one of the greatest pleasures that can come to any man anywhere, the blessed, blessed privilege of entering into the very life of a boy and making that life broader and better.

Training Sunday School Workers

Continued from Page 4

Other complete statements about the school will follow in the succeeding numbers of this paper. For complete information, program, etc., address the Board of Sunday Schools, 1716 Chouteau Avenue, St. Louis, Mo.

Pennsylvania District

At Lowell, Ohio

Lowell's beautiful new church was crowded to capacity in the morning, afternoon and evening, when impressive services incident to the dedication of the recently completed house of worship were held Sunday, April 30th. The members of St. John's Church were joined by many from surrounding towns and a large delegation from Marietta. The pastor of the church, the Rev. Otto W. Breuhaus, president of the Pennsylvania District, preached the dedication sermon. He was ably assisted by the Rev. C. Laubengayer of Marietta. A fraternal service was held in the afternoon in which the visiting pastors made short addresses. In the evening service, the Rev. Aug. C. Rasche of Wheeling, West Va., preached. The event was marked by inspiring sermons, special music, splendid offering and the consecration of the members to the Lord's business, which is to be done in and thru the new church.

St. John's Church was organized in 1858. The first service was conducted in the Methodist church by the Rev. F. Juergens, the organizer of the congregation. Thirty members were enrolled at this time. The first church was built in 1863 and formally dedicated to the worship of God in 1865.—The flood of 1913 caused great damage to the church building; and as the building was no longer adequate and no longer met the requirements of the rapidly growing Sunday-school and congregation, it was decided to sell the old church and build a new one on another site. Work on the new church building was undertaken on September 13, 1915, and a month later the corner-stone was laid. The new edifice built in the Tudor-Gothic style cost \$10,000. The building is not only correct in design, neat and attractive in appearance, but is also comfortable in equipment and well arranged to meet the needs of the congregation. It has a seating capacity of 150, and by opening the large sliding doors which separate auditorium and Sunday-school room, this can be increased to 400. The basement can be used for Bible class purposes, social gatherings, etc. Provision has also been made for a well equipped kitchen.

May God bless St. John's people and their pastor and use them greatly and continually in His service.

A. C. R.

West Missouri District

Kansas City, Mo.

St. Peter's Evangelical Church of Kansas City, Mo., celebrated the fiftieth anniversary of its founding in three beautiful services, May 28th, 1916.

Rev. J. Klick of St. Joseph, president of the West Missouri District, delivered the German jubilee sermon in the morning service, and extended the congratulations of the District.

The afternoon was devoted to an organ recital by Mr. Hans Feil, son of the organizer of St. Peter's Church. The joint choirs of Kansas City, Kansas, and Kansas City, Missouri, rendered several beautiful selections. Mrs. Hans Feil, who is a soloist of no mean ability, entranced the audience with her sweet voice. The Pastors R. H. Vieth of Kansas City, Kans., and P. Moritz of Independence, Missouri, delivered the afternoon addresses.

The third service, which was in English, took place at night. Rev. R. M. Hinze, Boonville, Mo., preached the sermon.

The beauty of all the services was enhanced by the songs of the well trained choir and soloists. The ladies of the church served dinner and supper to the vast crowd that came from far and near.

St. Peters Church was organized by Rev. J. C. Feil in 1866. The first services took place in the court house, later in a hall, and at the residence of Rev. Feil. The first church was built on McGee Street, now the most valuable property in Kansas City, lying in the heart of the department store district. The second church was built on Oak Street, the present location. A week after its dedication it was completely destroyed by a cyclone. But the congregation again set to work and erected another church, which is still in use.

St. Peters Church, during the fifty years of its existence, was served by three pastors only. This reflects creditably on the church. Rev. Feil, the organizer of the church, served from 1866—1874. In the interval of a few years, from 1874 to 1878, Rev. Kichlof was in service at St. Peters. In 1878 Rev. Feil took up the work again and served until he retired

Concluded on Page 8

"Examining the Scriptures daily, whether these things were so"

July 2, 1916. Second Sunday after Trinity

Seventh National Convention of the Evangelical League

And the first convention of Evangelical Sunday Schools

Cleveland, Ohio, August 15 to 20

The official call for the seventh bi-ennial convention of the Evangelical League was issued some time ago, calling upon all the District Leagues to send their official delegates and inviting all young people's societies to gather for this convention which promises much for the work.

An official call was also issued by the Central Sunday School Board inviting all the District Sunday School Committees and Associations to be represented and urging all who are interested in our denominational work to attend this convention.

Cleveland, Ohio, will therefore become the place of pilgrimage for our Young People's Societies and Sunday-school workers during August, the dates being: Tuesday, August 15, to Sunday, August 20. While other sections of the country may be suffering from the heat, Cleveland will offer the cool lake breezes and plenty of opportunity to relax after the strenuous work at the convention.

Our good Evangelical people of Cleveland are opening their homes and hearts to receive us. For some months sixteen committees have been busy with preparations. Nothing will be left undone to make our stay pleasant.

Those attending the convention will be asked to register and pay a fee of one dollar which will entitle them to the official badge, a reserved seat, meals and lodging.

This convention offers many advantages to those who would perfect themselves in their work in the young people's society and the Sunday-school.

For further information address:

Rev. Wm. N. Dresel,
31 North Third St., Evansville, Ind.

One Way of Going after the Confirmands

In many churches the problem of inducing the confirmands to join and work with the young people's society is difficult and baffling, and those societies who have ways and means of accomplishing this desirable object render a distinct service in telling others about it. Miss Corinne Landel, of Immanuel Church, Buffalo, reports the following successful method:

"We usually have a confirmation class of about twenty-five to thirty members, and it is the earnest desire of each member to have these younger church members join with us in our work.

"To this end, shortly after confirmation, we give a banquet in honor of each new confirmation class. They have previously heard of the project, and are all anxious to accept, and we generally are able to persuade most of them to join our League.

"This year, after a bountiful banquet, our toastmaster, Mr. Arthur Westphal, announced the first number to be a quartet by some of our best known Boys' Club members. Our speaker of the evening was Rev. Paul Schroeder who, tho from Cleveland, insisted very strongly on being announced as from Missouri.

"Rev. Schroeder extended to our League a very hearty invitation to the National Convention and certainly succeeded in arousing our interest by his promise of good things. His message was that confirmation is not out of style but is absolutely necessary if we are to do the business of our Father and King and be faithful to our Church. He believes the age of fourteen to twenty-one the most critical of our life, and if young men and women are led safely past these years they will be the successful men and women of tomorrow and will receive that reward—the glory of work well done.

"This address was followed by shorter ones from Mr. Elmer Hauenstein and Miss Lillie Schwedler, two prominent workers of our League, on the history and work of our Society.

"Our pastor, Rev. Streich, made the closing remarks and the evening ended with the singing of our League song, 'True to Immanuel.'"

Rally of Cincinnati League

The sixteenth semi-annual rally of the Evangelical Young People's League of Cincinnati and Vicinity was held Sunday, May 28, 1916, at First Ev.

Prot. Church of Price Hill, Cincinnati (Rev. G. G. Press, pastor).

Over four hundred delegates and visitors were present at both sessions and representing twenty-two Evangelical churches of Cincinnati and vicinity.

The main address of the afternoon was delivered by Dr. E. A. R. Torsch of Louisville, Kentucky, on the subject, "The Challenge of Youth." The topic was handled in an able manner, Dr. Torsch outlining in powerful and vigorous language the responsibility resting upon ourselves as Evangelical young people to make our position "count for something," even tho we be but members of our various societies and leagues. His address was rich thruout with choice thoughts and illustrations and it is needless to say all were stirred by his masterly presentation of the subject and the earnestness and sincerity of his convictions.

At the business session new officers were elected for a two-year term as follows: president, Rev. W. R. Grunewald of Norwood, Ohio; vice-president, Mr. Martin Held, of Dayton, Ky.; secretary, Miss Amelia Waldmann of Arlington Heights, Ohio; treasurer, Mr. Willis Vorjohan of Reading, Ohio.

At the evening session Dr. Torsch gave another splendid address on the subject "What is Life." This also was favorably received and furnished much food for thought and reflection.

Preparations were outlined for attending the District Convention at Indianapolis, Indiana, in July. A special train will be chartered by the Cincinnati League. At least 200 members are expected to make the trip and take part in the Pageant.

The next rally of the League will be held at St. Matthew's Church, Winton Place, Cincinnati, Ohio, some time during the fall. It was decided to hold this meeting in conjunction with the fall rally of the Evangelical Missionary Union of Cincinnati and vicinity.

Edward A. Puff, Secretary.

Helps for a Good Meeting

Rev. Henry Katterjohn

AN IDEAL NATION

- M. June 26. Abolish hypocrisy. Isaiah 1: 10-17.
T. June 27. National cleansing. Ezek. 36: 25-31.
W. June 28. Clean rulers. Dan. 2: 46-49.
T. June 29. Respecting God's law. Exod. 19: 8; 20: 1-17.
F. June 30. Honest citizens. Psalm 24: 1-6.
S. July 1. National worship. Joel 2: 21-32.
Sun., July 2. Topic—How to Make Ours an Ideal Nation. 1 Peter 2: 1-10.

Suggestions to the Leader

This is a patriotic meeting. The Fourth of July commemorates not only the establishing of the independence of our country, and other great historic events, but recalls the great sacrifices our Nation brought to establish and preserve itself as a Nation. But let us not forget to render thanks to our Father in heaven, whose hand and guidance has been so manifest in directing our Nation. If we have been blessed above the nations of the earth, this fact demands of us greater consecration to the God-given task, and greater and better use of the given opportunities for the service unto all mankind.

Decorate the place of your meeting with the American flag, sing some of our national songs, and in your prayers remember the needs of our country in this critical time, when political passions are aroused, and the policy of our country for the next four years is to be determined by the vote of the people.

It might not be out of place to have brief biographical sketches read of the two men who are heading the two great political parties to-day. Point out the fact that both men are the sons of Protestant ministers.

The Topic Presented

Our Scripture lesson answers the question which is the topic of the evening: *How can we make ours an ideal nation?*

1. By teaching the truth and supremacy of righteousness.

Our lesson refers to the activity of false prophets, who secretly are teaching that Jesus is not the Christ, thus minimizing His importance to the salvation of man. They are doing this for personal gain. Their

activity constitutes a betrayal of the people, for they are instilling into their lives false ideals, dethroning the one fundamental ideal, Jesus Christ the Saviour.

In our political life we call men whose activity is prompted solely by selfish motives, and who profit by the corruption they are sowing, demagogues. Peter says these men are *lascivious*, lacking purity, which alone guarantees strength of mind and heart; *covetous*, reaching out in sinful lust towards the good name and possessions of others; *taskmasters*, for they are making merchandise of the people, selling them, as Judas did the Saviour, for money. But their end must be damnation and destruction, because evil cannot remain in the presence of God. The angels who thus sinned were cast from the presence of God and are since then in a state of hopeless rebellion against all that is good and pure.

What an ideal Nation we would be, if every citizen was actuated by pure, unselfish motives. Our Nation must ever be on the guard against the demagog, one who would corrupt and use the people for his own aggrandizement.

A Nation is a house of living stones, every citizen must be tried in righteousness. A weak citizen endangers the entire structure of the national building.

2. *By banishing unrighteousness.* Sins sap the strength of an individual and a nation. The prevailing practices reflect the inner conditions. The inner condition is born out of our ideals of right and truth. The purpose of the Christian Church is to elevate the life of the individual and of all mankind. The church that does not oppose the evil has no reason for existence, for her influence is not felt. A man or an organization that is neutral in regard to prevailing unrighteous practices has lost the right to exist. We are afraid lest the church become contaminated with the sins of the world, but this contamination can never take place if the church builds her breakwaters far out into the world current. Jesus Christ came to influence every phase of human life. He was not afraid to associate with the publicans and sinners, because He transformed the sinner into a man of righteousness. The sinners could not escape the conviction that a life like that of Jesus Christ was worth while, and that his own life, accordingly, was a complete failure.

3. *We must teach the righteousness of God.* The Nation must be concerned about the character development of her citizens, if she would be an ideal nation. The erection of jails and penitentiaries and reform schools is a reflection on the quality of our citizenship. In the ideal state they will not be needed. But the erection and maintenance of schools and institutions where character is developed, reflects our love of virtue. These will abound in an ideal nation. It is better and cheaper to keep a boy or girl from sinning than to reform a sinner. Our entire emphasis must be placed on the world of the church and school.

Such a nation will practice true brotherhood. The weakest and most frail of her citizens will receive the greatest love and the most care. The ideal nation will be like a large family, in which God is Father, and all inhabitants His children.

Such a nation will be prosperous, but not at the expense of other nations. National greed will vanish, and national love will take its place. No self-sacrifice will be considered where the welfare of the world is involved.

Some Questions on the Topic

- What will the ideal nation do for her citizenship?
What will the ideal nation do for other nations?
What are the characteristics of the ideal nation?
Has our nation approached this ideal?
Show the hand of God in American history.

Some Scripture on the Topic

Isa. 14: 26, 27; Jer. 5: 29; 18: 6-10; Amos 9: 9; Zeph. 3: 6, 8; Psalm 9: 17; Isa. 60: 12; Psalm 85: 1-7; Lam. 2: 20-22; Prov. 14: 34.

A Prayer

On this anniversary of our independence we thank Thee, our heavenly Father, for Thy divine protecting guidance thruout all the years of our history. Thou didst call us to be a nation, and didst fill us with riches and prosperity. We pray that we may use right our great national heritage, and accept every opportunity presented to us, for the enrichment of the world, thru the advancement of Thy truths, and Thy kingdom. We pray, that more and more we may recognize, that only the citizen of Thy kingdom is fit

for citizenship in a nation. In these days of political turmoil and excitement grant us a clear vision to do what is right according to Thine will, and what will hasten the coming of Thy kingdom. We recognize Thee, O Christ, as our King and Lord. Accept our expressions of loyalty, and bless us ever more as Thy children. Amen.

The Advanced Bible Lessons

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the Third Quarter, 1916

- Lesson 1. July 2. Jericho and Bethany. Luke 19: 1—10; Mark 14: 1—9
 Lesson 2. July 9. The Ministry of the Passion Week. I. *The Appeal to the People*. Matt. 21: 1—17
 Lesson 3. July 16. The Ministry of the Passion Week. II. *Teaching the Disciples*. Mark 11: 12—14; 12: 41—44
 Lesson 4. July 23. The Ministry of the Passion Week. III. *Warning His Enemies*. Matt. 23: 13—37
 Lesson 5. July 30. Passing from the Old to the New Covenant. Matt. 26: 17—30
 Lesson 6. Aug. 6. Obedient unto Death. Matt. 26: 36—50
 Lesson 7. Aug. 13. Jesus on Trial. Mark 15: 1—20
 Lesson 8. Aug. 20. At the Cross. Luke 23: 26—49
 Lesson 9. Aug. 27. The Triumphant Christ. Mark 16: 1—20

THE APOSTOLIC ERA

- Lesson 10. Sept. 3. The Beginning of the Christian Church. Acts 2: 1—13
 Lesson 11. Sept. 10. The Development of the Christian Church. Acts 3: 42—47
 Lesson 12. Sept. 17. Opening of the Door to the Gentiles. Acts 10: 9—20
 Lesson 13. Sept. 24. From Saul to Paul. Acts 9: 10—22

Lesson 1. Jericho and Bethany

DAILY BIBLE READINGS

- M. June 26. Matt. 20: 17-28. Prepared to Drink the Cup.
 T. June 27. Mark 10: 46-52. Persistence Rewarded.
 W. June 28. Luke 19: 1-10. The Chief Publican Saved.
 T. June 29. Luke 19: 11-28. Faithful Service Demanded.
 F. June 30. Mark 14: 1-9. Mary's Offering of Thanks.
 S. July 1. John 16: 1-14. External Success not Always Assured.
 S. July 2. John 17: 1-26. Christ's Prayer for His Disciples.

Lesson Key:—"He came unto His own, and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe in His name," John 1: 11—12.

As Jesus' life and earthly ministry draws to a close, and as one considers what it has cost Him, as the Son of God, to live thirty-three years in a sinful world among sinful men: the ceaseless labor it required to give His people an idea of who He was and what He wanted; the travail of soul and spirit involved in seeing even the best of His followers weak and worldly, to say nothing of the hostility that beset Him on every side, the poverty in which He was obliged to live, and, after all, the apparent uselessness of His labor, one can hardly help asking, Was it really worth while? Were the results achieved such as to compensate for the supreme effort that was necessary?

There are two ways of looking at it. No doubt those who looked only upon the outward appearances, who measured success by numbers, or worldly influence or resources, had reason for being disappointed. Jesus had come to help His people, and they did not want to be helped; He had come to save, and they thought themselves abundantly able to save themselves by means of the works of the law; He had come to establish a kingdom of righteousness and justice, and those who were to benefit most preferred a political, earthly kingdom based upon force and power. The rulers of His people would have nothing to do with Him, and even those who did at first gather around Him, finally rejected the demands He made and forsook Him. Those who at last remained with Him were few and uneducated, and understood Him so little that one of them became a traitor and another denied Him for fear of the disgrace that seemed to cling to Him.

But Jesus did not want His success measured by such a standard. It was entirely of the earth and made earthly, transient things paramount. His king-

dom was not of this world, just as He himself was not of this world; He aimed at things that were as far above and away from the things of this world as the heavens were higher than the earth, as the East was from the West; He thought of immortal souls, even one of which was for more valuable than the wealth of the whole world; He built for eternity rather than a few centuries, He had come to save a world, not merely a small nation. He could not have used the kind of people who opposed Him, even if they had been friendly, and the people who left judged themselves as unfit of appreciating and therefore unworthy of possessing the gifts He had for mankind. If the few who remained with Him were not the best, they were nevertheless capable of being *developed* into the best, for they were *sincere* in their intentions, *pure* in their motives and *susceptible* to the saving and regenerating influences which He brought to bear upon them. Just as Israel as a nation was lost, tho, for the sake of God's promises and the blessing that was to come unto all nations, a remnant was left over to perpetuate the stock, so now a second time the people were being sifted and cleansed from corrupt and impure elements. Jesus Christ had, as John the Baptist said, "His fan in His hand and will thoroly cleanse His threshing-floor." The chaff was being winnowed from the wheat, and those who were unfit to perform Israel's mission in the world were being eliminated. It was not Jesus Christ that failed in His work, but Israel.

Those who judge the things of the kingdom of God by mere outward signs, such as numbers or prestige or worldly power are bound to judge wrong. They are applying a standard that does not fit the case. The kingdom of God cometh not with observation and mere numbers do not count. It is not of this world, and does not care for worldly power or prestige. It is spiritual and its value can be measured only by the spiritually minded. It is a great advantage, of course, if the educated, the wealthy, and the powerful are interested in the cause of Jesus Christ, but it is by no means dependent upon their help. According to the standard of Jesus Christ the absence of those who have rank and power is sometimes a greater benefit than their presence and their help. The Kingdom has had to do most of its growing without the help of the worldly wise and powerful, and that is one of the reasons why it has grown so steadily, persistently and powerfully. And the churches or societies who look first to numbers or to wealthy and influential people will find themselves losing some of the very things they cannot afford to miss.

Some Problems our Sister Churches are Facing

Continued from Page 5

The Northern Baptist Convention

The Baptists merged all the missionary activities of the publication society with those of the home mission society, thus making two great missionary agencies, and only two, in charge respectively of the home and foreign work, and leaving the third to be a publishing society merely. An efficiency committee, appointed a year ago, had spent over \$11,000 to have a thoro audit of the books and investigation of the work and methods of the two home societies. It found no irregularities, but some incompetency and much duplication of effort. This was one cause of the large vote for the merger.

Baptist colleges were urged to keep the Baptist name and influence in spite of the pension offers of certain foundations to teachers in non-sectarian institutions. Invitation from Louisville, Kentucky, was construed to hint at closer relations with the Southern Baptist Convention, but no definite action was taken along that line, and Cleveland was chosen as the next place of meeting, being geographically the most satisfactory. Dr. C. A. Barbour, president of Rochester Theological Seminary, was chosen president of the convention for the current year.

A good start on the realization of the five-year program adopted last year has been made in some lines, nearly \$800,000 of the minister's pension fund being raised. The city churches, however, were found to be lagging in furnishing their share of recruits for the ministry, most of them coming from the small country churches. But the importance of making the cities the centers of religious activity of all kinds was urged by home mission leaders. A resolution standardizing the requirements of ordination of ministers was adopted.

A petition from 1,500,000 constituents demanding national prohibition was heartily endorsed; more stringent marriage and divorce laws were called for. The action of ministers in marrying people divorced on any except Biblical grounds, was strongly disapproved, tho some defended divorce from a drunkard. A campaign of temperance education and pledge signing was recommended. The convention pledged itself to support a permanent peace program, to Armenian and Serbian relief, and pledged the allegiance of the 13,000 Baptist churches to the United States. The rights of laboring men, their approved social programs and the arbitration of their difficulties were also urged. At the brotherhood banquet, attended by 800 men, denominational unity and more aggressiveness by church people were among the speakers' themes.

A pronounced interest in Bible study and practical activities and a doubling in membership in some sections have characterized the men's work during the year.

The Northern Baptist Convention includes Bohemian, Slovak, Slovenian, Croatian, Danish, Finnish, French, German, Hungarian, Italian, Norwegian, Polish, Roumanian and Swedish congregations among its churches and conferences in the United States. The latest statistics give the number of ministers as 8,290, with 1,252,633 communicants. The offerings for home missions were \$1,075,533; for foreign missions, \$1,706,007.

West Missouri District

Concluded from Page 6

from active service in 1895. Rev. J. Sauer, the present pastor, was called to the church in 1895 and it is due to his untiring efforts during the twenty-one years of his service that the congregation has grown to the proportions it now has.

During the fifty years of the existence of the church 2,244 children were baptized, 655 confirmed, 1,057 couples united in marriage, and 1,043 persons buried. During this period the congregation raised \$35,000 for benevolences.

May St. Peters Church of Kansas City grow and thrive, and may the fiftieth anniversary be an impetus for still greater achievements in the years to come.

R. M. Hinze.

One Thousand Thoughts for Memorial Addresses.

ILLUSTRATIONS, POETICAL SELECTIONS, TEXTS WITH OUTLINES AND SUGGESTIONS

INTRODUCTION BY

RUSSEL H. CONWELL, D.D.

561 Pages. Cloth. Net \$2.00. By Mail \$2.15.

In the presence of death the power of Christianity, and of the minister as its representative, to rise above doubt and pessimism is brought to the test. At no other time in his service is the minister called upon to be more certain in his faith and more convinced in his optimism. If he fails his people at such a crisis, he fails them when their need is greatest.

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The Evangelical Herald

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

ST. LOUIS, MO., JUNE 29th, 1916

NUMBER 26

"I was a Stranger and ye Took me In"

There are few things more helpless than a stranger in a great city. Amid the bewildering medley of people, buildings, noise and traffic he needs some place of calm where he can get his bearings and the friendly information that will help him find his way and make a living. It is impossible to estimate the number of men and women who have gone wrong and gone down because there was no friendly hand to guide and to help.

To meet this crying need at least for those men who are constantly coming to the country's second-largest city, the Chicago Y. M. C. A. has just opened what is probably the largest hotel in the world, in order to accommodate the hosts of men, young and old, who arrive in the city either to locate there or to stay a few days on their way elsewhere. The idea appealed so strongly to some of Chicago's public-spirited and Christian citizens that eleven of them contributed \$50,000 each, and fifteen others \$100,000 more (to mention only the larger gifts) to pay for the land and the building and equipment, which represents an investment of \$1,350,000. Other enterprises of a philanthropic or self-supporting character were carefully studied with the result that the hotel can offer, at the very moderate charge of thirty, forty or fifty cents a night, 1,820 bed rooms to any man, whether he is a member of the Association or not, who can pass muster for cleanliness and decency. All rooms must be vacated between nine o'clock in the morning and four o'clock in the afternoon, but the other parts of the building are open to guests at all times. Guests are allowed to remain longer than a week only in exceptional cases, as the hotel is not intended to provide a permanent residence. The hotel is at 822 South Wabash Ave., only a few squares from the very heart of the city, and has all the features of the most modern hotels, and besides an assembly room comfortably seating 500 men, an employment office and a laundry equipped to do the work of the hotel, its guests and the twenty-eight other departments of the Association. All who desire permanent boarding places are guided to outlying Association dormitories or other desirable places. For those whose condition renders them inadmissible other provision is sought.

Programs are to be given every evening in the assembly hall, including motion pictures. At nine-thirty a fifteen-minute devotional exercise is held. Guides direct men to the churches of their choice every Sunday, and opportunities are opened to guests for conferences with business and professional men who offer guidance and advice.

What is Americanism?

It is undoubtedly a good sign that the movement which aims to place the emphasis of Independence Day upon a better and more general appreciation of the spirit of American institutions rather than upon a noisy celebration of past achievements, is steadily gaining ground. The glory of these achievements will stand out in increasing splendor until the end of time, and the hearts of all who have once come under the spell of their significance will always throb with a purer and nobler pride whenever these achievements are alluded to. But the present generation had no part in these achievements, and the mere glorying in them is of little practical value at the present time. Problems as vital to the nation's existence and character are to be solved today as there were in '76 or in '61, and what we need today is not spread-eagle oratory on what happened in those stirring days, but the interpretation of the spirit of America in such terms as will help to understand and to perform the tasks that must be done now. The movement to make

July Fourth Americanization Day deserves the wholehearted support of all American citizens.

But let us be sure that we know exactly what is meant by the term Americanization and Americanism. Both of our great political parties have made strong pronouncements on Americanism, and the word is likely to play an important part in the coming campaign. The Century Dictionary and Encyclopedia defines the term as "devotion or preference for the United States or their institutions, a preference for whatever is American in this sense, and the exhibition of such preference; the condition of being a citizen of the United States." This definition was made in England, so it ought to be conclusive even for those who seem to think that Americanism means devotion to the English language, English traditions and English ideals. It was the desire for independence from English political traditions and ideals, and from English trade domination, that brought on the War of Independence and the War of 1812, and this spirit has asserted itself again and again, whenever English

Fair Play for Sunday School Workers

A THOUGHT FOR THE WEEK—

AND THE NEXT TWO OR THREE

If Sunday-school workers are willing to give their time and strength to the work of the school and the church, should not the church be willing to give them the training that will help them do this work in the best possible manner? The devotion and earnestness our Sunday-school workers bring to their task, often under the most discouraging circumstances, have been of priceless value to the churches. Why should the churches hesitate to spend some cash on the needs of their Sunday-school workers?

And fair play is always good business, too. The church that spends money for training its Sunday-school workers increases its own efficiency by that much. Sending one or more of your Sunday-school workers to the Summer School at Elmhurst, July 18—27, is actually one of the best investments any church or school can make. Try it and see if it does not yield large returns.

aggression and domination sought to make itself felt. It will be well to keep this in mind at a time when the English government is making every effort to control American trade and American intercourse with other nations. It is worth while noting also, that this definition does not make the opinion or the action of the President of the United States the test of Americanism. Presidents are human, and none of them, to our knowledge, has ever claimed to be infallible. Nevertheless there are those who would make the attitude of President Wilson in his relation to foreign countries the test of true Americanism. Americanism is devotion to the United States and their institutions, not necessarily to the President and his ideas, and it is as much higher and greater than personal loyalty to a leader as the United States and their institutions are higher and greater than one man.

It would require a volume to state adequately what Americanism means in the sense of devotion to the spirit of the United States and their institutions, but it is not difficult to state briefly the principles that will determine what is American and what is not. It seems to us that these fundamental principles of real, red-blooded Americanism are embodied in

three words: *Independence, Fairness and Righteousness*. The true American owes and owns allegiance to no man and to no power save his God and his country; he believes in equal rights and opportunities for all, whether in the United States or all over the world, and fairness demands that every individual and every nation get the rights to which they are entitled, and he believes in righteousness as the only guide for human conduct, because he knows that "nothing is ever settled until it is settled right." So the true American is he who maintains his independence of thought and action at any cost, and who begins the solution of every problem he must face by asking "What is fair?" and "What is right?" Those who have this spirit and are American citizens, are real Americans, no matter where they were born or when they came to this country; those who do not show this spirit are un-American, even tho their ancestors came here three hundred years ago. It is not only the foreign-born who need an Americanization Day.

The Federal Council War Relief

In December last Dr. Chas. S. Macfarland, general secretary of the Federal Council of Churches of Christ in America, sailed for Europe to study the conditions in Holland, Switzerland, Germany, France and England, and to interview the leaders of both Church and State. He met with a most fraternal reception, and on his return made a full report to the administrative committee of the Council recommending a war relief campaign on a scale commensurate with the awful needs of all the belligerent nations. On May 15th the Council sent out a nation-wide appeal for relief for the innocent sufferers by the war in Europe and Asia. The movement was all inclusive, and the instructions were to send the money direct to relief committees working in America for Belgium, East Prussia, Poland, Austria, Turkey, the Lithuanians, Armenians, Belgium, France and Serbia, the prison camps, and wherever there are war widows and orphans or any suffering. The response to this appeal has been widespread and generous, and the Federal Council has been requested by the various relief organizations to continue its appeal and become the agency of the American people in relieving the unheard of distress and suffering which the war has brought to almost every European nation.

Altho members of Evangelical churches have already been contributing splendidly to various German and Austrian relief organizations, a grand total of \$45,000 since the war began, not counting large sums which have been sent thru outside relief agencies, we are sure they will not turn a deaf ear to this new appeal. The Federal Council is not opening a new fund, but is distributing it the money it receives to any and all funds that may be designated. Among the seventeen organizations represented in the Council's appeal are: the American Relief Committee in Berlin for Widows and Orphans; the Fund for Starving Children; American National Red Cross; American Jewish Relief Committee for Sufferers from the War; East Prussian Relief Fund; American Committee for Syrian and Armenian Relief; Serbian Relief Committee, the Polish Victims' Relief Fund, and the Relief Committee for War Sufferers (German). The first need is money, but there is also a great need for clean and new second-hand clothing, yarn, cloth, shoes, hospital supplies, blankets, underwear, etc., and various kinds of imperishable food. "Every expression of unselfishness is a cord of love between the nations." Supplies should be sent directly to Federal Council War Relief Fund, 105 E. 22d St., New York. Checks should be made out to Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, on account of Federal Council War Relief Fund.

A Royal Hymn of Praise

"Give the king Thy judgment, O God, and Thy righteousness unto the king's son. . . He will have pity on the poor and the needy, and the souls of the needy He will save. He will redeem their soul from oppression and violence; and precious will their blood be in His sight," Psalms 72: 1, 2; 13, 14.

The inscription refers this psalm to King Solomon, and whether we think of him as the author, or suppose that some inspired poet of his time dedicated the psalm to him, it seems impossible to understand it without assuming the reign of the great Hebrew king as the background. The majestic and magnificent air of the psalm, its reflective and philosophical spirit and the manner in which the poem is built up, make it seem quite probable that it was written by Solomon himself. It would certainly fit into no other place in Israel's history. He was the greatest, the most splendid, the most peaceful and the most powerful of Jewish kings, and the glory of the reign of God among His people culminated in his reign.

But it requires only a superficial reading of the psalm to understand that there is more in this psalm than Solomon and all his glory. The Solomon ranks with the most famous of ancient kings in regard to wealth and power and glory, and altho he outranks even the wisest of them in wisdom and knowledge, the things that are said in this psalm are altogether too great and glorious to fit even him. Involuntarily the expressions used here set the reader to thinking about some One still greater and more glorious and powerful. And as one reads and thinks, the figure of the great Hebrew potentate, with all its gold and glory and wisdom, fades away, and there rises up before us the divine and inspiring figure of Him who is the King of kings and Lord of lords. To leave Him out of consideration would leave the picture dark and dull, like a beautiful art glass window viewed without the light that brings out the colors in all their radiant and harmonious beauty.

While it is plain that the writer was thinking first of King Solomon and his vast empire, it is just as plain that Solomon and his reign were an image, a type that fitted in with the whole divine scheme of revelation, promise and fulfillment. The promise of the coming King, the Anointed of Jehovah, runs like a golden thread thru the entire history of the Chosen People. It was the one great hope that fired the hearts of the greatest Hebrew warriors, controlled the ambitions of their noblest kings, stirred the imaginations and the hearts of their loftiest prophets and poets, and had planted itself in the very souls of the most faithful and devoted of the people. No one could tell when He should appear, this Prophet greater than Moses, this Priest who would outshine Melchisedek, this King who would surpass even Solomon, but the thought was nevertheless the one great subject with which the hopes and desires of the best of Israelites concerned itself. "It might be today, or tomorrow. Every gleam that brightened the national horizon might be the harbinger of His coming. Every song of triumph that sounded thru Jerusalem might proclaim His advent. Every new and successful monarch might be the Chosen One in whom the promise was to be fulfilled. . . . And so the Hebrew poet, singing of the reign of the new King, is lifted above himself by the rising tide of a great anticipation, and his song takes upon itself the grander form of an unconscious prophecy, which becomes clear and luminous only when the light of the Gospel of the Son of God shines thru it." Tho the psalm begins with a prayer for Solomon, apparently, it is clearer than daylight at the close that no other name but that of Jesus Christ will fit the picture that has been drawn.

Why Jesus Christ is more than Solomon

There can be no doubt that Jesus meant just what He said when He pointed out to the Scribes and Pharisees who demanded a sign, that a greater One than Solomon stood before them. Outwardly the difference was probably in favor of Solomon, but it was the mistake of the generation of Jesus' day that it measured by outward and earthly standards what could only be appreciated according to the spirit of things. The writer of this psalm, whoever he was, knew better. And the reason why the spiritually-minded and faithful of Israel came to Jesus and remained loyal to Him in spite of the hostility and condemnation of their rulers was because they understood that He was actually their promised King. They

realized that righteousness and holiness were better and more important than a worldly empire; that justice to all was more to be desired than rank and power; that sympathy for the poor and oppressed was more glorious and abiding than earthly fame, and that the one great need of the people was to have their souls redeemed and saved from oppression and violence by One in whose sight their blood was precious. And after His death and resurrection, and the coming of the Holy Spirit, His lordship was still more readily and extensively acknowledged by all who were of the truth.

And we who have seen more than even they who beheld Him in the flesh can see still better how well His picture fits the outline which the writer of the psalm has sketched. We know that the power of His teaching has become an influence vaster and more glorious than any earthly empire ever was; that righteousness and justice have become of such importance in the world that no man can become a leader of men except he at least profess to work for these ends. We see woman lifted from the dust and placed upon the seat of honor. We see slavery banished from civilized lands and instruments of torture preserved only in museums as relics of a barbarous past. We behold poverty and disease yielding to sympathy and knowledge, and faith and hope and cheer and help rising on every side and in every land. And thruout the world, as the prime force that has brought about this wonderful change, there is the divine power of a new life transforming men from bondservants of sin and death into free and strong and holy children of God. And this forward and upward movement of humanity is nothing but the Spirit of Jesus Christ manifesting in the terms of human life, of flesh and blood and actual results, the hope of Israel and of the ages as the Prophet, Priest and King. And the larger the number of those who can be won for Him, the more thoroly you and I, who have come to know the sweetness of His reign, yield our hearts to Him and accept Him as our Saviour, Redeemer and Lord, the quicker will the day come when shadows, sorrow, discord and rebellion will cease, and when the whole earth shall be filled with light and peace and joy, the day when "all men shall be blessed in Him and all nations shall call Him blessed."

An Independence Day Choice

A Story with a Lesson for Today

By KATHARINE ELISE CHAPMAN

Boom!

As the last wagon of the procession moved from the square, the echoes were split by the final salute of the village swivel and the excited shrieks of the boys. The cannonader was Captain Jasper, a young officer of volunteers, who had risen from the ranks for repeated acts of gallantry, and had been twice wounded. As he hurried to take his place in the carriage, he walked with a slight limp, yet his bearing was manly, even distinguished. The procession already stretched away in the distance, a serpentine line of green. Every carriage, wagon and cart was trimmed with evergreens or elm boughs, and above each fluttered the stars and stripes. The carriage which Captain Jasper entered was so loaded with greenery that it was the admired center of all eyes.

"Hello, Cap'n!" called out one of his comrades, "where'd you get all that timber? Been snoopin' round our woodlot?"

"Your woodlot!" spoke up a smiling, sunburnt young farmer who was holding the reins. "There wouldn't a' been enough left for kindlin' after takin' his share. No, sir-ree! them greens come out 'n the woods, and I fetched 'em!"

"Rube's mighty spry this mornin'," retorted the first speaker. "Has to be called at five o'clock with the dinner horn when the corn needs plowin'; but this mornin' he was out and trimmin' the kerridge before four."

"Every soldier wants to make up his lost sleep," said Captain Jasper.

"You bet!" replied Rube, rubbing his eyes. "I was out only three months, but I'd make a front-rank sleepin' beauty for a hundred years."

The talk flowed around Captain Jasper as they drove on—happy talk, foolish talk, yet beneath were the deep undercurrents of strong purpose and holy feeling.

This Fourth of July, 1865, was the most joyful holiday which had dawned in years; it was a day of rejoicing, but also a day of memories. When the pro-

cession passed the little cemetery upon the hill there was a pause. The band changed from "When this cruel war is over," to "We shall meet, but we shall miss him." The flag in the band-wagon was lowered to half-mast; heads were uncovered; silent tears were falling.

Yet, as this was to be a day of feasting and joy, sadness was soon put out of sight. In the foremost wagon was the band, which consisted of but four pieces—a bassoon, a trombone, a cornet and a flute; but what the players lacked in numbers, they made up in zeal; for they "hotched and blew with might and main," running thru the whole gamut of patriotic airs, and after pausing, exhausted, to gather breath, playing them all over again.

Captain Jasper, in the rear, cast many a glance forward to a wagon midway of the procession where sat Maria Holmcroft among her Sunday-school girls. But he was not alone in this occupation; for just behind the band-wagon, the young orator of the day, George Phelps, in the midst of a conversation with the Squire about the "outlook for the country," was throwing glances backward to the same spot.

Maria Holmcroft among her girls, smiling, coaxing, telling stories, commanding, reproving, was a woman fitted by nature and Providence for the care of children. She was just turned twenty-one, altho she looked slightly older, on account of her dark complexion and the breadth of the face at the eyes—a true madonna face, even if the features were too prominent for perfect beauty. Her greatest charm lay in the expression suffusing the whole, and the dark, soft eyes—doves' eyes, with a brooding look in them.

But in Captain Jasper's frank eyes as he gazed was a look of pain. He had asked Maria to share with him the carriage which the village had furnished for his use, but she had smilingly refused.

"Indeed, Captain Jasper, I couldn't. What would become of all my girls without me I can't think. They'd be heart-broken if I deserted them. Besides, some of them would be sure to tumble out."

With a lover's unreasoning despair, young Jasper took her reply as a dismissal.

"Who could blame her for not wanting me?" he thought. "She is too lovely, too attractive. . . . They'll take me back at the theological Seminary for the last year, and the Knoxville church has already given me a call when I'm thru. I could make a home—but who would marry a lame, penniless theolog with a stiff arm? I have no right—"

The procession, after climbing another hill, entered a grove, which, while crowning the summit, was large enough to reach down and stretch along a lovely lake far below. When Maria Holmcroft's wagon drew into the grounds, George Phelps, the young lawyer-orator, was there, smiling, confident, debonaire, ready to help her alight. Shrill cries assailed him.

"George, George, help me—jump me down, too!" "And me—and me!"

"Give me a good, good bounce!" called his little tomboy cousin, Annabel Phelps.

Laughing, he drew out one after the other, pinching cheeks, pulling curls, and giving a slight squeeze to two or three of the prettiest. Then he walked away with Maria, leaving the youth who had driven the wagon to lift out the picnic baskets and unharness the horses alone.

"You shan't have my Maria!" shrieked Annabel, pushing between her cousin and the young lady.

"You shan't have our Maria!" shrilled the rest in chorus, circling around the two.

"Your Maria," he laughed; "well, if she's yours, won't you take me with her?"

"Yes, yes!" said some of the girls, for the young man had made himself a favorite by sly and well-directed peanut taffy.

"No, no!" shouted Annabel above the dim, "you pinched my kitty's tail, and she cried, and you kicked Fido—"

Maria's cheeks were crimson.

"Hush, Annabel," she said gently, "Mr. Phelps, excuse me—I'm forgetting, I've left poor Will to take care of those baskets alone. He won't know what to do—"

She hurried back, but already Captain Jasper had swung out the baskets with his one whole arm, and had neatly arranged them under a tree. He was standing, hat in hand, as she drew near, but did not offer to join her when the party turned toward the platform.

Maria half turned toward him as they walked away, as if inviting him to join them. She saw that

he was hurt; and she had begun, half consciously, to take more than a passing interest in the gallant young soldier. George Phelps, reading her thought, placed himself between them. Self-confident, determined of purpose, he meant to win this girl—indeed, he thought her already won. Only the final word, and—let this incipient preacher stand off! A fresh breeze was fluttering the banners and cooling the summer air. It was a perfect day. After the Declaration of Independence and the prayer by the minister, the Squire introduced the orator of the day.

"He grew up among us," said the Squire. "We have followed his course with pride. After winning laurels in his law studies, he has come back to us, choosing to make his old home the arena of his professional life."

As George Phelps rose, his eyes fell upon the beaming face of an old man seated just in front, who was adding to the applause by pounding upon the boards with his cane. Mr. Humphrey, when George was a boy, ambitious and eager, had out of his limited means helped the lad thru academy, college and law-school. For one instant something like a cloud swept across the young orator's face; then recovering himself, he began his address, gathering momentum as he went on, up to the triumphant close. Patriotism was running high that day, and every turn of the speech was applauded. He made the people laugh—he made them cry. After a graceful reference to the honored soldiers present, he modestly referred to his own share in the war.

"As I walked back and forth upon the sentinel's lonely beat beneath the silent stars, or rushed into red-handed battle, I was praying with loved ones at home, that this cruel war might soon be over." In the peroration, he made a reference to the country's future glory, and sat down amid mighty applause.

Maria Holmcroft, sitting with a sleeping girl's head in her lap, gazed at the speaker with sparkling eyes. What a leader he was! How he could move and persuade men! Already he was on a strong ticket for the coming State elections, and every one predicted that in a few years he would be in Congress. It made her heart beat faster to think that—

But back at the edge of the crowd was a group of veterans who had gone out in the old "Illinois Seventeenth." They were smiling behind their caps.

"Huh! why, Phelps never volunteered at all. He went out in the last draft because he couldn't buy a substitute."

"Red-handed battle! bet you if he'd got a scratch, he'd a' bled to death for scare!"

The bassoon was growling and the flute was piping as the people went up to congratulate the speaker. But when the music ceased, there was a murmur amid the outer ranks which grew louder and swelled until it broke in shouts against the platform.

"Captain Jasper—speech—speech! Preacher—Preacher Jasper!"

One man stood upon a bench, and with a hand on either side of his mouth, shot out the syllables like split bombs.

"Prea—cher Jas—per, Prea—cher Jas—per!"

The Squire and the minister, by united effort, pushed Captain Jasper to the front of the platform. He glanced around a moment, then said simply,

"Friends, I don't know why you want me to speak, after the eloquence of—"

"Tell us about the war!"

"—but all I can say is, we soldiers tried to do our duty. I'd rather think about the dear homes we've come back to—"

"Tell us about Antietam—"

"And Vicksburg—"

"And Chickamauga—"

"And Atlanta—"

"Tell us where you got that limp!"

"Friends, I don't want to talk about that to-day. Thank God, there's the old flag up there, and it waves above a united nation once more. Our Southern brothers are our brothers still. Let us reach out hands of kindness and sympathy, and say to them, 'We're all one—all fellow-citizens of the grandest country God ever made, and may He bless us all!'"

Such hurrahs as went up from that assembly! As Captain Jasper took his seat, the look in Maria Holmcroft's eyes made him glad.

Then came dinner. Such a dinner! the veterans were served by the ladies with all the best from their creaking baskets. As the sweet-faced mothers handed around the sandwiches, and the girls fluttered about

Concluded on Page 8

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

A Thought of Thee

I do not know the ocean's song,
Or what the brooklets say;
At eve I sit and listen long,
I can not learn their lay;
But as I linger by the sea,
And that sweet song comes unto me,
It seems, my Lord it sings of Thee.

I do not know why poppies grow
Amid the wheat and rye;
The lilies bloom as white as snow,
I can not answer why.
But all the flowers of the spring,
The bees that hum, the birds that sing,
A thought of Thee they seem to bring.

I can not tell why silvery Mars
Moves thru the heavens at night;
I can not reason why the stars
Adorn the vault with light,
But what sublimity I see
Upon the mount, the hill, the lea,
It brings, my Lord, a thought of Thee.

—Selected.

Is There a Better Way?

"Are we ready to offer Harold upon the altar of our country this year?" asked Mrs. Stanley as she watched her 10-year-old boy on his way to school.

"What in the world do you mean, Ethel?" queried her husband, looking at her with a puzzled expression.

"Oh, I was only thinking," returned Mrs. Stanley as she carefully dusted the bric-a-brac on the mantle, "that it is almost time for the annual sacrifice which patriotism, or custom, call it what you please; seems to demand of Americans. The notice in the paper of the arrival of 400,000 packages of firecrackers from China reminded me of the approaching event. The boys have long been saving up money for the instruments of destruction. Of course, we want our boy to grow up a true patriot."

"Certainly, my love, you don't want Harold to be a sissy, do you? Independence Day comes but once a year. Let the boys have their fun. There is no danger if precautions are taken."

"If we countenance the general system and assist in the usual kind of a celebration, we surely ought to be prepared to sacrifice as much as we expect of others. You know that boy on Cedar street, who will go thru life with one arm as a result of his patriotism two years ago; and that sweet little girl in the next town who was burned to death, in consequence of a firecracker left smoldering on the sidewalk."

"Those were exceptional cases," replied Mr. Stanley rather impatiently. "There are dangers every day in the year."

"There seem to be a good many exceptional cases on the Fourth of July," pursued Mrs. Stanley. "Last year the official records gave 164 killed and 4,249 injured. Thirty-one persons were burned to death thru carelessness, most of them children. Of course, this doesn't include many cases that never reached the public press, nor the untold numbers who suffered intensely from tortured nerves. Nobody intends to kill or injure himself or another, least of all an innocent child. It is the result of carelessness, but you can't expect much caution of boys, especially under the excitement of a Fourth of July celebration. I have been wondering which would be the harder, to have our boy injured for life, or to have him carelessly inflict such injury upon a neighbor's child. If these sacrifices are needed and right, let us face them bravely and not shrink from doing our part for the honor of this great and glorious republic." With these words Mrs. Stanley wisely left the room.

"One hundred and sixty-four killed and over 4,000 wounded!" repeated Mr. Stanley. "That does sound rather serious. Surely there ought to be some better way of celebrating the founding of this nation than by such a needless sacrifice."

That evening after the children were in bed, Mr. Stanley asked his wife how much they spent on the last Fourth of July for fireworks and explosives.

Going to the desk, she took out a little book from which she read the various items, in all amounting to \$22.

"And yet, we didn't have so very much after all,"

he said reflectively. "With that amount we could take a little trip into the country and have a fine picnic somewhere, with a lot of extra goodies for the children and for all of us. How would you like that?"

"Charming!" returned his wife eagerly; "and why not make it a real Fourth of July celebration by the use of flags and some of those pretty balloons that float around in the air? Suppose we talk it over with the Rays and Andersons. I believe they would join us in hiring a barge and going off for a good time. Don't you remember that 14th of July we spent in Paris, and what a beautiful time the Parisians all seemed to have on their national holiday with flowers and banners, music and dancing, and not a sound of a gun or a firecracker anywhere? We Americans have taught our children as our fathers taught us, to think that the way to show patriotism and to have a good time is to make as much noise as possible. I have had dreams," she added with a sigh and a smile, "of starting a reform right here in our town; but the time does not seem ripe for it. Perhaps the best thing we can do this year, at least, is to go away with some of our neighbors like-minded and have a civilized celebration by ourselves."

"All right, my dear, take \$22, or whatever you need, and plan it out to suit yourself. Harold and I will fall in with any arrangement you may make."—Selected.

Don't Fly

Very few of our readers are likely to have need of this advice, if it be taken too literally. God has denied us the use of wings like the birds, and a good many years may pass before most of us are invited to make an excursion in an airship. Still, there is a kind of "flying" common enough, which ought to be avoided as much as possible. Another name for it is nervous irritability, which may be ill-temper and may not.

"Oh, dear me! There isn't a thing decent to put on the table. I feel as if I could fly," exclaimed a middle-aged woman, upon whom a dozen guests had descended unexpectedly. In due time a very creditable meal was provided, but the "flying" consumed a great deal more nerve-force than the actual work of preparing dinner. Indeed, that is always the case.

Whatever the task may be, we are the gainers by facing it with quiet composure.

"Flying" up is a foolish waste of energy, which we all require for better uses. If you can't do a thing, that's the end of it; and, if you can, what's the need of fretting? Don't fly!—East and West.

Lord Nelson's Hint

The Scotchman's conviction that Scotland is the leaven and the rest of the universe the lump comes out amusingly in this story from the Dundee Advertiser:

At the Battle of Trafalgar, two Scots, messmates and cronies from the same village, happened to be stationed near each other when the celebrated signal was displayed from the admiral's ship.

"Look up and read, Jock," said one to the other. "England expects every man to do his duty"—not a word for puir auld Scotland!"

Jock cocked his eye at the flags and turned to his crony. "Man, Geordie, is that a' your sense?" he asked. "Scotland kens well enough that her bairns will do their duty—that's just a hint to the English-men."

A True Patriot

At Chicago Fourth of July dinner Gen. Ramsay Potts contributed this example of patriotic zeal, says the Washington Star.

"I like to hold up as a patriotic example young Si Hoskins," said the general.

"Si decided to enlist. He burned with a desire to serve his country. So he applied at a recruiting office, and was duly punched and prodded, trotted up and down, jumped over chairs and tables, and so forth.

"Then came question-time. All sorts of questions were fired at Si, and he answered most of them satisfactorily. Then came the stern inquiry:

"Have you ever served a jail sentence?"

"N-no, sir," Si stammered; "but," he added, hastily, "I'd be willing to serve a short one if it's necessary."

Denominational

Elmhurst College

Another academic year at Elmhurst has passed into history with its trials, its hardships, and its triumphs. To us who live and work at Elmhurst the closing events are an annual occurrence, the details of which are so self-evident that we hardly realize that they are of interest to outsiders, until the editor of the Herald calls for such a report. In answer to a call of this kind I record the following.

On Sunday, June 4th, several thousand Evangelical Christians from Chicago and vicinity gathered on the college campus for the annual festival,—not for a picnic, as the editor of the local paper put it, but for morning and afternoon services in the open air. They had assembled to become better acquainted with our work and to receive a new inspiration for the share they are supposed to have in it. German and English services were conducted simultaneously, the former on the west side of Irion Hall, the latter under a tent west of the main building. The speakers were Rev. Wm. Mehl of Louisville, Ky., Rev. R. Uhlhorn of Melrose Park, Rev. G. Fischer of Milwaukee, Prof. Bauer of Elmhurst, and Rev. R. Mernitz of Hinckley, Ill. Surely all the visitors were benefited physically as well as spiritually by these out of door services, for the day was an ideal one. Incidentally the college benefited to the amount of \$1,077.24, the offering of the visitors.

The week following this event was given over to final examinations. The evening of Sunday, June 11th brought the Baccalaureate service, at which Director Irion preached a very impressive sermon from Galatians 6, 7.

On Monday oral examinations were held and in the evening "class day exercises" took place. This farewell entertainment of the senior class to their friends brought, as usual, a full house.

Tuesday brought this whirl of events to a close with its commencement exercises in the college chapel. Before an audience consisting of the students and their relatives and friends E. Mohme and P. Goebel, the two speakers selected from the senior class by the faculty, delivered their orations. The main speaker of the afternoon was the Rev. J. Baltzer, President General of the Synod, who held the audience with an eloquent address.

A class of thirty-seven seniors were graduated and awarded diplomas. Three of them will take up their life's work as teachers of parochial schools, the others are to enter Eden Seminary in September. To these Director Becker spoke in a short address, welcoming them to the seminary.

No sooner were the last words spoken and reports received by the students, than the old, familiar scene of handshaking and farewell could again be witnessed. Then a long line of happy young men, grips in hand, wends its way to the station. The train pulls in, the special cars are soon filled, the hissing blows and off they are on their way toward home, sweet home, and a good long vacation.

A lull settles upon Elmhurst. One hundred and seventy of its liveliest inhabitants have left, and their going is felt. Those who remain enjoy the change. We have enjoyed our work, for that is what we are here for, that is what makes our lives worth living; but we are entitled to a rest and we will take it in order to fit ourselves for next year's better efforts.

C. G. Stanger.

Texas District

The State of Texas is mission territory for our beloved Synod. Here we find a wide field for missionary activity, and its pastors are doing everything in their power to advance the cause of Christ. Rev. J. Strauss of Robinsonville learned of a promising field at Burlington, Milam County, some forty miles south of Waco. On the third Sunday in May 1915 he commenced holding services there. In November a congregation was organized which voted to build as soon as possible a house in which they could worship. This work progressed so nicely that on March 5, 1916, the dedicatory services could be held. Rev. C. Wolff of Ft. Worth, president of the Texas District, preached the dedicatory sermon and installed the newly elected elders. In the afternoon services Rev. J. Jaworski, German, and Rev. J. Strauss, English, were the speakers.

The church building cost \$1,800. One member

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Rev. Theodore Mayer, Secretary and Manager. Instructor in First and Second Year Secondary Specialization.

Other Participants

Miss Lydia Speidel, Piano Accompanist.
Mr. Otto Mayer, Instructor in Scoutcraft.
Rev. J. Pister, Director of Song Services.
Rev. Paul Repke, German Sermon, Sunday Morning.
Mr. Cy. De Vry, Illustrated Lecture on "Wild Animals in Captivity."
Prof. A. W. Roper, "A Piano Wizard," Sacred Recital Friday Night.
Rev. H. L. Streich, Opening Address and Leader of Twilight Services.
Rev. W. N. Dresel, Lecture on League Work. Commencement Address.
Prof. C. G. Stanger, Organist. Director of Summer School Student Chorus.
Rev. F. Krohne, Leader Model Young People's Meeting on Sunday Afternoon.
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THEODORE MAYER, SECRETARY, 1716 CHOUTEAU AVE., ST. LOUIS, MO.

presented an acre of land, another donated an excellent reed organ. Sixteen members have up to this time united with the congregation and there is good prospect that this number soon will be doubled.

Another new congregation was organized by Rev. C. Kniker in Converse, fourteen miles from San Antonio. Pastor Kniker was often called into this community to administer baptism, perform the wedding ceremony or to conduct funeral services. As often as he would invite the children to Sunday-school and the grown-ups to church, he would receive the answer: It is too far. So he and his children about a year ago started a Sunday-school in the public school building, one mile from Converse. This endeavor met with such success that soon a congregation could be organized and a church built. On April 30th this church was dedicated by Rev. Kniker.

Conference of the Texas District

The Texas District held its annual conference in Robinsonville, near Waco, from the 17th to the 21st of May. In the Wednesday evening service, Rev. J. Jaworski preached the Word to an appreciative audience who had turned out in a pouring rain. The conference proper commenced on Thursday morning with a devotional led by Rev. J. Link of Gerald. The District had the very great pleasure of the presence of Rev. J. Baltzer, the honorable President General. Two brethren of the Evangelical Bohemian Fraternity were the guests of the District during the entire conference period.

The Texas District numbers sixty-seven congregations and preaching places, one Home for the Aged; 2,513 families with 12,801 souls and 1,000 individual members. In the Sunday-schools are enrolled 2,577 pupils and 215 teachers. For the Red Cross the District contributed \$4,081.46 and to the Jubilee offering

SPECIAL FEATURES:

Twilight Services
Sacred Concert
Stereopticon Lecture
Model Sunday-school
and Y. P. L. Meeting
New Games
Trophy Contest
Students' Night
Scoutcraft Lessons
Camp of Many Fires

\$1,653.00 The District had the pleasure of receiving into the membership of the Synod four pastors: A. Kniker of Cleburne, P. Beeken of Port Arthur, J. Biegeleisen of Corpus Christi and G. Zucher of Richland.

A paper was read by Rev. J. J. Kasiske, secretary of the District, on the subject: "The Conference and its Resolutions." He pleaded for fewer resolutions, such as were to the point and would tend to the furtherance of the Kingdom.

The report of the District home mission board also gave us some interesting facts. In the last year the following congregations were organized: Spring, near Houston, Burlington, Converse, Orange Grove, and Rockport.

Of the resolutions passed the following may be of interest to the readers of the Herald: The District recommends the raising of the standard in Elmhurst and the adding of one year to the curriculum in Eden for those students who desire an advanced course.

The admission of pastors into the membership of the Synod should be granted only on condition that they are members of the Ministerial Relief Fund.

In the Saturday afternoon meeting, which was devoted to the charitable work in the District, the conference planned a great stride forward. After a prolonged and earnest deliberation, the District voted to get up a list of contributions to pay off the debt still resting on the Home for the Aged. The full amount of \$3,825.00 was pledged.

On Saturday night the young people of Robinsonville gave an entertainment for the benefit of the conference guests.

The conference closed with two services on Sunday, the afternoon service being devoted to Missions.

C. L. S.

Picked up by the Way

Interesting Items gleaned from many Sources

"A word to the unwise should be sufficient, while the wise don't need it," is a clever newspaper variation of the old saying, "A word to the wise is sufficient."

A new kind of traveling bag has a handle which is hinged to the inside and disappears when the bag is closed and locked. When the wrong man makes a grab for this bag, he discovers his mistake at once, for a bag without a handle is not easily carried off.

John Adams, according to the diary of Edward Everett Hale just published in *Harper's Magazine*, once complained of the deliberation of the Continental Congress in these words: "If any one should move that two and two made four, we should debate it for two days and bring up every argument, historical, logical, rhetorical, and mathematical, and then should pass the motion *unanimously* in the affirmative."

Advocating the increased use of paper appliances and utensils in the household, a writer in *Good Health* says that there are now about thirty household articles made from vegetable parchment paper—among them ice blankets, dish cloths, bed protectors, etc. The housekeepers who have learned to use these articles, the writer avers, say that they could not possibly do their work comfortably without them.

Is ocean travel safe? Mr. Thomas Kinsey says that it is, and he speaks from abundant knowledge. He has traveled more miles on the sea, probably, than any other living man—about four million miles; and he says that he has never been in serious danger in any of his voyages. He has just retired from his work as purser, on the completion of his eleven hundredth trip across the Atlantic, after following the sea for sixty-three years.

One of the largest undertaking establishments in the country, which is erecting a new building in New York City, is reported to be fitting up its roof with a landing-stage for aircraft, for the purpose of conducting funerals by aeroplane! The head of this company made this statement in a recent address: "They laughed," he said, "when we talked of funerals by automobile to supersede the old horse-drawn hearse, and they may laugh at this; but it is coming, and I intend to be the one to introduce it."

In connection with the 250th anniversary of the founding of Newark, New Jersey, celebrated last month, our attention has been called to the peculiar fact that the First Presbyterian Church of that city began as a Congregational church, while the First Congregational Church started as a Presbyterian church. It is also interesting to note that, in times when denominational lines were strictly drawn, the minister of the First Congregational Church was a born-and-bred Presbyterian, while the minister and assistant minister of the First Presbyterian Church were called from the Congregational denomination.

One somehow thinks of war medals as priceless, treasured always either by the gallant recipient or by his descendants as the most precious of heirlooms. Yet in a recent book, "War Medals and Their History," by W. A. Steward, a chapter is devoted to sale prices of these tributes to heroism. Auction prices of Waterloo medals vary from \$7.50 to \$100; a gold medal of the Peninsular War brought \$575, while a tin medal won at Seringapatam realized only \$5; Trafalgar medals vary from \$7.50 to \$1,225; Victoria Crosses are high—from \$215 to \$850.

These war medals, of course, are not lightly parted with; some of the recipients, before selling them, obliterate their names, but these mutilated medals bring a smaller price. Behind every sale there is doubtless a pitiful story of misfortune. This is indicated in Mr. Steward's statement that several of the heroes of the famous charge of the Light Brigade at Balaklava, celebrated in Tennyson's poem, ended their days in the workhouse.

A comic relief for these war-medal tragedies is found in a statement about one of the Trafalgar medals which was struck in pewter. The sturdy sailors who won this famous victory felt insulted by the commonplace metal used, and many of them "either refused them or threw them overboard." These pewter medals now command a higher price than the bronze medals that commemorate the same victory.

Some Problems our Sister Churches are facing
Presbyterians are enjoined to be careful in ordaining Candidates for the Ministry.
Rigid Resolution on Sunday Amusements is adopted. Southern Presbyterians
open the Way for Women's Official Activities in the Church. United
Presbyterians Maintain Efficiency in spite of Opposition

II.

The Presbyterian General Assembly, U. S. A.

The Case of New York Presbytery

Perhaps the most important matter to be settled at the Presbyterian General Assembly at Atlantic City was the attitude of the Assembly toward the presbytery of New York. Following the licensing by that presbytery, as had been alleged, of three candidates for the ministry, who had not affirmed the Virgin birth of Christ, the presbytery of Cincinnati had petitioned the General Assembly to "expel" the New York body from the Church, if no other way could be found by which the action of the New Yorkers could be made to conform to the standards of Presbyterian procedure, as interpreted by the authors of the Cincinnati petition. A great deal of needless bitterness had been injected into the discussion of the matter by erroneous statements sent out over the whole Church, and by exaggerated newspaper reports, other presbyteries taking action of denunciation without seeking a knowledge of all the facts. It developed that the three candidates had not felt able to affirm belief in the essential doctrine of the word of God and Presbyterian standards, that the Lord Jesus Christ was born of the Virgin Mary, altho they had not actually denied it, stating that their faith in this doctrine is of a growing character, and that they unqualifiedly declare their faith in the pre-existence and deity of our Lord, and all the redemptive truth that is embodied in His life, teaching and His sacrificial death.

In regard to the licensing of candidates for the ministry, which is the exclusive prerogative of the presbyteries, it was decided that presbyteries were bound to strictly observe the declaration of the confession of faith in doctrinal matters delivered by the Assembly of 1910, which is as follows:

"First—It is an essential doctrine of the word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.

"Second—It is an essential doctrine of the word of God and of our standards that our Lord Jesus Christ was born of the Virgin Mary.

"Third—It is an essential doctrine of the word of God and our standards that Christ offered up 'himself a sacrifice to satisfy divine justice and to reconcile us to God.'

"Fourth—It is an essential doctrine of the word of God and of our standards concerning our Lord Jesus Christ that on the third day He rose from the dead with the same body with which He suffered, with which also He ascended into heaven and there sitteth at the right hand of His Father, making intercession.

"Fifth—It is an essential doctrine of the word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."

The presbyteries were enjoined not to license or ordain any candidate for the ministry whose views are not in accordance with this deliverance.

Union Seminary

Intimately connected with this subject was that of the appeals from nineteen presbyteries, demanding that the Assembly take steps to recover from Union Seminary, New York, a large block of its \$5,000,000 endowment. The appealing presbyteries based their claim on what they insist is a diversion of funds originally given for the specific purpose of supporting an orthodox Presbyterian seminary; and they aver that since Union Seminary has disclosed its independence of the Church, and is not careful as to its orthodoxy, the Assembly is under obligation to sue to recover certain funds which they claim to be able to prove would not have been given, if the present attitude of the institution had been known. This question, however, had been practically settled at Rochester last year, when it was reported that the trustees of Union Seminary had taken the precaution to obtain the consent of all living benefactors and the heirs of those who were dead, before changing the institution from a denominational to an undenominational basis.

The question was seriously complicated by a letter from Auburn, another prominent Presbyterian theological seminary, indicating that its directors were also considering the question of cutting loose from the official control of the General Assembly. In view of all this it was deemed best to recommend that a committee of three ministers and four laymen be appointed to investigate the entire matter of the relation of the Assembly to the seminaries connected with it.

Miscellaneous

The movement which has gained strength thruout the Church favoring the consolidation of some of the boards whose functions had seemed to overlap made itself felt in the consolidation of the Board of Education (which promotes and supervises the education for the Presbyterian ministry), and the College Board (which is entrusted with the establishment and maintaining of Christian colleges), a step already assured at Rochester last year. The new board is to be called the "General Education Board."

The temperance committee presented a more forcible and arresting resolution against the use of tobacco by ministers and church officers than had ever been offered to an Assembly before. While it was not deemed wise "to lay any more stringent rules on individuals in the Church covering intoxicating drink," tobacco smoking or chewing was called an "evil habit" which the Church has long taught its young people to avoid. The committee asked the Assembly to say "it pleads with the office-bearers of the Church to relieve the Church of the reproach of its ministers and officers, practicing what the children in all Sunday-schools are taught to abhor." Paul's exhortation was paraphrased in the pledge every Christian was asked to assume: "If tobacco cause my brother to stumble, I will neither smoke nor chew tobacco while the world standeth."

Even more drastic was the resolution condemning all forms of amusement on the Lord's day. It advocated the abolition of motion picture shows and Sunday newspapers, the abstention from baseball, golf, automobiling, tennis and kindred out-door sports, and called upon employers to recognize the right of the workers to a weekly rest, and that public officials, as well as private employers should regulate their hours of labor accordingly. In the discussion that followed automobiling was held responsible for drawing millions away from church, while golf was condemned on the additional count of keeping away 100,000 caddies from the Sunday-school. Tho the resolution is probably unenforceable it has the effect of calling attention to a serious and perplexing problem of the present-day Church, a problem which must be solved in one way or another if the Church is not to suffer great losses both in membership and prestige.

For the first time in its history the Assembly had a woman member, Mrs. F. S. Bennett, president of the Woman's Board of Home Missions. Mrs. Bennett was not a commissioner, or delegate, and therefore had no vote, but had the right to address the Assembly on the work of her Board.

The permanent committee on the Brotherhood was changed in name to be henceforth the permanent committee on "men's work." Dr. W. F. Weir, the new general secretary of the permanent committee, explained that the purpose of the altered designation was to get away finally from the persistent idea that the committee had some special form of organization to boom. Anything that gets men of the church to work and gives them something to do—whatever the enterprise or society is called—is inside the scope of the committee's interest and promotion. So the broader term "men's work" is adopted. Dr. Weir said his own immediate program aimed to shift emphasis from the conventions popular in the past to local churches and to presbyterial and synodical committees. He indicated an earnest interest in deeper personal Christian consecration and in wider Christian unity and said he hoped to see the men's movement grow great around these two principles in particular.

The 1917 Assembly is to meet at Dallas, Tex.

Southern Presbyterian Assembly

During the fifty-sixth General Assembly of the Presbyterian Church in the U. S., as the Southern Presbyterians distinguish themselves officially from their Northern brethren, the "U. S. A.," the discussion concerning women in the Church was protracted and at times heated. The statement adopted leaves the largest latitude of decision as to women's activities in the hands of the local churches, while asserting that the Scriptures do not permit women to preach.

The Afro-American Synod, which was formerly dependent on the Home Mission Board, was reorganized and is now a constituent synod on the same basis as any other. The other presbyteries are asked to transfer colored ministers and churches to the rolls of the new synod.

In answer to a petition from the synod of Arkansas asking that steps be taken looking toward the union of all Presbyterian and Reformed churches in the United States, it was stated that "while this Assembly responds to the spirit of the petition from the synod of Arkansas, it does not deem the time opportune for such a step."

Steps were taken to increase the endowment for ministerial relief to \$1,000,000. On January 1 the fund was \$332,000, when a generous elder offered to give \$68,000 (making it \$400,000), if the Church at large would give during 1916 twice the amount of his gift. A campaign is on to secure this gift, and prospects are bright for its successful accomplishments.

The summary of systematic beneficence gifts is as follows: foreign missions, \$519,532; home missions, \$474,685; Christian education and ministerial relief, \$93,541; Sunday-school extension and publication, \$35,022; schools and colleges, \$138,611; miscellaneous benevolences, \$272,177.

Dr. C. W. Grafton, the moderator of the Southern Assembly, is a "country pastor" and was elected to his honored position unanimously. He has held one charge in rural Mississippi for forty-three years,—his entire ministry,—and his work covers two congregations ten miles apart, one charge having 159 members, and the other forty-five.

The United Presbyterians

The most important topic at the United Presbyterian General Assembly was the report of the committee on administrative expenses. It recommended some very drastic cuts in the operating expenses of the board of home missions. The home mission system of the church involves a set of missionaries charged with the work of looking up new fields, organizing new stations, helping old and broken down congregations to get upon their feet again. They have to do with raising the budget for all purposes in their various districts of the Church. Representatives from some of the synods insisted that the work could not go forward without the help of these men. But because the employment of them involves an expense to the home mission funds of approximately \$16,000 a year, it was recommended that this office be abolished. After much debate it was decided by a very strong majority to retain the system of synodical superintendents. It looked upon these men as being revenue producers, and decided that it was not wise to abolish their office.

The second point of attack in the report of this committee was the office of the missionary and efficiency committee. It was recommended that the executive secretary of this committee be given up. This committee conducts the every-member-cavass, and has charge of the work of collecting the pledges, and of distributing the money to the various boards. Its entire office expense is about \$6,000 a year, which makes a very small overhead charge in collecting and disbursing a sum approximating \$530,000. Assembly decided by a large majority to retain the executive secretary of this committee.

The bills and overtures committee prepared a petition which would have forbidden the use of anything in praise service of United Presbyterian churches except the words contained in the 150 psalms. However, it was moved to lay the whole matter on the table, and the motion carried by a unanimous vote.

This Assembly took progressive action in reference to the educational work of the denomination. The board was authorized to move its headquarters from Monmouth, Illinois, to Chicago, and the plan of getting representative men from every section of the church to serve on the board was heartily approved. The board will complete its work of endowing Bible chairs for colleges, and of securing endowments for colleges and seminaries.

Religious News

United Brethren pushing Finances and Education

United Brethren in Christ, a body of Middle West people of 350,000, who may be gathered into the new unity by Methodists, Congregationalists and perhaps others, have just announced some new plans of their own. The announcement is made by the publishing agent, W. R. Funk of Dayton, and relates chiefly to money and education. About \$1,000,000 is to go to colleges, including Otterbein (Ohio), York (Nebraska), Indiana Central, Kansas City (Kansas), and Philomath (Oregon). Theological education, involving the furnishing of at least one hundred United Brethren ministers new each year, has been established on a big farm just outside of Dayton, and equipment to cost \$325,000 will soon be provided.

United Brethren recently took hold of a big Shaker benevolent proposition, and upon it they are creating homes for the aged, for children, and demonstrating practical charity combined with education. Within a very short time \$200,000 has been accumulated, and Publishing Agent Funk reports that by the next meeting of the Brethren General Conference the plant will be worth \$325,000, free and clear. The former Shaker tract includes many buildings, and United Brethren say they are putting them to use. The plan is held to be unique in any religious body.

Mr. Hughes a Religious Leader

The Republican party's nominee for President of the United States was the first president of the Northern Baptist Convention, formed while Justice Hughes was Governor of New York, and its act of incorporation under the laws of New York was approved by him as governor. His political duties prevented him from presiding save once or twice, but he served the year. The Convention is the highest body of Baptists of the North, and took the place of the old Baptist Anniversaries. The Convention controls the missionary and benevolent efforts of Baptists thru their famous societies.

Soon after quitting Cornell University as instructor and taking up legal practice in New York in 1893, Mr. Hughes helped the Rev. Dr. W. H. P. Faunce, now president of Brown University, to found a Bible class in the Fifth Avenue Baptist Church, New York, which has since gained national fame because its leader is John D. Rockefeller, Jr. It has a membership of about three hundred men. Mr. Hughes was also president of the Baptist Social Union of New York for three terms, and for a number of years trustees both of the Union and of the Fifth Avenue Church already mentioned.

Upon going to Washington six years ago Mr. Hughes became a member of Calvary Baptist Church in that city, and as far as time has permitted a teacher of its Bible class. His work has always been among men, and he has spoken many times upon the need to put into all forms of Christian work something of the same improved methods that of late years have gone into industrial plants, and into farming. In addition to teaching the Bible to men, he has constantly appealed to men to take hold on these lines of efficiency.

Y. M. C. A. seizes a great Opportunity

American money entrusted to Y. M. C. A., under leadership of Dr. John R. Mott, is carrying on what Associations claim to be the greatest educational work of the European war, and in some measure meeting the most stupendous opportunity for strategic Christian service ever presented. Already some hundreds of American Association secretaries are on the European battle fields and in the camps, and more secretaries, accompanied by Dr. Mott, have just sailed to add to their numbers. Details of the work are withheld, under directions of the governments at war, but the Association states that its secretaries are welcomed and protected by all governments. A great number of Association huts have been provided, in part by American contributions.

In training camps and hospitals are said to be 8,000,000 men, and in prisons 4,500,000 more. Among them are ministers, physicians, college professors, and men of wide experience in affairs. There are also millions of men who are poorly educated, and unfit to bear such burdens as are sure to come upon them when the war shall end. The Association plan is to turn the idleness of these men to account, providing huts and equipment, and setting educated men at the task of instructing the uneducated. The Association

claims, in its appeals for American support, that here is a most effective peace propaganda.

The Association in this country has just decided greatly to increase its foreign department work, and to ask for \$500,000 with which to send 200 additional secretaries into fields, many of them in the Far East, and \$500,000 to provide additional buildings. For the war work the Association announces its purpose to raise an additional \$500,000. Already \$280,000 American money has been spent in this work. Much of the new war work will be in Russia.

Latin America to the Front

It is announced in missionary circles that the work to be kept to the front during the next two or three years is that in Latin America. The same announcement endeavors to make it clear that work in the Far East, and in Turkey and southern Europe will not be neglected, but that Cuba and Porto Rico will be advertised during the years 1916-17, and following them South America, with special reference to Brazil and the Argentine. Mexico will be taken up if political issues are settled there. Peru will be touched upon to some extent, since religious liberty, just established in that nation, has set the people into a questioning frame of mind. Lima is clamoring for a university, with North America's help.

Societies in charge of work report Cuba to be wide awake, with Y. M. C. A. avenues open, and into the island there will be put at least \$1,000,000 of North American missionary money during the coming year. The secretaries say they have done nothing out of the ordinary run of effort to bring about larger interest in Cuba, but that the new conditions have been created by the people themselves. Almost the same conditions obtain in Porto Rico. In the latter island Christian education is to be pushed, while in Cuba the plan is to multiply places of religious worship, and to introduce social, health and recreational work.

Latin America is furnishing a field wherein plans for unity are being tried out, and mistakes of division, made in India and China, are being corrected. The leaders state that none of their number has been named officially, and that Bishop Brown of Virginia, representing the Episcopal Church, is on the same level as are they. Hence, in spite of the negative action of their mission board, Episcopalians are in the Latin American field actively. Co-ordination such as has never obtained among Protestants in any field is now obtaining in Cuba, and will do so, it is promised, in all fields.

Quakers tell of Conditions in England

English Quakers now in the United States as fraternal delegates to Yearly Meetings of Friends report many Quakers in England to be in prison at this time. Quakers refuse to take up arms, and to meet their cases there have been set up in England tribunals to hear and pass upon their reasons of conscience, why they cannot be drafted into military service. These delegates say that some of the tribunals have given fair decisions, and respected religious convictions, but that others have recognized no scruples of conscience whatever, and have thrown Quakers into prison, where they now are. When English Quakers volunteered to help the Red Cross ambulance work they were refused because they would not carry arms if the need should arise while serving as physicians and nurses.

The same delegates report also that thousands of Germans, interned in prison camps in England, have lost their minds. Out of 23,000 interned in Camp Knockaloe on the Isle of Man, 4,500 are reported to have gone mad. A main reason is the lack of something to do, added to worry over sufferings of their families during their absence. The English Government attempts to care for families of Germans in England, but allowances for the purpose are said by these Quakers to be not half the amounts required. Quakers have sought to add to the sum, and bring relief.

English Friends have also received the co-operation of the French Government in caring for Belgian refugees in Holland by providing women of these refugees with thread and enabling them to go on with their lace making, both for the sake of something to do, and to earn money for support. Refugees from Serbia, kept now in Corsica, are also assisted by these English Quakers. The pictures painted by these English delegates, showing war conditions obtaining in England, are far more gloomy than the telegraph reports indicate.

"Examining the Scriptures daily, whether these things were so"

July 9, 1916. Third Sunday after Trinity

Reduced Rates to Elmhurst

OFFICIAL ROUTE: The C. & E. I. Railroad will be used by all those going to Elmhurst via St. Louis.

SPECIAL CAR: The famous combination club and chair car de luxe, comprising cozy private compartments and comfortable reclining chairs, will be used as the special car for Elmhurst visitors.

SCHEDULE: Leave St. Louis Tuesday morning, July 18, at 9:04 A. M., arriving at Chicago at 4:50 P. M. The party gets out to Elmhurst just in time for supper.

RATES: Special summer rate from St. Louis to Chicago, round trip, good all summer, \$12.00. If 25 or more go, rate will be \$11.60.

IF YOU GO VIA ST. LOUIS notify the general secretary, Theodore Mayer, 1716 Chouteau Ave., St. Louis, Mo., so that a reservation may be made for you in the special car.

OTHER RAILROADS: From other points practically all railroads issue special summer rates to Chicago. Inquire of your local agent.

First National Convention of Evangelical Sunday Schools

Cleveland, Ohio, August 15—20, 1916

Official call to all who are interested in the promotion of Sunday-school work in the Evangelical Church:

GREETINGS:

After twenty years of labor the Board of Sunday Schools of our Evangelical Synod has finally seen the way clear to hold the first National Convention of Evangelical Sunday-school workers. Thru the courtesy of the Evangelical League this convention will meet jointly with the seventh National Evangelical League convention, at Cleveland, Ohio, August 15th to 20th, being the guests of the thirteen Evangelical Young People's Societies of that city.

The past year has been a most remarkable one in the history of the Sunday-school work in our Evangelical Church. More advance steps have been taken, more genuine, solid, progress has been made, we venture to say, in the work of the Evangelical Sunday-school field, during the last year, than in any previous ten years. It is most fitting that in this year of 1916 which stands at the beginning of a new era of Sunday-school work in our Church—This first National Sunday-school convention be held.

All Sunday-school workers and those who are interested in the promotion of Sunday-school work are welcome to this convention and are urged to attend. All privileges of the convention will be extended to those who attend and have properly registered. A registration fee of \$1.00 per person upon arrival at the convention is required. Only those paying this registration fee are entitled to the courtesy of the entertaining societies, namely: Board and lodging, official badge, program, and such other advantages as will be provided by our friends at Cleveland.

The program promises to be instructive and helpful. All efforts are being made to make it the very best. Detailed statements will appear in our periodicals.

Your Board of Sunday schools therefore officially announces that the *First National Evangelical Sunday School Convention* will be held in the city of Cleveland, Ohio, August fifteenth to twentieth, both dates inclusive, in the year nineteen hundred and sixteen. To this convention, so rich in promise, Sunday-schools will be cordially welcomed. Your school should be represented.

Rev. W. F. Simon, *Recording Secretary.*

Rev. C. L. Langerhans, *Treasurer.*

Rev. P. Buchmueller, *Teacher Training Supt.*

Rev. Ernst Gehle, *Home Dept. Superintendent.*

Rev. Chas. J. Keppel, *Adult Dept. Superintendent.*

Rev. Theodore Mayer, *General Secretary.*

Rev. Paul Pfeiffer,

*Chairman, Board of Sunday Schools,
Evansville, Ind.*

Helps for a Good Meeting

Rev. Henry Katterjohn

CONSECRATED PURPOSE

- M. July 3. A sound purpose. 2 Tim. 2: 15.
T. July 4. Worth striving for. Luke 13: 23-30.
W. July 5. Supreme purpose. Phil. 3: 13, 14.

T. July 6. Spiritual or material—which? Matt. 4: 8-11.

F. July 7. Purpose to build. 2 Sam. 7: 1-10.

S. July 8. Peace in good purposes. Ps. 112: 1-10.

Sun., July 9. Topic—The Consecration of Purpose. Acts 11: 19—23. (Consecration meeting.)

Suggestions to the Leader

We have studied the various phases and integral parts of our human life, which we can consecrate, that is devote to God's purposes. Recall some of these things we can consecrate, time, money, faculties and abilities, etc.

The subject of this evening is the consecration of purpose, the aim and goal of our life.

Ask one of the members to tell the life-story of some one who made a failure of life because of the low aim he had. Biblical illustrations: The people of Sodom and Gomorrah, Lot, King Saul, Judas Iscariot, Demas, the man who left Paul because he loved the world.

Ask another member to tell the story of some who achieved great things because they had high aims. Biblical illustrations: Enoch, Noah, Abraham, Joseph, David, Peter, Paul, Luke, Timothy and others. Add some illustrations taken from every day life. Show the reason why the first class, the men of low aim in life, must fail. Show why the men of the second class could not help but succeed.

In closing the leader can summarize what has been said, and make applications to the present temptations that appeal so mightily to our young people.

The Topic Presented

A purpose presupposes concentration of thought and energy in the accomplishment of one thing. This purpose or aim is the highest form of attention, that eliminates everything that detracts and weakens, thus destroying our hope of focalizing our thought and mental activities on this one thing. This mental process, which we call attention, or conscious purpose, centralizes all mental activities, concentrating them on one focus, which we call our purpose, aim. All energies serve but one purpose, i. e., to bring about the attainment and realization of our life's aim.

A real life-purpose requires:—

1. *A conscious choosing of a high ideal.* The disciples chose the fellowship with Jesus as their one life-purpose, the high ideal that was to inspire their life. Ideals are our conception of the absolute perfect and good. They are not always capable of being realized. In our daily buying the merchant does not give us the absolute equivalent of the pound or measure, which is his standard to guide him in his weighing and measuring, but he seeks to approximate the weight and measure which is given him. So our conduct cannot duplicate, or realize the high ideal, but it is the conscious standard of our actions, which we are seeking to approximate. We must know what is life's highest good. A life purpose is an appeal to our mental and spiritual faculties, to seek the true wisdom of life, so that we may be enabled to make a wise and proper choice in life.

2. *A life-purpose requires consecration of faculties and energies.* This includes, a.) a development of our faculties, or application. He, who consciously chooses a life-purpose, or ideal, must prepare himself for the attainment of that ideal. The dullard will never become wise except he acquires wisdom by personal application. You cannot acquire the art of painting by merely looking at pictures, or of music, by simply listening to the piano, or of writing, by simply reading what others have written, and never seeking to express your own thoughts in writing.

b.) Devotion of faculties to the task. The road to success may be difficult and trying, but perseverance will lead the goal. Devotion includes persistency and perseverance. The devoted man has set everything aside for the one purpose, the realization of his life's ideals.

c.) Sacrifice of self. Devotion is impossible without sacrifice of self. Self-denial is the price that all successful men pay for their success. So habitual has this self-denial become that it is no longer considered in the light of a denial of rights and privileges, but a glorious opportunity to attain the desired end.

3. A real life-purpose requires above all, last and first, a daily contact with the divine ideal, as expressed in the life of our Master, Jesus Christ. Jesus

Christ is the light of the world, He has revealed the things to us that are worth while. Jesus Christ is the way, He shows how these ideals can be realized. No purpose is worth while that does not seek to make men and the world better, and the world cannot be made better except thru Jesus Christ. To succeed we must will to do right, but we cannot will to do the right unless we know the right, we cannot know the right except thru the enlightenment and example given us in the life of Jesus Christ.

Some Questions on the Topic

1. What is the meaning of a purpose?
2. What is the value of will-power?
3. What do ideals reflect?
4. What is the purpose of an ideal?
5. Why must purposes be consecrated?
6. How can we consecrate our purposes?

Some Scripture on the Topic

1 Chron. 22: 19; 16: 11; Job 5: 8; Psalm 14: 2; 22: 26; 25: 5, 15; 27: 4, 8, 14; Isa. 51: 1; Dan. 9: 3; Matt. 5: 6; 6: 33; Luke 6: 21; 13: 24; Rev. 3: 20; 21: 6; 22: 17.

A Prayer

We thank Thee, O Saviour, for the assurance that he that asketh shall receive, he that seeketh shall find, to him that knocketh it shall be opened. No one need seek in vain after righteousness, Thou dost ever adorn him with strength and clothe him with the beauty of righteousness. We pray that we may hunger after righteousness. Give us the vision from on high, and the will not to be disobedient to that heavenly vision. Inspire us with Thy presence, guide us in Thy truth, that at all times we may will to do the will of our Father in heaven. Amen.

The Advanced Bible Lessons

Lesson 2. The Ministry of the Passion Week

A. The Appeal to the People

DAILY BIBLE READINGS

- M. July 3. Matt. 21: 1-17. The Appeal to the People.
T. July 4. Psa. 118. The Festive Song of Thanksgiving.
W. July 5. Psa. 24. The King of Glory Enters Zion.
T. July 6. Zech. 9: 8-10. The Lowly King of Zion.
F. July 7. Mark 11: 20-25. The Power of Faith.
S. July 8. John 12: 20-36. The Last Public Discourse.
S. July 9. Matt. 24. The Destruction of the Temple and the Signs of His Coming.

Lesson Key:—"Arise, shine; for thy Light is come, and the glory of Jehovah is risen upon thee," Isa. 60: 1.

During the past weeks multitudes of people in most of our larger cities have marched in so-called "preparedness" parades as a means of demonstrating what was called their patriotism and Americanism. These parades were supposed to indicate the determination of the people from all walks of life to secure greater and more thorough military preparation against the attacks of hostile nations. They would doubtless have been an imposing spectacle if it had not been generally known—even tho most of the newspapers were apparently afraid to publish the fact—that only an insignificant portion of those who marched in these parades did so as a spontaneous expression of their sentiments. The overwhelming majority of the marchers were there because they had received more or less direct orders from their employers or from other influential sources. Laboring people in all the cities where such parades were staged could tell almost any number of incidents where intimidation and coercion were resorted to more or less openly by the public authorities, capitalists and large employers of labor. Knowledge of this fact robs the parades of practically all their significance they are supposed to possess.

The public demonstration that took place upon Jesus' entrance into Jerusalem was of an altogether different order. There had been no "preparedness" committee at work for weeks before to get out the marchers. If the authorities of the city and the nation had known anything of such a plan on the part of Jesus they would very promptly have put their foot down upon the undertaking. No one knew beforehand that any parade was coming off that day, and the people who turned out to greet the King, the son of David, who came to them in the name of the Lord, came out spontaneously, and the manner in which they greet Him shows every evidence of real and sincere rejoicing. The fact that such a popular demonstration was possible in spite of the hostility of the

rulers and the indifference of the masses shows Jesus' masterly tact in dealing with the people and the correctness of the methods He had employed. He had not told the people generally who He was, but had left it to those who came into contact with Him to discover His character for themselves. He had told it directly to the Samaritan woman at the well, and to the man born blind, because these had no opportunity for seeing for themselves, but the disciples as well as the multitudes who believed in Him were expected to find out for themselves after seeing Him prove His power and His authority. The fact that He was their expected King and Messiah suggested itself quite naturally to the crowds who were entering Jerusalem for the celebration of the Passover when they saw Him entering the Holy City in the manner foretold by the prophets (Isa. 62: 11; Zech. 9: 9). The enthusiasm they manifested was entirely natural and voluntary. Nor did the fact that the "Hosanna!" gave way to the "Crucify Him!" a few days later mean that the multitudes were insincere. If the crowds were really the same to any appreciable extent, it merely showed that their enthusiasm, tho entirely spontaneous and honest, was founded only upon the spur of the moment and had no background of conviction.

The people of today are very prone to mistake a great outward show of enthusiasm as a sign of conviction. The hundreds of thousands that respond to the sensational methods of Billy Sunday or others of his class are no doubt sincere in their desire for better things and very much in earnest about the salvation of their immortal souls. But this enthusiasm is artificial, rather than natural and spontaneous. It is not the result of thoughtful observation and conviction, but of well-planned advertising appeals, and it is therefore very much of a question whether it will have any real success or permanent consequences. It may stir up the people to a great show of religious fervor, and it may be a most effective help in the campaign for state or national prohibition, but that does not necessarily mean that the men and women concerned actually understand the character of Jesus Christ as Saviour, Redeemer and Lord of men, and the true nature of His kingdom. Men do not yield their lives, their wills and their desires to an influence so foreign to the natural bent of the human heart as the lordship of Jesus Christ on the spur of the moment. That is the work of the Holy Spirit, calling them from the ways of the world and their sinful flesh, enlightening them as to their lost state, impelling them toward sincere repentance as the only way of securing the merciful pardon of God, helping them to accept the grace of God thru Jesus Christ, justifying them in the sight of God as His children, and sanctifying them to walk in newness of life. And this is a matter of life and of growth, not an artificial mechanical process.

An Independence Day Choice

Continued from Page 3

with flying ribbons, chattering, laughing, teasing, many an eye which had looked on death unmoved was suffused with moisture.

"Say, boys, this is home, isn't it?" said a bearded, shoulder-strapped veteran, taking a third slice of cake.

"Home? it's heaven!"

"Did you soldiers always call Captain Jasper 'Preacher'?" asked Maria, as she passed the cake.

"Always—except when in rank. He'd lead a charge at a battery and fight like—well—and then, when it was over, he'd talk to the wounded and dying boys just like—a preacher. Us boys—I tell you, Maria, he kept us decent, and didn't let us forget what we'd learned in Sunday-school. Many a soldier boy has died, whispering 'Christ' and 'Our Father,' who'd a' died—alone—but for him."

George Phelps in the meantime was handling goodies to the Sunday-school. Boys and girls were clamoring for his attentions.

"George—George! I want some cake—some lemonade—please—please—we want you to help us!"

"Huh!" whispered Annabel Phelps to the cory at her elbow. "I don't see why you like him. He ain't much. He don't do that way at home!"

The young man himself, however, hoped that many a vote would drop into the ballot-box from pleased fathers who were observing his solicitude.

Among the older men, the talk drifted to a financial scheme then in progress, which was to open some new coal-mines in the vicinity of Elmdale. Mr. Humphrey, the benefactor of George Phelps, was the chief owner. In his feeble and almost destitute old age he

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knew nothing of their value, and had no capital to operate them. An expert from Chicago had spoken slightly of them, but had said he would lay the matter before the Company who had sent him. Later, a stranger had appeared, who was willing to make a small offer. During his visit, the man had wandered into the office of George Phelps. From that time the young lawyer had shown increasing interest in the affair. He had persuaded Mr. Humphrey and the others to sell, telling them they were lucky to get rid of the burden so well.

As dinner was drawing to a close, the stranger from Chicago, Mr. Gross, appeared upon the picnic grounds. He shook hands all around, blandly and effusively, and was especially deferential to Mr. Humphrey.

"Thought I'd just drop in and see if the papers were signed yet," he said.

"Not yet," replied Mr. Humphrey; "but we expected to go to the notary's to-morrow morning."

George Phelps undertook to show Mr. Gross the scenery. They wandered out to a grassy knoll overlooking the lake. The lawyer had taken some papers from his pocket, and as he was turning them over, a sudden, swift breeze swept one out of his hand, and blew it back, hiding it in the thick grass. Just at that moment, Annabel Phelps, who was running a race with one of her boy chums, dashed forward, caught her toe on a root, and fell right across the paper. The imp of mischief, which was her usual familiar, entered her small body again. Snatching the paper, and opening it as she ran, she rushed like a small hurricane back to Maria Holmcroft.

"Maria, Maria, see what I've found!"

Maria took the paper, her eye falling mechanically upon the page.

"If you can induce them to sell at our price, we will pay you \$5,000 down, and a yearly share in the profits, to be determined——"

"Annabel, where did you get this?"

"It's Cousin George's."

At that moment George Phelps appeared, looking, for once, anxious and disturbed. Maria had turned pale; now the blood surged back into her cheeks, and her eyes were a blaze of light. She went to meet him. For a moment they were alone.

"I didn't know it was yours when I read it," she

said, handing the paper to him. "George Phelps, if you don't promise to stop that trade—if you keep on cheating and betraying your old friend, I'll go straight to Mr. Humphrey and the others, and tell them all about it!"

"Maria!"

"Promise me!"

"It was for your sake——"

"Promise!"

"I promise," he said sullenly and reluctantly.

That afternoon Captain Jasper was walking by Maria's side along the margin of the lake. She had asked him to help her find a certain wild flower for her herbarium.

"Will you ride home with your girls?" he asked.

"No; they're going to send the children along with their parents tonight."

"My borrowed carriage is still at your disposal, if——"

"I will ride with you, Captain Jasper," she said.

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Eph. 4: 5, 5

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What the New Army Law Means

There are some features in the new army law recently passed by Congress which, we believe, will not strike the people of the United States very favorably. In the first place, the new law doubles the regular army. General Upton, whose volume, *The Military Policy of the United States*, is the Bible of the Army League, lays down the rule that our standing army ought to be in the ratio of 1,000 men for every million of the population. At this rate we should have a regular army of 110,000. For many years the army authorities were content with this ideal, but when the preparedness bug got into the people's minds—or rather into the newspapers, for we do not believe the American people want any more preparedness than was possible under laws already existing—the army authorities saw their chance and, by fighting for a regular army of 250,000, finally secured a total of 206,000 in time of peace and 254,000 in time of war.

The peace increase will come at the rate of about 12,000 men a year, i. e., that is what is expected. The proposal to increase the pay of the enlisted man was turned down, however, but every postmaster of the second, third and fourth class has been made a recruiting officer with a bounty of five dollars for every recruit secured and accepted. Right here, we think, is one of the great dangers of the new law, for postmasters would have to be much more than human if they did not seek to get as many bonuses as possible in addition to their not overly generous salaries. The result will almost certainly be that every postoffice of the classes mentioned will gradually become a center of militaristic sentiment and influence. The next thing we may expect to see is every fourth class postoffice in the country decorated with the familiar "travel, education and advancement" posters which have sought to make enlistment attractive for the city dweller.

Another danger lurking in the new law is the federalizing and subsidizing of the National Guard. Theoretically the National Guard represents the civilian; it is quite clear, however, that it is really a "center of military infection" and in practice represents the militaristic point of view. The average militia man may be very far from anything like a trained soldier, but consciously or unconsciously the regular army soldier is his ideal and his hero and he has the notion that universal compulsory military service, with all the race prejudice, class prejudice and bad manners that go with the military regime, would be a very good thing for the country. What will most interest the civilian, however, is the fact that under the new law he belongs to the militia. It is an unorganized militia, it is true, but it is militia all the same. And the exemptions are hardly comforting, either: "... pilots, mariners in sea service, and all persons who because of religious beliefs shall claim exemption, if the conscientious holding of such belief shall be established; but not to be exempt from militia service in any capacity the President may declare to be non-combatant." There you have it. The next step may be compulsory service or conscription. And the New York Times calls the bill a "pacifist" victory! We wonder what the Times' idea of militarism would be like.

And the whole thing is clinched by the financial proposition attached to the law. Officers from the rank of captain up, receive a bonus of \$500, and others in proportion, besides a liberal equipment, as soon as any state has enrolled in its militia at least 200 men for each senator and congressman, increasing yearly until it has 800 men for every congressional district and senatorship. New York has already passed laws following up this program. One of them provides that

all boys between sixteen and nineteen, with some exceptions, shall receive military training in camps for three weeks every year; two others give the governor power to force all male citizens of the state between the ages of eighteen and forty-five to undergo military drill, and to draft citizens for one year's service in the National Guard. Refusal to obey will be treated like desertion in the regular army. A vigorous effort is being made by the Quakers and the Woman's Peace Party to have these laws repealed at the next session of the legislature, but the temptation to try the same game in other states will continue as long as the Hay-Chamberlain army bill is on the statute books.

Why War with Mexico?

What is to all intents and purposes a state of war has at last come about between the United States and Mexico. We have feared all along that the matter would reach such a stage sooner or later, but since the diplomatic relations of the government are entirely in the hands of the President, little more could or can now be done than to let things take their course. The fact that American soldiers have been murdered and taken prisoners by Mexican treachery has aroused a sentiment of revenge among the people, and the general call for the militia by the President has brought the homes and firesides of the nation face to

A THOUGHT FOR THE WEEK

I am more afraid of deserving criticism than of receiving it.—Gladstone.

face with the state of affairs as nothing else could have done. From a government affair the Mexican muddle has become a matter of the people, and the people are deeply and sincerely concerned in having it settled in a fair, dignified and honorable manner. It is safe to say that the people of the United States do not want war with their southern neighbors, or with any others for that matter. They would far rather help them than fight them, and they want to help them even if they do have to fight them first. There is absolutely no thought of aggression or conquest in the minds of the people and we do not believe that they will ever consent to the keeping of any Mexican territory, if any should be taken in the war that now seems inevitable.

But there has always been a very strong pressure exerted upon the Government and upon Congress for the purpose of bringing on a war of conquest against Mexico in order that the financial interests, who have been making heavy investments in Mexican oil and mineral concessions, may have the kind of protection they desire. From the standpoint of those who would enslave and exploit the Mexican people for their own profit, intervention and war has long been the most desirable thing, and it seems as though at last things were working out their way. There is absolutely no reason, however, why there should be war between the United States and Mexico. The Mexicans who have insulted and betrayed the United States army and the United States do not represent the people of Mexico. The people of Mexico have rebelled against oppression, and, having overcome their oppressors they cannot agree among themselves. The losing faction seems to be seeking to embroil this country in order to embarrass its successful rival, and is aided in this enterprise by Americans who have pecuniary interests at stake. Soldiers, unable to keep the field as organized armies, have turned to brigandage, and have invaded this country. Order must be restored. Both governments desire peace, and yet

war seems inevitable. Mistakes have been made on both sides, mistakes which are rapidly passing the stage in which they can be rectified. The A. B. C. mediators had a good start two years ago and the principle upon which they tendered their good offices was the only correct one to follow. If the United States would use its military forces in the effort to back up the decisions of a similar conference even now it would be far more comfortable with its dignity, and would go much farther toward insuring a fair settlement of the whole controversy for the benefit of the Mexican people, than would an armed conflict which must last a long time, fill the hearts of Mexicans with anger and revenge, and strengthen the medieval, un-Christian and un-American idea that might makes right.

Some Campaign Don'ts

A presidential campaign is a necessary evil in American politics. And perhaps it is not altogether an evil. An election campaign in which the big issues of the time are to be fought out; in which the people themselves have an opportunity of getting at the heart of things and of expressing their opinion and exercising their influence upon their government, is a necessity under a democratic form of government. The American people do not want any one man or group of men to settle their issues for them. They want to do that themselves, and they insist upon the right of doing it in their own way. The evil part of a presidential campaign is not the campaign itself but the manner in which it is often conducted, and the danger of conducting it in a manner that obscures the issues and is unworthy of the intelligence, honor and morality of the American people.

Few presidential campaigns have been as important as the one we are now entering. The issues to be met go down deeper into the very life of the people than has been the case for many years past. The people feel that great and permanent questions are to be settled, and they want the campaign to be conducted on sane, fair and righteous lines, for the world is looking on and during the next four months America will be judged largely by its public utterances. Let us keep in mind the fundamental ideas of Americanism, *independence, fairness and righteousness*. Let us remember that we are acting not only for our own nation, but also are playing a part in a great world drama that must exemplify these principles on a scale never before conceived of. It is not a time for passion, partisanship or prejudice, but rather for patriotism, poise and prayer, for the serious spirit of responsibility that puts duty toward the ideals of Christian citizenship above every other consideration. Here are a few "Don'ts" for the campaign, the observance of which will help to give expression to this spirit:

Don't be unwilling to admit that the man who takes an opposite view from your own of candidates and issues is equally conscientious and patriotic.

Don't assume that any one party, candidate or section has a monopoly of right-mindedness or public spirit.

Don't indulge freely and frequently in superlatives of a vituperative and vitriolic character.

Don't believe or circulate reports concerning the personal habits or character of candidates unless you have direct, positive evidence whereof you speak.

Don't lose your faith in democracy and the American people. They may be fooled once in a while, and some of them may be fooled all the time, but the character of the Nation is set toward independence, righteousness and fairness, and it is up to every Christian voter to do his share to strengthen that purpose,

Yearning for the Living God

"How amiable are Thy tabernacles, O Jehovah of hosts! My soul longeth, yea, even fainteth for the courts of Jehovah; my heart and my flesh cry out unto the living God."
Psa. 84: 1, 2.

It is at once evident that Psalm 84 is very closely related to Psalms 42 and 43. We find there the same longing for God and the same joy and delight in His presence. Like these it is also ascribed to the sons of Korah, whose office as doorkeepers in the temple seem alluded to in verse 10. But the similarity of tone does not necessarily imply the same authorship, altho it is not impossible that all three psalms have grown out of the same circumstances. But the differences between these Hebrew hymns are just as clear as is their likeness. Where 42 and 43 are general and perhaps somewhat vague, 84 is definite and specific. It is not merely the yearning of the soul after God, for the peace and joy that comes of His presence; it is a longing for the temple worship, a kind of homesickness for the sanctuary, which outwardly represents the presence of God among His people. It is not necessary to infer that the author is an exile from the Holy land or the Holy City; he may merely have been prevented from taking his accustomed regular part in the worship, perhaps by illness, or by some other untoward condition. We know nothing at all about the singer or his circumstances, and so it is all the easier to regard the psalm as the sentiment of all devout and God-fearing souls, and to consider his words as lasting and as universal as the emotions which they express in so touching and human a manner.

There is nothing merely ceremonial or superstitious about the psalmist's longing for the temple sanctuary. What makes the tabernacles and the courts of Jehovah precious to him is not their grandeur or beauty, nor their costliness; not the stateliness and dignity of the liturgy or the solemnity of the music; not the correctness of the order of worship or sacrifice, or the sacredness of the place or the festival. He longs for the temple because it is God's tabernacle; his soul fainteth for the courts of Jehovah because his heart and soul cry out unto the living God. The word translated "longeth" literally means to *grow pale*, and that rendered "fainteth" really means to *fail* or to *be consumed*. His yearning for God is of such a character that it may be compared to a form of starvation; his color and his vigor is gone because he has been obliged to be without the nourishment of his soul; his strength fails him and is consumed as with a hidden disease because that which alone can keep up his vitality is not at hand. His whole being, his body and his spirit is one cry for the living God, because he feels and realizes that only in His presence and by communion with Him can he secure that upon which his whole life depends. Only a real living Personality can quench the thirst of the soul, which is made in the image of God, and which is restless until it rests in Him.

The Old Testament believer had only the one sanctuary where he could really worship his Creator and his God, and for those who dwelt at a distance from Jerusalem, the worship in the courts of Jehovah in accordance with the requirements of the law was connected with more or less real hardships. But if there had ever been any hardship connected with the worship of the author of this psalm, there is no hint of it in his words. The requirements may have been hard to meet sometimes, and he may have been obliged to give up much of what made life pleasant and comfortable, but all this is gladly borne for the sake of coming again into the presence of Jehovah and communing with Him. Most of us do not need to cover long distances in order to reach the courts of our God, a short walk or ride brings us there at least once a week. We do not need to wait until a priest reads God's word to us, as the Israelites of old were obliged to do, we may obtain the whole revelation of God in our own language and have it constantly at our side for a trifling expense. And yet in spite of all this convenience, how rarely do we find—or experience—the longing for the worship of God and for communion with Him which is expressed with such a depth of emotion in our psalm. We have come to regard all this as a matter of course and take for granted that which is really a special blessing. There is too little appreciation of the spiritual blessings and conveniences we are enjoying, because we do not realize their true value.

Let us remind ourselves again and again of the advantages we possess as children of God thru the

grace of God in Christ Jesus. Thru Him and His Spirit we may continually feel His presence and profit by blessings which were altogether unknown to the believers of the Old Covenant. There is a vast storehouse of spiritual life and power available for constant use in every circumstance and condition of our everyday life, and there is no doubt that we need it far oftener than we are aware. Those who are faithful in their attendance at church, and in their personal devotions and in the reading and study of God's word will find a constantly increasing wealth of life and power and happiness for themselves and all with whom they come in contact.

The Friendly Kidnapper

Olga opened the cupboard door, holding it firmly, for the one broken hinge on which it swung was likely to give way. She knew just what was on the shelves, but she always hoped against hope every time she drew open the battered door. For at home out in the country where she had spent the seventeen happy years of her life, she had never opened a cupboard door without finding the shelves loaded with good things to eat. Even the three years of dreadful experiences since she ran away from home to come to the city and marry James had not been able to quite disassociate the two ideas in her mind. One look within swept the illusion from her mind, however. There was the end of the dry loaf of bread and the bit of tea, just as she left them.

It was two weeks now since James was hurt by the street car and taken to the hospital, there was not a penny left in the flat little pocketbook, and it was likely to be a long time before they could get anything from the street car company—if at all. And meanwhile wee Olga and Baby Herman were hungry. Olga had not mixed with her neighbors very much or grown familiar with the city in those three years. She had no idea where to look for help.

There was only one thing to be done. She knew where she could get scrubbing to do; she must lock the babies in the room and leave them while she went out to work. She had tried to do it yesterday and had got a block away and then came running back again, filled with terror. She had lived thru the horror of a score of things that might have happened to the babies, shut up there alone, before she reached the end of that block.

But last night they had cried themselves to sleep, hungry. She must go to-day; there was no other way.

Getting breakfast did not take long, just the boiling of the water for the tea and the cutting of a slice of the dry bread for each of the babies. She did not touch the bread herself, only drank a cup of the tea. Then she woke the babies, dressed them, and fed them the bread-softened in tea. She put all their playthings in the middle of the floor where they could reach them, then she clasped the babies in her arms, terror taking possession of her again. What if something happened to them while she was gone!

But it was time to start; there was not another minute to spare. She set the children down among their playthings and without looking back, hurried off. But her feeling of terror had communicated itself to the babies and they stretched out their little arms and cried piteously when they saw her go. Almost, Olga turned back again at the sound. But she must not—could not. On she went, farther and farther away from the wailing cry.

All that morning she worked frantically. It seemed to her that she could hear that cry every moment of the time. She would not get her pay until the end of the day's work, but there would be time at noon to hurry home and see the children a moment and feed them the rest of the dry bread. She watched the hands of the clock with feverish impatience; they scarcely seemed to move.

At twelve o'clock fear gave wings to her feet as she hurried back to the babies. Long before she reached there she listened for their cry. Up the stairs she toiled, straining her ears to hear. There was not a sound. A nameless dread clutched her heart. Her hand trembled so that the broken door knob rattled under her touch. She threw the door open. The children were not there! Everything grew black as she touched the edge of the table to keep from falling.

There was the sound of light steps on the rickety stairs. A cheery voice called out, "The children are all right. Don't be frightened." She turned a dazed faced toward the door. There stood a deaconess. Something in the strong, cheery face gave her confidence.

"I heard the children crying and came in," the deaconess explained. "They were crying so hard I couldn't leave them here alone, so I took them over to the day nursery. I meant to be here when you got back, but I was a minute too late. Come over there and see them."

It was only a few blocks to the nursery. When they stepped inside Olga saw the children before they saw her. Baby Herman was in a high chair in a group of other looking babies just being fed their lunch of bread and milk. Little Olga, who had finished her lunch, was playing merrily with a group of other little tots under the direction of a sweet-faced young woman. Just then she caught sight of her mother and came flying over to her, exclaiming, "Nice time! Olga stay, mamma!"

"You can leave them here every day while you are at work by paying five cents each for them," the deaconess explained. "They will be taken good care of and will have their dinner and lunch here."

A great burden seemed to roll off Olga's heart. Now she could go out and work and earn money for her babies.—Selected.

"I Know a Girl"

BY CLARA E. LAUGHLIN

It is an old, old joke of the sex that likes to be called "the sterner," that women invariably apply all general statements to themselves; and we are all familiar with the time-worn reminder of the woman who, on hearing her husband make this charge, promptly replied: "I'm sure I don't!"

But there may be something in the tendency finer than has been suspected and more to women's credit. A famous preacher thought so. He had in his congregation several men of vast wealth whose reputation for shrewd selfishness, for ruthless lack of principle, was such that the preacher determined—notwithstanding their liberal contributions—to deliver at them a broadside from the pulpit. He did. He didn't mention any names, of course, but he denounced the quite notorious sins of those men in a way that he thought nobody could misunderstand. After the service the men in question came forward and congratulated him on the sermon; they said they knew of persons in that congregation who needed it very much. Then they went home, smiling and complacent. But when they were gone the dearest, most devoted, most unselfish and untiring woman in the church came tiptoeing down the aisle and, with tears in her eyes, said she had recognized herself in the pastor's indictment, and in future she would try to do better.

Doubtless this habit can be carried to excess. But after all, it isn't a bad habit, when we hear a general condemnation or a general pan of praise, to measure ourselves, mentally, and see whether we do the objectionable thing or have any degree of the quality that is admired. Too much self-examination is undoubtedly bad; but a little of it, done in a wholesome way, is certainly better than the complacency beyond which no suggestion gets.

At any rate, in a town we need not name, a most interesting experiment has lately been tried out. One of the residents of this town is a woman who writes books which girls greatly admire. She loves girls, and they gather around her eagerly. It was a surprise to many of them to find that she is an ardent needlewoman. They seemed to think that because she writes she would not deign to sew. "Why!" she said, "my best thoughts come to me when I am sewing. There's nothing like it for helping me to that frame of mind where I want to write. And do you know? I can almost always tell when I meet a woman, if she loves to sew. I always find the women who do more companionable. They have sweet, leisurely but yet purposeful, ways with them. Women who don't know what it is to sit and put in fine stitches and follow the trail of long, long thoughts are liable to have a restlessness about them. I digest, when I sew. Some women I meet seem to be continually swallowing—reading, seeing, hearing—but never sit quiet long enough to digest and assimilate. They have mental dyspepsia, and it makes them very un-restful companions. So I usually find my choicest friends among women who love to sew, and have no sweeter hours of intercourse than those when I sit with these gentle needlewomen and 'talk things over.'"

That made some girls who hadn't cared much about sewing think differently about it. And the outcome was, that on one afternoon of each week this much-admired woman is at home to a group of girls,

and while they all sew, they "talk things over"—all sorts of things.

One day the hostess was commenting on an experience she had had that morning in a hat shop. "I was told," she said, "that this milliner was very tasteful and that she was struggling hard to establish a patronage. Today, I was passing her shop and saw in a window a hat that 'looked like my kind of a hat.' I went in and asked the price; it was very moderate. 'I'd like to try it on,' I said. 'Certainly!' The milliner was all smiles. But alas! the hat, when on, was not my kind of a hat at all. I said I was sorry, and thanked her for her courtesy. 'It's a great deal more stylish and becoming than the one you have on!' she snapped. Then I knew why, in spite of her good taste, her skilled work, her moderate prices, she was 'struggling' for patronage. At first I thought I'd come quietly away and say nothing to her. Then I wondered if that might not be cowardly in me, and an injustice to her. I hate to rebuke, but I finally mustered courage and said: 'I wanted to buy a hat of you, because I've heard of your skill and taste. But I do not think I ever shall be your customer, and I'm going to do by you what I should wish you to do by me if the case were reversed—I'm going to tell you why. I can't endure the methods of persons who begin and end every effort in their own behalf by disparaging some one or something else. I've endured a great deal of it for years; but now I've made up my mind that when I meet anyone who shows that disposition, I shall simply keep out of his or her way.' And I mean it, too!" she went on. "I'm sure you girls know the kind of person I mean!"

The girls all nodded knowingly.

"I know a girl," began one of them, "who does that thing excessively." And she went on to tell about this girl. When she finished, her hostess was smiling. "What is it?" the girl asked.

The hostess looked around the group; every face in it was telltale; each girl was asking herself "Do I do that?" They all laughed when their attention was called to the way they looked.

And that was the way they began a little storytelling plan that ran on and on like Scheherazade's in the Arabian Nights. Some one would begin: "I knew a girl"—and then would follow an analysis of some trait which had grown into dominance in a girl's life. Sometimes the trait was a lovely one, sometimes it was not. Sometimes the knowledge of the speaker was keen self-knowledge, sometimes it was her experience with a friend. Always they found that if there was a taint of spite, of malice, of self-righteousness, in the story, it was quickly detected; and gradually they began—under lovely guidance—to make their analyses more and more searching; to try to discover whys and wherefores; to seek out the explaining and extenuating circumstances; to vie with one another in the keenness and kindliness of their studies of human nature.

It was a beautiful plan. Each girl found herself helped by her personal application of the stories to herself and her efforts to measure up to the admirable things, to eliminate from her category the small, unlovely traits; and the difference it made in their attitude toward the human nature of their world was wonderful. But nobody, their hostess always declared, got so much from it as she; because she had both personal good and no end of fine helps toward her stories.

Faith of a Child

A little boy lay very sick. A minister came to see him, but finding him weak, spoke few sentences. Before parting, however, he gave the child a verse of five words, a word for each finger of one hand.

The sick boy counted over the words on his pale fingers. Yes, there they were, five only, and one for each knuckle. The—Lord—is—my—Shepherd. "And my is the best of the five," he said.

A few days later another visit was paid to that same home. At the door the sorrowing mother met the minister. "It is all over," she said; "my little son is dead. But come and see him." And she led the way to the darkened room. Very thin and white was the little face, very sweet and peaceful was the countenance of the little sleeper. Then the mother drew down the coverlet, and, turning to the minister, said: "That's the best." The little hands were crossed, and on the fourth knuckle of the left hand rested still a finger of the other hand. In silence the life had sped, with the hands clasped to utter, "The Lord is my Shepherd."—*Unknown*.

For the Heart and the Home

"Leaving you an Example, that ye should follow His Steps"

Hour by Hour

God broke our years to hours and days that

Hour by hour

And day by day,

Just going on a little way,

We might be able all along

To keep quite strong.

Should all the weight of life

Be laid across our shoulders, and the future, rife

With woe and struggle, meet us face to face

At just one place,

We could not go;

Our feet would stop, and so

God lays a little on us every day.

And never, I believe, on all the way

Will burdens bear so deep

Or pathways lie so steep

But we can go, if, by God's power,

We only bear the burden of the hour.

George Klinge.

Good to Mix "Larnin"

By JULIA H. JOHNSTON

The genial secretary of a woman's board of missions was upon her travels in the Southern mountains. She was guided by a sturdy youth of an inquiring mind who availed himself of his companionship with a "traveling encyclopædia" to increase his stock of knowledge by such questions as "How clost is New York to San Francisco?" But he was quite as ready to give as to get information, of which he had the store of a mountain climber, and remarked sententiously: "It is a good thing to mix larnin'."

The young mountaineer's wisdom is a gem in the rough, but it will repay the polishing. The learning we get from each other is as much a part of education as that derived from books, and may be more cosmopolitan.

We can make choice of books to suit our bent, and may run along in a rut of reading to the end of time—good reading too, and a good rut, only deepening and not broadening the nature.

People, however, we cannot keep from touching us on every side, and they are of all sorts and conditions, each with some sort of message for us, as we have for them.

The School of Life has a varied curriculum, with more compulsory than elective courses, but the learning which each gains under Experience, whose charges are so dear, is of value to others as well as to himself.

It is the interchange that is to be desired, and in this, as in all things, we should be neighborly.

In literature and art as well as in life our "selecting memories" make such different choices that one gathers what another overlooks.

We often remember what somebody said, long after we have forgotten something we have read.

Many with limited advantages yet with something of their own to give, have gained a very creditable and valuable education by diligent and alert "mixing" with others.

Worth Considering

In the printed matter that comes to us thru the mail, we occasionally find things that are not con-signed to the waste-basket, but laid aside for more careful inspection. Some time ago we received a little leaflet bearing a number of suppositions that are well worth thinking about. Here are a few of them.

"Suppose some one were to offer me a thousand dollars for every soul that I might earnestly lead to Christ, would I endeavor to lead any more souls to Him than I am endeavoring to lead to Him now? Is it possible that I would do for money, even at the risk of blunders or ridicule, what I hesitate or shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God or of souls? How feeble, then, my love of God! Perhaps this explains why I am not a soul-winner."

"Suppose that as an employee I were spasmodic in the kind of service I rendered,—zealous one week, lukewarm the second, and utterly indifferent the next; then zealous and lukewarm and indifferent again, and so on,—how long would my employer stand such service as that? But is not this the kind of soul-winning service I am giving to God? Or it may not be even

as good as this. If God's love for me were to be as spasmodically manifested as my love for Him, how would I fare?"

"Suppose that when the final reckoning comes, I should be found, not with the ten talents, or even five, but with only one, and that 'one' hid in the earth—what then? Has not the one soul-saving talent that God has given me fallen so into disuse that I even doubted its existence? And therefore, have I not already 'hid it in the earth?' Must I not beware lest the fate of the unprofitable servant be my fate?"

"Suppose I were to be asked how many persons I had persistently tried to win for Christ during the past month, or even during the past year, what would my answer be? How many have I on my prayer list now? If I am not interested enough in the salvation of others even to have a daily prayer list, is it not any wonder that I am not a soul-winner?"—*New York Lutheran*.

The Listener

To the minister, pondering over his sermon, there came suddenly an urgent message.

"It's Mary Martin," the woman, a stranger, told him. "The doctor says she can't live thru the night, and I thought mebbe you'd come and see her."

"Mary Martin!" the minister repeated. "*Mary Martin!* I didn't know that she was ill. She can't be dying!"

"She was taken Saturday night," the woman explained. "The doctor said there wasn't any hope."

"Did she send you for me?" the minister asked, still trying to collect his wandering wits.

"No, sir. I just came myself. I knew how much she always thought of the minister, and I thought," falling back upon her old phrase, "I thought mebbe you'd come."

The minister rose quickly. "I will come at once," he responded. "You have done me a very great favor, and I thank you more than I can say. I will be there in half an hour."

All the way to Mary Martin's house the minister was thinking of one thing—his unacknowledged debt to this, the poorest and humblest member of his church. Always he had meant to tell her some time—did any know better than he the heartening of a word of appreciation?

He remembered now that he had missed her from her corner in the gallery, and he had meant to ask some one about her, but Monday's task had driven it from his mind. Now, with the dread that he might be too late, it seemed to him that never in his life had he been so unworthy his opportunity and privilege.

He was not too late. The dying woman was too weak to speak, but the ghost of a smile was in her sunken eyes as he looked up at him. He held her cold hands in both of his.

"I have come to tell you," he said, "what I ought to have told you long ago—that in the ten years that I have been your pastor you have been an unfailing comfort and help and inspiration to me."

The woman's eyes widened with surprise and bewilderment.

The minister went on: "I know, in your humility you have never guessed it. But in these ten years, winter and summer, rain or shine, you have been always in your seat, and you have always listened to whatever message I have brought, not with your ears only, but with your whole heart. You can not know what that means to a minister—to be sure, always, of one such listener."

"Many and many a sermon I have preached to you alone of all the church, and many and many a Sunday the faith and love and patience in your face have strengthened my heart, and given me courage to work when I was tempted to give up in discouragement. If I have accomplished anything in this church it is you, more than any soul in it, who had helped me do it."

In the dim eyes of the listening woman joy shone for a moment, and her cold fingers tried to press the hands that held them. Then the light passed. A few hours longer she lingered, unconscious, and then the end came quietly.

The minister, back in his study, thinking of the faithful, humble life which had strengthened his hands thru years, gave thanks that he had not been too late.—*Youth's Companion*.

Denominational

Conference of the Colorado Mission District

The annual conference of the Colorado Mission District will be opened on July 13, 1916, at nine o'clock A. M., in Zion Church, Windsor, Colo., P. Jueling, pastor. By order of the president, Pastor J. Jans. A. Fuenning, Sec'y.

Installations

In accordance with the instructions of the respective District presidents, the pastors named below have recently been installed in their various new charges:

On May 14, 1916, Pastor E. Hermann at Fergus Falls, Minn., by Pastor F. C. Schmidt.

On May 21, 1916, Pastor G. Bock at Schofield, Wis., by Pastor Grauer.

May 28, 1916

Pastor Theo. Wittlinger, Valmeyer-Harrisonville parish, near Fountain, Ill., by Pastor J. F. Langhorst.

Pastor Carl Buck at New Rome, Minn., by Pastor Paul Quarder.

June 4, 1916

Pastor G. Betz at Cecil, Wis., by Pastor A. C. Ludwig.

Pastor L. F. Kurz at Minier, Ill., by Pastor J. C. Voeks.

Pastor H. Baumgaertel at Greeley, Colo., by Pastor John Jans, president of the Colorado Mission District.

On June 11, 1916, Pastor K. Kielhorn at Bartlett, Ill., by Pastor H. Wolf.

On June 12, 1916, Pastor M. Schmidt at Merrill, Wis., by Pastor Grauer.

On June 18, 1916, Pastor W. F. Kohler at Cincinnati, O., (First Evangelical, Columbia) by Pastor F. Hohmann.

Notice of Dismissal

With the sanction of the honorable President General notice is hereby given of the dismissal of Pastor H. A. Koerner, St. Paul's Church, German Tp., Vanderburg Co., Ind., from membership in the German Evangelical Synod of N. A.

H. J. Schiek, Pres. Indiana Distr.

Pastor F. Dodzuweit has anticipated his suspension by withdrawing from membership in the German Evangelical Synod of N. A. His dismissal has been sanctioned by the honorable President General.

H. Krueger, Pres. Nebraska District.

A Request

The writer is often asked by Christian people scattered over different parts of this region to serve them with the Lord's Supper, and it is often a question, Who will loan the communion service? The church council at Ft. Collins has never refused to loan its service when asked to do so, but it is clear that they could not be asked to do so on holidays or other occasions, when they are needed in their own church. Perhaps some kind readers might be ready and willing to donate a service for this purpose.

With sincerest greetings,

John Jans, Director.

Ft. Collins, Colo., R. F. D. No. 12.

A Warning

Some years ago the late Dr. Pister warned the pastors and churches of the Synod against a certain Dr. de Wall, who was asking the churches for personal aid. This gentleman is still pursuing this business. He is of medium size, has dark blonde hair, slightly gray; full beard of the same description; is between sixty and seventy years of age, and wears a shabby "Prince Albert" coat and trousers to match, with a Derby hat. He claims to be a Boer, has studied in Germany, is familiar with the German universities and their instructors, and represents himself to be a dominie, a general in the Boer war and nephew of "Oom Paul," also a doctor of medicine. He is well posted on all branches of knowledge and talks a great deal about a large fortune, etc. He claims to have met Dr. Pister in Holland in August, 1914, and counseled him against attempting to return to this country, etc., etc.

The writer is publishing this for the protection of Evangelical people who may be asked to contribute to Dr. de Wall's support and will gladly give further information if desired.

F. Bemberg, Cape Girardeau, Mo.

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"I will make you Fishers of Men"

Some interesting Aspects of Missionary Work in the West. The Missionary must contend with all sorts of Folks and Conditions and the Folks at Home must support him patiently and generously if he is to get Results

Missionary Work in the far West

In Petersville we once had a nicely growing church; some able pastors have worked there—then came the coal strike from which the town has not yet fully recovered. Many moved away, others became discouraged. Thus it came that I was recently informed that the church property was to be turned over to the Board for Church Extension and the church abandoned. Lately services had been held only once a month, but even that seemed no longer possible. As I could reach Petersville without missing any of my lectures, I notified the people that I would be there on the following Sunday. I arrived at eleven o'clock and ten minutes later the services began. Sixteen adults were present. After the services I investigated the situation and found that there was still some interest. I told the good people that I had never yet buried any one who was not dead, and therefore at least desired to postpone the funeral a little longer, at the same time stating that I would return in eight weeks.

The next day I went to Horace, where my dear neighbor and I organized the St. John's Church with more than sixty members. A committee was immediately appointed to select and purchase a site for the church. A constitution was adopted and the members present, all of them poor beet-farm workers, signed a neat little sum for the new building they were planning. The town has nearly 10,000 inhabitants and the state normal school makes it an important and desirable center for the extension of our work among the Russo-Germans. (Don't try to find the names on the map; the incidents are real, but the names have been changed).

We were able to found the St. John's Church because the Hawaai Synod, like the Alaska and Arizona Synod, will not tolerate the Russo-German "Brethren." These are persons who have been accustomed to have their private prayer and Bible study meetings in their Old World homes and are clinging to this custom in the New. But things of this kind are an utter abomination to those who consider themselves the sole possessors of the "pure doctrine." When it is remembered that these different Synods cannot even have a meeting among themselves with a common prayer, one need not wonder that they will not suffer laymen—often from different denominations—to join in a common prayer meeting. One pastor has openly stated that he would rather see his members around a keg of beer on Sunday than at such a meeting. Another who is fanatically opposed to secret societies, says that the Brethren and their prayer meetings are just as bad as the secret societies. A third asked one of his former confirmands, who had for the first time led in prayer in such a meeting, whether she was not ashamed of herself for doing such a thing? How many faithful pastors wish nothing more earnestly than that they might have many earnest pray-ers in their churches! But these pastors hold that it is the pastor's business to pray in church, and those who pray otherwise should use only the good old prayers from the catechism and the prayer books. To pray extemporaneously, from the heart, is to them a sign of spiritual conceit and Phariseism.

Knowing this the readers of the Herald will not be surprised at the query put to us from several quarters: "How do you stand toward the 'Brethren'?" A Reformed denomination, largely supported by descendants of the Pilgrim Fathers, supposed that they had a monopoly of the "Brethren," and they are still finding it difficult to understand that we should actually, and not merely for diplomatic reasons, encourage such practices. They are continually warning people against us, just as they called our seminary at Ft. Collins a "crime against Christianity." But we are not worrying. We are here to serve the Master who yearned and prayed that they might all be one. We do not refuse to call those brethren who are not going our way, nor do we blaspheme the good seed which our hands have not sown.

* * * * *

Last Sunday I was at Puma. For thirty years a number of German people have led a precarious existence on their homesteads and the "dry farms," and if the outlook was discouraging in material things it was far more so in the spiritual. Tho the traveling

missionaries of the Alaska Synod had been visiting these people, preaching and baptizing whenever they could, a church had not yet been organized. For some time some of our Evangelical people from Iowa have been coming to this region, and God has blessed their labors; the weather has been favorable and the crops good—but they missed the word of God and the fellowship with others of their faith. This lack which, praise God, many of our people are still feeling, makes them write to their pastors at home again and again, "Come over and help us!"

It had been that way at Puma. Some of these people would not be satisfied until their beloved Pastor Piscator of Softly, Iowa, had come to visit them in person, and he had in turn begged his old friend and fellow-worker, the writer, to come with him. All German people of the neighborhood have been asked to come. This was good and Christian, but it had a peculiar effect. About a year previously a well-to-do gentleman had come to Puma and purchased a section of land. He was an enthusiastic adherent of the Alaska Synod, and therefore accompanied his pastor on his collection tour thru the city. In the week before we came they had begun their campaign and on Saturday \$2,600 had been signed for a church building. Now we Evangelical pastors are not narrow-minded enough to disparage the good seed only because our hand did not do the sowing, but we know that the Alaska Synod is so fanatical that only the smallest portion of the German Protestants of the town would be permitted to join after the church had been built. On Sunday afternoon we held our services in the Presbyterian church which had very kindly been placed at our disposal. Pastor Piscator preached first on the call from Macedonia, Acts 16: 9 and then the writer on Psa. 87: 1—3. We had over fifty attentive hearers.

After the services we told the people who we were and what we wanted, and asked them what they wanted. Naturally our friends of the Alaska Synod were on their feet immediately. They thought that unfortunately they had no use for our offer to help them, as they had already called a pastor, or a student, and did not want to abandon their Synod. Our Evangelical people told them that they, on their part would have no use for an Alaska Synod church, because they would not be admitted anyway. One of the especially eloquent Alaska Synod adherents was Grandmother Strelitz, who declared again and again that they were no heathen, that all her children had been confirmed, and that she wanted to die in the faith in which she had lived all her life. Fortunately we could show her that this faith was none other than the one to which we also subscribed, "Jesus, Thy blood and righteousness, My beauty are, my glorious dress," and we told her to stick to this faith as the sure guide to eternal life. She said to me later that if she lived in a neighborhood where we had a church she would come to us. Everything went off orderly and in Christian love, even tho some were rather heated in their fervency. We told our Evangelical friends that we would preach to them if they desired it, so that they would not be without a church; if the Alaska people would not come to us that would not be our fault. They had already admitted that they could not say anything against our teachings, since they also came from the Evangelical Church in Germany. The Russo-Germans expressed themselves as favoring an Evangelical church as they knew the fanaticism of the Alaska people.

Whatever may come from the beginning thus made in Puma, our conscience in the matter is clear. And the readers of the Herald may be interested in learning something about the difficulties of the missionary work out West. We trust that they will not forget their scattered fellow-Christians in that far away country in their prayers and otherwise, where they must often wait for years for an opportunity to hear God's word.

John Jans.

From Winnipeg, Manitoba

To the honorable Board for Home Missions:

DEARLY BELOVED BRETHREN:—

Since Pastor Krueger left Morden-Brown parish this field has been temporarily served from here. We,

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DENOMINATIONAL

Continued from Page 4

Eden Seminary

We should like to report that the school year just closed had been without events of special importance. For the first semester this would have been true. Some of the students were obliged to miss the lectures on account of illness, and one of the instructors could not give his lectures for the same reason, but this has happened frequently before this. Early in February the Board for Home Missions met at the Seminary, but this affected neither the work of the faculty nor that of the students. On one of the evenings a members of the Board usually addresses the students on the work of the Board and shows the importance of this branch of the denominational work. The meeting of the Board for Educational Institutions at the Seminary is a biennial occurrence, and a concert was arranged in honor of the guests during the meeting in the last week of April.

But the members of the Board had hardly left when the first beginnings of an event became apparent that has happened only twice in the fifty-six years of the Seminary's existence, i. e., that one of the instructors was called out of the earthly life in the midst of his active labors. The first occasion of this kind was when Director Andrew Irion died on July 28, 1870. On April 28 of this year Professor G. Braendli was obliged to discontinue his lectures on account of a severe illness, and on May 21 his life's work was finished, as was reported in the Herald at the time.

In a sense, however, the close of the school year had become apparent much earlier than this. Strictly speaking, the first signs of the coming close came in January, when the students of the Senior class received the texts for their examination sermons. The written examinations held during the school year are also only signs of the approaching close and a preparation for it. The first series of examination sermons was held on May 5, the second on June 2d. Most of the written examinations had been completed in the intervening time, in order to prevent the piling up of this kind of work at the very close. The lectures closed on June 7 at noon, the oral examinations beginning immediately afterward and lasting until evening of the following day. The morning of the 9th was spent in the final and fateful "conversation" of the faculty and board of control with members of the graduating class. Those who were recommended for ordination and placed at the disposal of the honorable President General were as follows: A. Abele, W. Baumann, F. Daries, W. Dickmann, F. Doellefeld, E. Horstmann, D. Jensen, W. Kicker, O. Kienker, R. Kuebler, J. Kulbartz, A. Mayer, R. Mohr, P. Niedermeyer, H. Pfeiffer, E. Pfundt, O. Pluckert, P. Saleske, F. Schenk, F. Schnathorst, P. Stange, A. Susott, A. Wehrli, W. Werth, and P. Winger. One of the Middlers, F. McQueen, was granted indefinite leave of absence in order to enter the foreign field.

Thus the end of the school year had actually arrived, and only the formal close which the commencement exercises brought were lacking. This took place on the evening of the same day in Bethel Church, which had been kindly placed at our disposal for this purpose by the congregation. In the nature of the case the commencement exercises show very little change, except in the persons who take part and the place where they are held. The graduating class and the church change from year to year, the other persons taking an active part change also, but not as often. This year's commencement exercises were opened by the pastor of Bethel Church, the Rev. Th. L. Mueller. Pastor S. Kruse, chairman of the board of control, was the chief speaker, Mr. J. Kulbartz delivered the valedictory, the Director dismissed those who were leaving the work of the school for the work of life and presented the diplomas, and President General Baltzer greeted the candidates for the ministry in the name of the Synod and assigned each one to the District in which he was to find his first field of labor.

Such was the final close of the school year, and the student body of the Seminary has been decreased by twenty-five. But the end of one school year is only the natural beginning of the next, for only a few days later, on June 13th, the Director received the new class of graduates from Elmhurst College, thirty-six, as has already been reported. Such is the order of life and growth, and even the rest which vacation time brings is not a standstill or stagnation, but only another form of life, just as the final rest that remaineth for the people of God is not death but eternal life.

W. Becker, Director.

Hoyleton Orphans Home Rebuilt

After a year of earnest Effort the new Home is practically ready for occupancy.
Shall the Work of the Institution be handicapped by a heavy Debt?

carries on the work of love and mercy in the orphanage above named, held its annual meeting at Colum-

The Evangelical Orphan Association in the South Illinois District, which in conjunction with the auxiliary associations in the Indiana and Iowa Districts, Ill., where the South Illinois District convened in annual conference. Inasmuch as our orphanage has many friends and patrons outside of these Districts in all parts of our Synod who are deeply interested in its affairs we feel it to be our duty to submit the following information regarding our work, quoting to a great extent from the reports read at the annual meeting.



The new Orphanage

Looking back over the past years we subscribe to the word of the Psalmist: "Blessed be the Lord, who daily beareth our burden, even the God, who is our salvation." Ps. 68: 20. Soon after our previous annual meeting it pleased God to place a heavy burden upon us by permitting our Home at Hoyleton to be destroyed June 15th, 1915, by a disastrous conflagration. The heavy burden resting upon us since that time would have entirely overcome us in our weakness if we had been obliged to bear it alone. Only faith and trust in the God who beareth our burden and who is the God of our salvation could uphold us. And God has proved himself worthy of our faith and trust. Therefore we today gladly unite in the words of praise: Blessed be the Lord! He it was who prevented loss of life and limb at the time of the disaster. Thru His divine dispensation our orphan family found a temporary home and enjoyed protection and provision. He put it into the hearts of good people to take a number of our charges unto their homes and to care for them for the time being. He strengthened our hands in undertaking and carrying out the erection of a new Home, which is soon to be ready for occupancy. Yes, blessed be the Lord daily!

Before the angry flames which destroyed our old Home were subdued, the village board of Hoyleton placed the town hall in the next block at the disposal of the homeless orphan family for temporary use. However, this hall wasn't large enough to accommodate all. Consequently the state authorities were called upon for the loan of tents and cots. These things were immediately sent and the boys now lived in the tents for several months while the second story of the hall was used for a girls' dormitory and the first floor for dining room and office. A temporary kitchen was built; also a school-room. The laundry building was then repaired and when cold weather set in was converted into a dormitory for the boys. The tents were then returned to the state, while the cots are still in use. Rev. E. Schweizer kindly permitted us to use his vacant home for storage and hospital purposes. In other ways we also experienced the generosity of our many friends. Clothing, bedding and provision in abundance arrived from all parts of the Synod. Indeed, for a time it became difficult to find storage room for everything. Thus it will be possible to move into our new Home with a considerable quantity of clothing and bedding on hand. May the good Lord abundantly recompense all the kind and generous givers.

It is self-evident that after the conflagration we could adopt children only in exceptional cases. Consequently the number of our wards has decreased. At present we have seventy-eight children, fifty-four boys and twenty-four girls, under our care. Of these fifty-four are living at the Home, fourteen are temporarily cared for in families, eight are working out and two have been attending college at Elmhurst.

Naturally our interest at present centers in the new Home, now being erected. Immediately after the conflagration steps were taken to rebuild. A special meeting of this Association held at East St. Louis, July 6th, adopted the required resolution and

provided for the required committees. The contracts were let August 24th and the cornerstone laid October 10th. The new Home was to be completed by March 1st, but various obstacles which presented themselves made this impossible. We hope, however, that the building will be completed by July 1st, so that the dedication can take place on Sunday, July 16th. To this dedication we heartily invite all of our friends and sincerely hope that many will avail themselves of this opportunity to inspect the new Home. The new building with equipment will cost about \$59,000.00. To cover this expense some noteworthy contributions have been received, but we are still sorely in need of gifts if we are not to contract a burdensome debt. We are confident that the good Lord, to whose service the new Home is to be dedicated, will make many willing to extend their help and will provide for us a joyful completion of our undertaking.

The treasurer of the Association, Rev. M. Schroedel presented his report which we give in condensed form:

Receipts during 1915, including balance....\$ 7,975.75
Disbursements 7,929.03

Balance January 1st, 1916..... 46.72

BUILDING FUND

Total receipts up to May 16th, 1916:

Gifts\$17,854.81
Insurance and Interest 9,999.39

Total\$27,854.20

Of the above gifts \$1,596.14 were received from the Indiana District Auxiliary Association, and \$1,520.19 from the Iowa District Auxiliary Association. These associations also contributed liberally to the regular expenses of the Home. We highly appreciate their kind assistance and gladly extend to them as well as to all friends our hearty thanks.

Of the resolutions passed at the annual meeting in Columbia we will quote the following:

1. "We deeply lament the destruction of our beautiful Home thru fire but we humbly submit ourselves under the hand of God in the day of our trial. We gratefully acknowledge His goodness in protecting the inmates of our Home and find consolation in the hope of His future benefits according to the promises of His blessed word.

2. "In view of the new Home now nearing com-

pletion we praise the Lord daily and bring thanks unto the Father of Orphans that He has made so many congregations and individuals willing to contribute their offerings, and we hope that all others may respond to the call of the Spirit and bring their gifts in due season.

3. "We consider that this work of charity and mercy in which we take part and for which we bring our offerings is a work of the Lord; therefore to the exultation and encouragement of all who take part in it the words of the Lord: 'Inasmuch as ye did it unto one' of these my brethren, even these least, ye did it unto me' and 'He shall in no wise lose his reward' may find application.

4. "In order to reduce the debt to be contracted for the new Home as much as possible, the Association instructs the board of directors to at once delegate capable persons, whose duty it shall be to solicit gifts at all places where a house-to-house canvass has not taken place or where an ingathering of the fragments that remain may be possible.

5. "The Association instructs the board of directors to make every efforts to raise the funds now needed to meet our obligations by borrowing same on promissory notes."

And now may the good Lord, who has so abundantly blessed our institution during the past twenty-one years, and who has used it as a medium of conveying His blessings upon so many needy children, continue to bless us and to prosper our works to His own glory and to the welfare of many.

C. L. Langerhans, President.

Religious News

Divided Counsel among Jews

A break has occurred between the American Jewish Committee and the Zionists, Nationalists, Jewish Congress and other Jewish organizations. It came thru hostility to Jacob H. Schiff of New York, said to be the greatest living Jew. This hostility showed itself thru actions of the Orthodox Jews of New York's East Side. It was said by Mr. Schiff to have taken the form of personal abuse in newspapers and letters because of his opposition to a Jewish Congress, favored by the Orthodox Jews, and by Zionists and others. It is maintained that no Jew, living or dead, ever gave so much money and so much time to the interests and welfare of Jews of the world as the man who now withdraws.

Jews of New York, numbering 1,500,000, and making that city the greatest Jewish centre in the world, seek to work together thru a Kehillah, or Jewish Community. At its convention just held Jewish societies had delegates speaking almost every language of Europe. The bitterness that traditionally obtains between Jews of German and of Latin countries showed itself, and conditions of Jews in Europe growing out of the war, altho repeatedly presented, failed to hold Jews of America together.

The division means, it is said, that the influential elements of the Jewish Community of New York, largely liberal Jews, will work with the American Jewish Committee, and that while a Jewish Congress will be held, the date will not be until after peace has come to European nations. Zionists, Nationalists and the Jewish Congress advocates will have little standing with the liberals, if any, for it is conceded that the attitude of Mr. Schiff will determine that of the American Jewish Committee.

Missionaries in Mexico

Protestant missionary societies having work in Mexico say they have been unable for some weeks to get definite information concerning their workers in Mexico, and some of them admit to anxiety concerning property. Societies having largest interests there include Presbyterians, who lately set up an independent Presbyterian Church of Mexico, Presbyterians North and South uniting; Baptists North and South, the one in the eastern section, the other in the west; Episcopal, with headquarters at Guadalajara, where their bishop has been interned, so to speak, for many months; and Methodists North and South, which latter have perhaps more stations than any other of American bodies.

The American Bible Society has found its work crippled for more than two years, at times its colporteurs robbed and mobbed, and at last reduced to the necessity of stationing its representatives at San Antonio, from which, for the past few months, he has been doing what he found possible to do. The Society

has already received applications for Testaments for use of Virginia and some other troops, and says it stands ready to do what it can to furnish Testaments to militia.

The Army and Navy Y. M. C. A. is in touch, thru its chairman, William Sloane, with the International Committee of the Y. M. C. A., and announces its readiness to take up social welfare work where such work may be possible. If the guard remains in state camps the work will be done by state associations, but if numbers go to the border the plans of 1898 will be followed, and the International Committee step in. The Branch authorizes the statement that it is right on its job for the Mexican situation. At this writing a secretary is on his way from northern Mexico, bringing north exact reports on which to base recommendations.

Religious Conditions in New York

The celebration of the close of twenty-five years spent in a Reformed Church pastorate in New York brought to light figures of growth of New York churches during that period. Said the Rev. Dr. David James Burrell concerning the matter:

"The business section of New York, namely Manhattan island, is rightly termed one of the most difficult fields for church growth in the world, owing in part to the multiplicity of tongues, greater than any other big city of the whole world deals with, and in part to the steady flow from it of homes and families, crowded out by inroads of places of amusements, business lofts, great hotels, and city improvements, all provided because New York is a national city.

"The Reformed Church is never sensational in its methods, never as enterprising as it ought to be, I am sure. During the twenty-five years past two of the Collegiate Churches, among the largest of all, have seen their populations move away, and they were compelled to seek and find new worshippers. Yet in that period the Collegiate Church membership, Manhattan exclusively, has grown from 1,800 to 5,800, and gifts of the people have increased from \$35,000 to \$108,000 a year. Here are growths of more than three-fold in both cases."

Speaking of New York religious conditions, his attention called to the matter by the Collegiate celebration, a well informed layman said the other day:

"The strong religious bodies of the business district of New York, namely Manhattan island, are the Episcopal and the Presbyterian—always excepting of course, as being in other classifications, the Roman Catholic and the Jew. In the twenty-five years to which Dr. Burrell refers Episcopal membership has gone from 31,000 to 96,000, and Presbyterian from 21,000 to 36,000; both of them the largest in their histories. Fifteen years ago fourteen Episcopal parishes had memberships exceeding 1,000, only two of them beyond 2,000 each. Today there are 25 with memberships exceeding 1,000, and of these six exceed 2,000 each, and one exceeds 5,000. Trinity parish, in all of its chapels, has more than 8,000. Presbyterian churches of which everybody has heard, including the Brick and Fifth Avenue, have memberships comparing with these, and both Episcopal and Presbyterian churches, showing these growths, are in the very heart of the business districts, most of them, to which worshippers are compelled to come from Long Island, New Jersey, and almost everywhere except the immediate vicinity of the churches themselves.

"In financial gifts the same record has been made, and that in districts concerning which some people ask if churches are failing. Publication of names of givers to war funds, as found in the New York newspapers, prove that Church people, Catholic, Protestant and Jew, are doing nine-tenths of the work and giving a like proportion of the money to this relief, altho barely a third of the population. They do it in names of Red Cross and other agencies, but organized religionists, and not unorganized, are doing the work and giving the money.

"Not twenty-five years ago, but fifteen, New York churches with incomes above \$100,000 a year from gifts of worshippers in them were few. Within the last ten years gifts have enormously increased until now there are many whose incomes, exclusive of endowments, are \$300,000 to \$500,000 a year. Churches with \$200,000 incomes are getting quite common. What is done with all of the money? Given to other people—foreign missions which have doubled in size in five years. One New York church alone gives \$22,500 a year to general missions—the largest sum of any single congregation in the world. These are records which anybody can verify, made in a field

where natural conditions are against churches, and during a period when many people charged churches to be going to the wall—not what they used to be and to do."

Catholics change Front on Amusements

Roman Catholic archbishops in the United States, thirteen in number, have recently notified their clergy of the decree of the sacred congregation of the consistory at Rome, dated in March last, forbidding dancing in rooms owned and not consecrated by Catholic parishes, and in all places when occasions are under direct charge of the Church. This decision at Rome is based upon the action of the plenary council of Baltimore in 1885, but is said not to be taken at this time by the congregation because of such council decision, but as part of a general policy of the Church to unify practices of Catholic young people thruout the world.

It is stated that at an early date the archbishops will give to their respective clergy definite regulations which shall govern their course toward amusements in general, and not dancing alone. These regulations will, it is said, cover in part at least euchre parties held for the raising of funds for building and other purposes. It is also said that the action at Rome has been taken without definite action having first been taken by the American archbishops. The effect upon the Catholic Church in America will be considerable, it is known, in the matter of funds for many lines of advancement and equipment.

Information from Rome direct, believed to be trustworthy, is to the effect that the new decree is a part of a general program, started by Pope Benedict, and having for its reasons conditions obtaining in Europe rather more than in the United States. Some time since this fact was stated, when the consistorial congregation had the matter under advisement. Catholic prelates here say they will not countenance entertainments being held by the unofficial societies, like the Knights of Columbus, in order to evade the decree, but will insist upon strict obedience.

Catholics of greater New York, including adjacent parts of New Jersey and Connecticut, are preparing a New York Catholic Week in August and promise such a demonstration of Catholic numbers and activity as was never before made in America. Committees are already at work. Cardinals from Baltimore and Boston are expected, and Cardinal Farley will celebrate the opening mass in the Cathedral.

The occasion is the united conventions of Catholic federations, English and German, Young Men's Union, and some others. These include the Knights of Columbus, the Hibernian Societies, running up into memberships of hundreds of thousands, almost exclusively laymen. The plan of meeting in the same city on the same year was proposed by the American Federation of Catholic Societies, thru its president, John Whalen of New York, and if it works out as it is hoped it will do, it is to be followed by similar Catholic Weeks in other cities in subsequent years.

The war in Europe has in part brought about Roman Catholic contributions to Catholic foreign missions in amount far in excess of any previous year. According to the report American contributions reach \$503,000 for the year. This money goes to propagate Christianity in almost every part of the globe, but chiefly in China and the Far East. Americans have given in larger sums than usual in part because contributions from France, which heretofore have reached \$600,000 have fallen off altogether, while Italian, German and Austrian gifts have done nearly as bad.

New York leads with gifts of \$168,000, while Baltimore, which includes Washington, gave \$7,177; Boston, \$64,958; Chicago, \$12,000; Cincinnati, \$5,600; La Crosse, \$2,600; New Orleans, \$861; Brooklyn, \$15,800; Philadelphia, \$54,500; Pittsburgh, \$6,000; St. Paul, \$7,700. The year before the war started the fund from all countries reached \$1,600,000 but it is feared by Catholic authorities that now the entire work must get on as best it can with America's \$500,000.

The work of Catholic Foreign missions began in Lyons, France, in 1822, and its first mission fields were China in the East, and New Orleans and Louisville in America. As early as 1840 American Catholics began to contribute. It is stated that now, because of the war, the entire work is crippled seriously. Thousands of candidates in training for the work, and in the foreign fields already in the work, have been forced to quit and go to the trenches. Thousands of stations, schools and asylums are reported to be in deplorable poverty, and their work at a standstill.

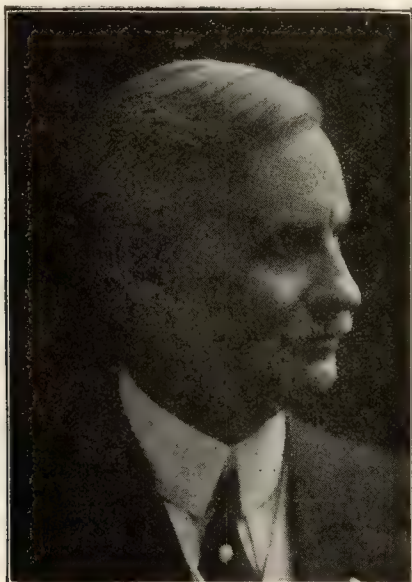
"Examining the Scriptures daily, whether these things were so"

July 16, 1916. Fourth Sunday after Trinity

Marion Lawrance at Elmhurst

Any one of the half dozen leading instructors already secured for the Elmhurst Summer School would be sufficient to make a trip of several hundred miles worth while.

MR. MARION LAWRENCE, the greatest living Sunday-school man, is the chief attraction at Elmhurst this year, July 18 to 27. Some of our workers have been privileged to hear him. Every one of our Evangelical Sunday-school workers should want to hear him.



Marion Lawrance

Mr. Lawrance is the general secretary of the International Sunday School Association and was for a number of years general secretary of the World's Sunday School Association. He is the author of "How to Conduct a Sunday School," "Housing the Sunday School," and "The Sunday School Organized for Service," and is probably better known and more widely loved than any other Sunday-school specialist in the world.

Our Sunday-school is to be congratulated on the privilege of having Mr. Lawrance with us at our school, all the more so since he gives us his services gratis. The subjects of the six lectures which he is to deliver show what a treat is in store for those who will be at the school. The subjects follow:

- The Sunday School as a World Movement
- The Sunday School Organized for Service
- The Sunday Session
- Trained Leadership for the Sunday School
- Sunday School Efficiency
- Essentials of Leadership in Christian Work

Besides his lectures, Mr. Lawrance will devote his time to two or more conferences.

Better decide to come to Elmhurst *this year*. It may be a long time before Mr. Lawrance will be with us at Elmhurst again. Write for Program and Information to

THEODORE MAYER, SECRETARY,
1716 CHOUTEAU AVE., ST. LOUIS, MO.

Reduced Rates to Elmhurst

OFFICIAL ROUTE: The C. & E. I. Railroad will be used by all those going to Elmhurst via St. Louis.

SPECIAL CAR: The famous combination club and chair car de luxe, comprising cozy private compartments and comfortable reclining chairs, will be used as the special car for Elmhurst visitors.

SCHEDULE: Leave St. Louis Tuesday morning, July 18, at 9:04 A. M., arriving at Chicago at 4:50 P. M. The party gets out to Elmhurst just in time for supper.

RATES: Special summer rate from St. Louis to Chicago, round trip, good all summer, \$12.00. If 25 or more go, rate will be \$11.60.

IF YOU GO VIA ST. LOUIS notify the general secretary, Theodore Mayer, 1716 Chouteau Ave., St. Louis, Mo., so that a reservation may be made for you in the special car.

OTHER RAILROADS: From other points practically all railroads issue special summer rates to Chicago. Inquire of your local agent.

Reduced Rates

From Buffalo to Cleveland Young People's League and Sunday School Convention, August 15—20 by boat as follows: Round trip \$3.00, return ticket good 20 days. Berths extra, lower (double) \$1.50, upper (single) \$1.00. State-rooms (for three) \$2.50. Boat leaves Buffalo August 14, 9 P. M., arriving in Cleveland 7:30 A. M. Address Rev. H. L. Streich, 630 Grant St., Buffalo, N. Y.

Helps for a Good Meeting

Rev. Henry Katterjohn

PURITY AND STRENGTH

- M. July 10. Pure hearts. Matt. 5: 8.
- T. July 11. Cleanse yourselves. 2. Cor. 6: 14-18; 7: 1.
- W. July 12. Self-control. Rom. 6: 12-25.
- T. July 13. A temperate tongue. Jas. 3: 1-13.
- F. July 14. Silent strength. John 19: 1-12.
- S. July 15. Source of strength. Isa. 40: 25-31.

Sun., July 16. Topic—Purity, Temperance, and Strength. Daniel 1: 8—20.

Suggestions to the Leader

Various arguments have been advanced to justify the agitation regarding so-called temperance, which primarily was directed only towards the use of alcoholic liquors. The argument of right and wrong was first advanced, based on biblical grounds. But after all, this argument needs no special emphasis. If a matter is right, then the manner in which it affects our life proves it to be right. And if it does not affect health and life, then the argument will fail.

Our topic gives us an opportunity to plead for sobriety and temperance in all things, including indulgence in alcoholic liquors, as well as in other vicious habits, from the standpoint of health and vitality. The wages of sin is death, and whatever habits produce death must be sinful. For the sake of sound bodies, and unimpaired strength, let us abstain from habits and things that undermine strength and finally destroy life.

The Topic Presented

Daniel was among the princes captured by Nebuchadnezzar, and taken to Babylon. These young men were set aside for special service at the king's palace. The oriental kings lived in luxury and splendor. Indulgence was a virtue, carefully cultivated, and habitually practised. When Daniel had been installed at the palace of the king, to be schooled in the wisdom of the Babylonians, they were supplied with food from the king's table. These princes had been brought up according to the Jewish law, which forbade the eating of unclean animals, or foods prepared in a manner forbidden by Jewish custom. Possibly Daniel was under the vow of the Nazirites, at least he felt it to be wrong to drink of the king's wines. Therefore he, with the three other young men, petitioned the prince in whose charge he was, that they be given simpler food, according to their Jewish law. Believing that the simpler food would prove injurious to them, at least retard their growth and bodily development, the prince refuses at first to heed the request. But seeing that these Jewish lads absolutely refuse to eat of the dainties of the king's tables, he at last acquiesces to their demand, reserving the right to substitute the other food if their bodily growth should in any way be retarded. Daniel accepts this condition, and then their simpler food,—called pulse, is given them.

But instead of retarding their bodily development, the simple food exercises a marked influence upon their growth. They show a greater improvement than the other princes, who accepted the food from the king's table.

1. *Simple habits* are conducive to good health. Simple habits combined with intense application and industry aid the organic processes by which the elements of food are assimilated and made accessible to the human body. Luxury and overindulgence enervate and weaken.

2. *Intemperance* causes the accumulation of a superabundance of elements in the human body, which, because they cannot be utilized, degenerate into poisonous substances. These unused foodstuffs poison the organs, clog the circulation of and distribution of energy, and will eventually destroy the activity of the organs on whom the continuance of life depends.

3. *Drinks and foods which have proven poison-*

ous and detrimental to health must be considered poisons, and ought therefore be eliminated from our list of foodstuffs suitable for human use. We label all poisons as "poisons," and warn against their use. Why not label harmful foodstuffs and drinks as poison, and warn against their use?

A temperate body, and this includes temperance in eating, as well as in drinking, means a strong mind and a pure soul.

4. But a body sustained and nourished by pure foods may not necessarily imply a pure heart and mind. The pure body will be an aid in developing a pure heart, but it does not necessitate it. Therefore we need be careful of our thoughts, that they be pure. A pure life is the result of a pure heart.

Some Questions on the Topic

1. What are some of the common forms of intemperance?
2. How does intemperance destroy health and life?
3. What is meant by a pure life?
4. How does purity of heart help us do our daily work better and more efficiently?
5. How does the religion of Jesus Christ help us grow stronger?

Some Scripture on the Topic

Prov. 23: 1—3; Rom. 13: 14; 1 Cor. 9: 25, 27; Phil. 4: 5; 1 Thess. 5: 6—8; 1 Tim. 3: 2, 3; Tit. 2: 2, 3, 12; 2 Pet. 1: 5, 6.

A Prayer

We pray for strength, O Lord, that at all times we may be master of our passions and desires, thru Jesus Christ our Lord, who suffered that the power of sin might be overcome. We pray for Thy blessing on all Thy children, that they may escape this bondage of sin. Help Thy Church to bring the light of Thy Gospel, the peace and freedom of Thy Spirit to all that are oppressed. May we seek earnestly after purity of heart, remembering that Christ alone can make us free, His blood can cleanse us from sin. Help us, O Lord, in the great task to safeguard Thy children, our boys and girls from contaminating influences. Like the mothers of Israel would we bring these little ones to Thee, that Thou mightst bless them. For Thy blessing and presence in their heart can alone keep them free from the bondage of sin. Amen.

The Advanced Bible Lessons

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the Third Quarter, 1916

- Lesson 4. July 23. The Ministry of the Passion Week. III. Warning His Enemies. Matt. 23: 13—37
- Lesson 5. July 30. Passing from the Old to the New Covenant. Matt. 26: 17—30
- Lesson 6. Aug. 6. Obedient unto Death. Matt. 26: 36—50
- Lesson 7. Aug. 13. Jesus on Trial. Mark 15: 1—20
- Lesson 8. Aug. 20. At the Cross. Luke 23: 26—49
- Lesson 9. Aug. 27. The Triumphant Christ. Mark 16: 1—20

THE APOSTOLIC ERA

- Lesson 10. Sept. 3. The Beginning of the Christian Church. Acts 2: 1—13
- Lesson 11. Sept. 10. The Development of the Christian Church. Acts 3: 42—47
- Lesson 12. Sept. 17. Opening of the Door to the Gentiles. Acts 10: 9—20
- Lesson 13. Sept. 24. From Saul to Paul. Acts 9: 10—22

Lesson 3. The Ministry of the Passion Week

B. Teaching the Disciples

DAILY BIBLE READINGS

- M. July 10. Mark 11: 12-14; 12: 41-44. Cursing and Praising.
- T. July 11. Matt. 25: 1-30. Waiting and Working.
- W. July 12. Matt. 25: 31-46. The Judgment.
- T. July 13. John 13: 1-38. The Washing of Feet.
- F. July 14. John 14: 1-31. The Promise of the Comforter.
- S. July 15. John 15: 1-27. Jesus the Vine.
- S. July 16. John 16: 1-33. The Work of the Comforter.

Lesson Key:—"And He answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given," Matt. 13: 11.

The cursing of the fig-tree stands out as the one destructive miracle in the long list of helpful deeds with which we always associate the work and character of Jesus Christ. We know that He went about doing good and healing those who were oppressed of the devil, and we naturally wonder why He should here destroy one of the works of God with an ap-

parently unreasoning wrath, as the fig-tree could not really be held responsible for the absence of fruit. The cursing of the fig-tree is unintelligible unless we remember that Jesus was using this last week of His earthly life to do some very essential teaching in so striking a manner that its lesson would never be forgotten. His teachings had been becoming more and more serious as the end approached, in view of the judgments that must inevitably follow His rejection by His people. The disciples needed to understand the necessity for these judgments and their place in God's plan with mankind. The cursing of the fig-tree was an object lesson of God's love manifesting itself in wrath.

That God's love for men manifests itself in wrath and judgment is one of the most difficult lessons for most of us to understand. God's wrath is but the reverse side of His love. If He showed no wrath over human disobedience or sinfulness, men would soon cease to respect His will and their hearts would become hardened in selfishness and worldliness. And the result would be unhappiness, dissatisfaction, sorrow, trouble and finally spiritual death and eternal perdition. Men believe that by going their own way and minding only the things of the world, the lust of the eyes and the lust of the flesh, they are sure to attain the greatest degree of happiness. But God sees clearly where the spirit of worldliness leads, and His great and abiding love cannot suffer to see men choose and hasten toward their ruin. Hence His judgment to arouse their conscience, show them where they are drifting, and if possible to save them from themselves. To let them go on in their self-chosen path without interference, even tho they think it is pleasure and enjoyment, would be not love but indifference and coldness.

The fig-tree, covered with leaves, attracted Jesus' attention because, as Edersheim tells us, the fruit appears before the leaves in Palestine, so that there was good reason to expect fruit from the tree. It was not the season of figs, hence the leaves on the trees were all the more unusual and conspicuous. The fruit on the tree, which the leaves led one to expect might have been either those of the third crop, which were small and of comparatively little value, which often hung all winter upon the trees, or else the fresh, springing fruits of the new crop, in advance of the season. But He "found nothing but leaves." It was not His own disappointment which causes Him to curse the barren fig-tree, but its uselessness. It had every outward sign of fruit, and the fruit was the only reason for its existence, and there might well have been fruit of one kind or another, but as there was none the tree might as well be destroyed as cumber the ground. It was the business of the disciples of Jesus to bear fruit; by their fruits, men should know them; by their words, their conduct, the things their lives showed forth, they were to show that they were indeed good trees that could not bring forth evil fruit. Jesus' teachings, His example, His life, His power, His influence made it possible to bring forth the best kind of fruit. If their lives did not show such fruit they were useless and fit subjects for God's wrath. No more worthless and at the same time terrible thing can be imagined than a life that leads one to expect fruit, but has only leaves.

Jesus seems to have been particularly eager, says the Advanced Quarterly, to use every opportunity to unfold the mysteries of His love and mercy to His disciples, tho they could not yet understand Him fully, John 16: 2. A list of the chief passages that contain Jesus' last teachings is the following:
Cursing the Fig-tree. Mark 11: 12-14.
The Power of Faith. Mark 11: 20-25.
The Widow's Mite. Mark 12: 41-44.
The last Public Discourse. John 12: 20-36.
Destruction of Temple and Signs of His Coming. Matt. 24.

The Ten Virgins. Matt. 25: 1-13.
The Talents. Matt. 25: 14-30.
The Judgment. Matt. 25: 31-46.
The Washing of Feet. John 13: 1-30.
Last Discourses. John 13: 31-16: 33.

From Winnipeg, Manitoba

Continued from Page 4

i. e., Pastor Winger and myself, have done what we could under existing conditions, often under great difficulties and discouragements. But the work could not be done as would have been the case had a regular worker been stationed there. Neither the Morden-Brown parish nor our own fields are satisfied,

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EDEN PUBLISHING HOUSE,

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On the Sunday before Christmas the new church in Brown was dedicated by Pastor Winger. The cost was about \$1,700, of which \$600 still remain to be paid. The annual meeting on January 15 was poorly attended on account of the very severe cold, so that nothing definite could be accomplished. There was a balance of \$50.00 in the treasury here at the close of the year, which the treasurer has already sent to the Church Extension Board.

The cost of living is very high and is still going up, so that my income barely covers the expenses. During the severe and long winter a very large part of my income literally "goes up in smoke," as fuel is a most expensive proposition here. For Morden-Brown we have so far only received our traveling expenses. Naturally one has the desire to get into comfortable and well ordered surroundings once more.

I trust the honorable Board will consider the cir-

cumstances I have outlined and find some way of alleviating them. Something must be done.

Respectfully, I. Neumann.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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Advertising Men in Convention

The twelfth convention of the Associated Advertising Clubs of the World, held recently in Philadelphia has served to call public attention to the great importance of advertising, not only to our industrial and business life, but to modern life as a whole. The business man has learned well the lesson that advertising is essential to the merchandizing of goods, and that it is useless to make things for sale unless there is some systematic and intelligent way of letting the consumer know how things may be obtained. And the consumer in general has come to depend on advertising as a method of learning where and what to buy and how to do his purchasing in the most profitable and intelligent manner. It is important also to note that our rapid advance in civilization during the past twenty-five years has been due in no small degree to the influence of advertising.

Not so very many years ago the advertising profession was regarded with suspicion because of its widespread disregard for truth and good faith, and even today there are hosts of people who regard advertising as a means of unloading questionable goods upon an ignorant public. But business men in general have learned that it is of no use in the long run to advertise a product unless it is a good product. Advertising will not sell that which has no merit. It is one of the services the Advertising Clubs of the World have rendered to the public that they have, particularly during the past two or three years, emphasized the fact that truthfulness is essential to advertising. Not only must the goods themselves that are advertised be meritorious, but what is said about them in advertisements must be said in good faith.

We hope that the Advertising Clubs of the World will also make their influence felt toward freeing the press, thru which all their service is rendered, from the suspicion of financial influence. Some time ago a committee of women in Philadelphia had gathered evidence that a large store and factory establishment was permitting five thousand persons, largely women and children, to work in buildings that do not come up to the fireproof standards required by the city ordinances. One of the special difficulties in bringing the matter to a public notice was the fact that the Philadelphia papers absolutely refused to mention the name of the firm in question except in kindness!

The Associated Advertising Clubs represent the men who get up the advertisements, those who pay for them, as well as the papers who print them, and between the three of them they ought to be able to do something to rid the country and its business of the public evil touched upon thus significantly. If the Associated Advertising Clubs can emphasize the necessity of truthfulness in advertising it ought to be just as able to cleanse the business of advertising from the reproach of dishonesty and suppression of the truth.

Mayor Mitchel Wins Out

A few weeks ago we referred editorially to the conflict between Mayor Mitchel and some Roman Catholic politician priests in regard to the conduct of some of the private child-keeping institutions of New York. This controversy is of more than local interest for the reason that Mayor Mitchel is himself a Roman Catholic, and also because of the general principle involved.

When Mayor Mitchel was commissioner of accounts, and later president of the board of aldermen in previous administration, he found conditions prevailing in the public and private child-caring institution within the jurisdiction of New York City so bad that he determined to do all he could to improve them. His election as mayor gave him his opportunity. He

appointed as commissioner of charities a man untouched by political partisanship or sectarian prejudice, who had made for himself a National reputation as a humane, high-principled, and efficient manager of organized charitable work. Mayor Mitchel and his commissioner began their reform at once. In the public institutions they were met by political opposition. In the private institutions, which receive money from the city for the care of children committed to their charge and which therefore are compelled to submit to examination and to maintain certain standards, they met with ecclesiastical opposition—at first insidious, and then open. The child-caring institutions concerned were connected with the churches of the Catholic, the Jewish, and the Protestant faiths. The Jewish organizations, on the whole, met the Mayor in good faith. We regret to say, however, that some of the Protestant and all of the Catholic organizations bitterly fought him because they were afraid of having their money payments from the city cut off. The Mayor's religion did not deter him from speaking plainly to the Catholic ecclesiastics who were interfering with the reform. The decision of the Appellate

A THOUGHT FOR THE WEEK

Learn the truth, live the truth,
Esteem the truth divine,
Grasp the truth, teach the truth,
And truth will thee refine.

—Selected.

Division of the Supreme Court of New York, which has just been rendered, directly sustains the Mayor and his commissioner in the action taken.

In stating his attitude in this conflict Mayor Mitchel has expressed himself in the following epigrammatic terms: "I believe that the Government should keep its hands off the altar of the Church, but I just as deeply believe that the Church should keep its hands off the altar of the Government." There could not be a better expression of the doctrine of the separation of the Church and the State, which lies at the very basis of American institutions.

"Good Enough"

A workman was once upon a time discharged from a position which he needed very badly. When his pastor went to the employer to ask the reason, saying that the workman insisted that his work was good—"at least good enough"—the employer replied: "That is just the trouble; he has no idea of doing good work, but only of doing work that will 'do'." Men who never count any work good enough until it is their best work are not apt to be discharged.

We find the same danger of being satisfied with "good enough" in church life and work. A minister often feels that he has brought his church to such a degree of development that he cannot hope to carry it farther; the field is cramped and he must seek larger opportunities. The community is still full of people who might be reached, but the man's ambition has been exhausted in their behalf. He expects to do better when he gets to his next parish. In his sermons and in his pastoral work he has not been trying to do and to be his best; he is content with doing well enough under the circumstances.

Churches often commit the same fatal mistake. The buildings are not adequate but they "will do." The congregation might grow, but they are as large as other churches and "we must be satisfied with that." "People do not seem willing to join the church these days"; "our community has changed a great

deal in recent years"; "we are patiently sowing the seed, waiting until God gives the harvest," are some of the frequent indications that "good enough" work is being done—and put up with. The fact that gifts for benevolences are not so large as they might be, but they are "better than nothing," and that all the columns of the report are filled seems a matter of great satisfaction. The pastor's salary is not really a living salary but it is all that can "conveniently" be raised, and the church is even willing to get along with a "less expensive man." In church work as well as anywhere else the old adage "What is worth doing at all is worth doing well," still holds good, and the only work that is "good enough" is the best that can be done.

The Case of Greece

On June 21 the Skoulodis cabinet handed their resignation to the king of Greece and ex-Premier Zaimis was commissioned to form a new cabinet. This is the climax of a long struggle on the part of the Allies to gain control of the Greek government, and it amounts practically to the annihilation of the freedom and the neutrality of that kingdom. The *Nev Hemera*, a leading Greek paper, in April gave twenty counts in a dispassionate and sober indictment against the Allies of which we note only some of the most serious:

Occupation of islands and their use for military action without the sanction and despite the protest of Greece.

Vessels are searched, and many of these examinations are not different from piracy. Within the Greek coast-zone Greek vessels are seized and conveyed to remote parts under the pretext that they must be examined.

Control of the Greek postal service by seizing and searching the mail-bags.

Blockade of Greek ports and sea areas by means of wire nettings and mines.

Occupation of Greek telegraph offices; no ciphered telegrams, not even official ones, being passed.

Grain and coal cargoes are arbitrarily seized so that the country only lives from hand to mouth, and is always dependent on the good-will of the Entente.

Landing of troops on Greek territory and conversion of such territory to a theater of war.

Establishment of an official secret police both in the country and at the capital.

Arrest and imprisonment of foreign consuls, of foreign and Greek subjects on Greek territory.

Bribery of Greek officials with the object of having telegrams and state secrets handed over.

To these charges must be added the recent demands which have brought about the change of government: 1. Real and complete demobilization of the Greek army; 2. The immediate replacing of the existing Greek cabinet by a business cabinet having no political color and offering all necessary guarantees for benevolent neutrality toward the Allies; 3. The immediate dissolution of the chamber followed by new elections; 4. Replacement of certain police officers who had been suppressing pro-Ally demonstrations.

And all this has been going on with not a word of protest on the part of those persons and periodicals who raised such an outcry on behalf of the "small nations" at the beginning of the war. We are wondering whether these facts will not help to open the eyes of some Americans of pro-Ally sentiment. Greece has the sympathy of all lovers of freedom as a nation whose freedom was annihilated by the sheer force of financial influence because it desired to be and dared to be independent.

The highest and only abiding Good

"Nevertheless I am continually with Thee: Thou hast holden my right hand. Thou wilt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? And there is none upon earth that I desire besides Thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever." Psalms 73: 23-26.

If there is any psalm that opens wide to our gaze the heart of its author it is this one. Asaph, the Levite whom David had set over the service of song in the house of the Lord (Neh. 12: 46 and 1 Chron. 6: 31), and who was later known as a seer (2 Chron. 29: 30) must have been one of those Old Testament believers who, like so many Christian leaders of all ages, gained the firmness of his faith only after passing thru severe inward struggles. The word "surely," with which he opens the song, tells of the struggle in which he gained the assurance that God was good to Israel. He had learned this in his childhood and early youth and had regarded it as something entirely natural and self-evident. How could it be otherwise than that God should be good to Israel? Had He not chosen them to be His own particular people among the nations of the earth? Had He not delivered them out of Egypt and kept them in the wilderness and at last brought them to the land He had promised to their fathers, and had He not made the nation strong and respected under David's constructive reign? What else could be expected than that those who obeyed His will and put their trust in Him should be entitled to blessings and advantages which the godless can never know. That was a very natural inference and at the same time one very pleasing to contemplate.

But somehow this natural and pleasant inference did not square with the facts as they appeared on every side. Again and again the godless were seen to be more prosperous and successful than those who put their trust in Jehovah. The more Asaph became acquainted with men and observed their ways, the more he saw that the wicked were not in trouble or plagued as other men, and they were always at ease and increased in riches. They were proud and violent, their eyes stood out with fatness, the well-fed faces made the insolence of their looks and attitude all the more emphatic, and they have all that their hearts could wish. Since they are evidently on the sunny side of things it is easy to make suffering goodness a butt for coarse jeers, and their jests easily pass into wicked oppression as they fancy themselves set on a pedestal above the common masses. The whole order of things seemed reversed, and the inevitable conclusion was that God was unable to keep His promises and that it was therefore in vain to set one's hope upon Him.

But tho the conviction that God was good had been all but lost the assurance that it was true had been fully regained. It is as the Asaph said, Once upon a time it seemed questionable to me that God was good, but thank God, that period is now past. I have learned by my doubts, and I am now so sure of it that I am not afraid to proclaim it to all who may hear it, and as a challenge to all who may not believe it: God is good after all. As soon as one looks a little deeper he finds out just how the idea works out.

Everything depends upon what one calls good. If wealth and outward, earthly success or prosperity is the best and highest kind of good, then these scoffers may be right. Then it is in vain to wash one's hands in innocence and cleanse one's heart. But such a view is untenable when one goes into the sanctuary, i. e., when one gets closer to God, who dwelt in the sanctuary. "Communion with God solves many problems which reason can never fathom. The eye which has gazed upon God is made clear and strong to see many other things besides." In the solemn hush of the divine presence Asaph has learned to understand the real situation. The prosperity of the wicked was transient and deceitful. It might dazzle men for a while, and those who could not see farther than outward appearances might become perplexed and confused, but those who paused to think, and turned on the searchlight of eternal truth would not fail to see that the supposedly sure footing was in reality a treacherous slope, like smooth sheets of rock upon a mountainside. To stand on them is to slide down to terrible ruin and destruction.

This observation naturally puts an entirely different aspect on the matter. In the light of this revelation the psalmist realizes that God has kept him from a most grave and serious danger. He had well-

nigh slipped, but God had held Him with His right hand. He has shown him that earthly prosperity is not the measure of God's favor, that it is not even the best and highest good, yea, even that those who put their trust upon it are sure to fall. He has learned that he does not need to worry about the unequal distribution of earthly goods or the apparent neglect of the faithful. To have God himself, to have Him hold one's right hand, to have Him guide with His counsel, and to be received afterward in glory, is something so much greater and more precious than even the most dazzling prosperity that the latter hardly counts beside it. Even heaven without God is a dreary waste, and if even heart and flesh should fail, with just the barest existence as self left, one may be secure and rich because he had God to be the strength of his heart and his portion forever.

The problem that puzzled Asaph, and so many sincere believers since his day, is still a most perplexing one. We cannot solve it except as we learn that God himself and his presence, and intimate personal communion with Him, is the greatest, the highest and the only complete and abiding good. In Jesus Christ He has come so near to us, so human in all the essential ways of living, that we can receive Him bodily and have the same mind that was also in Him. Thru His Spirit He is ever ready to enter the heart. Wherever He has taken possession He gives a wisdom and an insight that makes every mystery clear, and joys and blessings that outweigh and outlast any earthly success, prosperity or fame. But He can enter only those hearts that are entirely surrendered to Him.

Blessings in Disguise

BY JOHN WILLIAMS

One glance at her husband's face told Mrs. Olds that something serious had happened. He had just come in after a day at the mill where he had been bookkeeper for several years.

"The mill has closed down—for six months at least," he announced, with a little dull note of weariness in his voice. He had not waited for her to ask the question that had shown in her eyes at sight of his downcast face.

She tried not to let him see the dismay that she felt at the words. She was not taken entirely by surprise. There had been increasing rumors for some time past. It was a winter of particularly hard times. Many another mill and factory had closed before this—yet they had both kept up hope that there would be no shut-down there. Now it had come; and altho they had a little fund for rainy day needs, it seemed pitifully small at this minute, when it became certain that the rainy day had arrived.

"Is that so? Well, we are not penniless, Robert. Besides, there is one member of the family still at work, you know," she answered him, smiling bravely at him and at the one who entered just as she referred to him.

"What's up?" asked Roy cheerily. He glanced from one face to the other, and knew before they told him. "Mill shut down? I thought so. I heard as much when I went out this morning. Never mind—I'm rich to-night," and he laughed as he tossed his pay envelope into his mother's lap. "More coming next week, too,—unless our shop closes too," and he laughed again at the unlikelihood of the big department store where he was employed going out of business, even temporarily.

Mrs. Olds smiled again, and went about the finishing touches to the supper, aided by fourteen-year-old Marie, and helped and hindered by little three-year-old Jessie in her own baby way. They were soon gathered about the table under the bright evening lamp, and enjoying a generous and well-prepared meal.

Yet in spite of the cheerful air with which his news had been received, Mr. Olds could not help thinking and talking about his prospects.

"I must try to get something else to do,—I'll start out to-morrow. It is a slim chance, too, now that men are being laid off everywhere—but I'll try it." He spoke with a determined air; yet in his heart he knew how very little chance of success there was. Roy shook his head at him reprovingly.

"A vacation will not hurt you, father. You haven't had a long one for years. I wish you'd let me take care of things for awhile, and rest up until the mill opens again," he said. Mrs. Olds looked at him with fond, motherly pride. Her only son was worthy her pride; a fine, manly young fellow of seventeen.

"Thank you, Roy—but I'm in perfect health, and

would rather be at work—if I can find any," Mr. Olds replied, and there the matter rested.

The next day, and the days that came after, however, proved the truth of his fears. "No opening—men are being laid off every day," was the reply that met his every application. How close home that last ominous sentence could come they knew at the end of a few weeks; for Roy came home one evening without the usual smile and cheery whistle, and announced, with a new note of bitterness in his young voice:

"I've got what a lot of other fellows have had to take—the bounce. This is the last—unless I have better luck than father and hundreds of other laid-off men and boys," and he put his last pay envelope in his mother's hands with a gravity that made her try to smile as bravely as she had when his father had come home with the news of his lack of employment.

The little "rainy-day" fund began to dwindle away so rapidly that it grew alarming as the weeks passed, and no employment offered for father or son. Then, one morning, when Mrs. Olds met the dairyman at the door, and told him that they would not take their customary supply for awhile, a way opened suddenly.

Mr. Smith, the farmer who served them, looked at her silently for a moment. She had been a good customer for years, and the old man knew the reason why her order was given. He hesitated, then spoke out the kindly thought in his mind.

"Mrs. Olds—you'll forgive an old man for plain speaking—but if I was a man in Mr. Olds' fix, I'd pull for the country, bag and baggage, to-morrow." He laughed at her puzzled face. "Not exactly to-morrow, of course—but—did you folks ever live out of town?"

"Yes, we were both country born," she replied. He beamed at her excitedly.

"Then you could make it go. And do you know, Mrs. Olds, there's a fine little place right next to mine out there—"

"How do you get out there?" asked a voice behind them, and they turned to find Mr. Olds standing there. "You've said the first thing that sounded good to me for many days," and he turned to his wife with a smile. "Would you go—if we can arrange it?"

"Indeed I would. How stupid of us not to think of it ourselves," she said heartily. "But we were so bound up in the idea of work in town. Now—let us go as soon as possible. We will be able to raise a living—and be free," and new hope and courage came into both faces as they turned to the kindly face of the waiting farmer.

"Good," he endorsed heartily. "As to getting out there—if you'll ride out with me, Mr. Olds, I'll stop for you on my way home—about two o'clock."

"Thank you, that will be fine. Then I can come in on the train, I suppose," Mr. Olds planned rapidly.

"Yes, we're not far out from the village station. You can look things over first, then take your wife out to see, if it is worth while, in your opinion," said Mr. Smith, and went his way leaving a happy and most excited family.

Such a family discussion as followed! Roy was as much in favor of the startling innovation as any one. He unearthed a book on farming from an obscure corner of the bookcase, and before Mr. Smith came back he had become an enthusiast on country life. Only Marie objected.

"I don't want to go away off there and leave all the girls I know," she said. "It will be so lonesome,—I'll be afraid of everything—and the dark nights," and she gave a little shiver. Roy laughed aloud at her fears. Then he grew diplomatic.

"Why, Marie, you are wild over flowers—just think what a lot you can raise for yourself out there," he suggested, and chuckled inwardly as he saw her face brighten. "And chickens—you and I will go into partnership, and have a fine lot," and he went on, in real eagerness, while she listened to his plans and hopes for the future, until she was almost as eager and ready to try the new venture as were the rest of the family.

Mr. Olds came back from that trip in the good-hearted farmer's milk wagon with such a tale to tell that the hour was late before it was finished.

"There is the finest little five-acre farm out there that you ever saw," he began with the enthusiasm of a boy. The family gathered to hear every word. "It is for sale or rent with the privilege of buying—and if you think as I do when you see it, you will say that it is our way out of the hard times we have run into

here. The house is small, neat, cosy; the ground is good—and there are plenty of fruits and berries already in bearing, so we will not have to wait for them to grow after our planting. Mr. Smith says it is a bargain—I feel that it is a way opened for us by the hand of our Heavenly Father to help us to something better than we have ever known. I will go with you to-morrow, if you wish, and let you see for yourself, Mary,” and he received the willing assent that he expected.

That second trip settled the matter. Before they returned they had agreed to rent the place for a year, on trial before buying outright; and when Roy heard that, city-bred tho he was, he threw up his cap and shouted for joy.

Early spring found them in their new home, and all as busy as bees. Mr. Olds found a lot of farm lore still safe in his memory, and he and Mr. Smith soon had Roy well on the road to being an intelligent and successful farmer. A garden grew into shape, the rest of the land was planted with field crops, and altho the rainy-day fund was almost invisible by the time that things were in running order, fresh berries and vegetables soon came and supplied the greater part of the living.

Roy's incubator was busy turning out fluffy balls to become future sources of income. Marie helped with them, too busy to be lonely, while such roses bloomed in her cheeks as they had never seen before; such roses as rivaled those she soon had blooming in her flower garden. New friendships were made, too, in the church and Sunday-school to which Mr. Smith had introduced them.

“The things that seemed hardships before we came out here were really blessings in disguise,” declared Mr. Olds. “Blessings which are bearing rich fruit for us to-day—and for many days to come, God willing,” and these words found glad and reverent assent in the hearts of his loved ones.

Tainted Speech

We hear much in these days about tainted food. Cold storage unquestionably does arrest decay, and enables us to preserve many food-products in a wholesome state for a much longer time than was supposed possible in former years; but cold storage has been overdone to such an extent as to create an even greater suspicion in our minds concerning the wholesomeness of what we buy in the markets than was entertained in other days. A fuller knowledge of the noxious character of tainted foods doubtless has added to our dread. We have learned that the tainted food is not only unpalatable, but positively dangerous to health and life. We have enacted pure food laws for our protection. We forbid the placing of adulterations and noxious products upon the market as a menace to public health.

The ancients were not unfamiliar with the fact that various substances decay, and become putrid. They had words to describe such a condition. St. Paul found a Greek word with such a meaning, and he wrote about “corrupt speech”—words which have become tainted. There must have been a great many such words in common use in that old morally rotten world in which he moved about. When he wrote to the saints at Ephesus he said: “Let not one tainted word proceed out of your mouth”—make no tainted speech; for even good words may be used in such a connection as to carry a taint with them. The fact is, that words get their taint as they proceed out of the mouths of men whose imaginations are polluted. Jesus taught that it is what comes “from within” out of men's hearts, which is morally defiling.

How much of the speech we hear is tainted! How many irreverent words are uttered! How prevalent is profanity, and how insidiously it poisons the spirit of reverence! How common are the vulgar and indecent stories which men tell, and how often is it plain that their words have lingered in the chamber of an unclean imagination before they have emerged from their lips. But words that are neither unchaste nor profane may carry with them the distinct taint of insincerity.

Fresh, pure speech is just as necessary to the moral and spiritual life as fresh, pure food is to physical life. St. Paul understood this also, and his admonition is positive as well as negative. Speak such words that will build up, such as will supply the manifest need of knowledge, encouragement and hope which you may easily see in the lives of those about you.—*Pittsburgh Christian Advocate.*

* For the Heart and the Home *

“Leaving you an Example, that ye should follow His Steps”

The Abiding Love

It singeth low in every heart,
We hear it each and all,—
A song of those who answer not,
However we may call;
They throng the silence of the breast,
We see them as of yore,—
The kind, the brave, the true, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But, oh, 'tis good to think of them,
When we are troubled sore!
Thanks be to God that such have been,
Altho they are no more!

More home-like seems the vast unknown,
Since they have entered there:
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God, forevermore.—*John W. Chadwick.*

The Joy of Housework

BY MARY DAVIS

My title is as brave as that grizzled old explorer who risked the terrors of miles of pathless jungles. When asked how he endured such a perilous wearisome journey, he remarked simply that he never anticipated the end of his journey but enjoyed every bit of the way as he went along. So the house-mother who enjoys her labors can let the kings and queens and great ones of the world go by while she contentedly creates an apple pie that is an apple pie for her appreciative family.

Every one has her own tried and true recipe I suppose for the joy of life. Like creeds and dogmas they read and sound very unlike, but strange to say lead to the same destination.

Mine begins with early rising. If I am to move among my family with “a glorious morning face,” I must have a few minutes alone with the Guest who loved to linger in the simple homes of Galilee. I never get over my glad swift surprise that He cares about the little ins and outs of my daily tasks. It seems to me that He still delights in a clean, well-ordered home. Perhaps after all it is my Guest who makes the heavy labor light.

Chaucer wrote his poetry with the nightingales at Woodstock. I confess that a couple of blue linen house dresses with pretty muslin collars and a pair of the kind of shoes that are constructed especially for nurses help me to live mine. It was a hard task to make a lyric poem of dish-washing until I disposed of all my battered dingy pots and kettles and invested in the pretty blue and white agate ware which can be kept clean with a minimum of labor. Despite custom and tradition, I always wash my kettles first and then with clean hot water dabble lovingly over the pretty china.

Our little house is built on the hillside and our chamber windows are open all day long, consequently making the beds is like approaching Greenland's icy mountains. It took the icy breaths of several winters to make me put on sweater, gloves and cap, and account bed-making as a bit of outdoor winter sport. Incidentally I have discovered that Fresh Air and Good Temper are first cousins. I never knew a “nagger” who kept her kitchen windows open at the top on a wholesome winter day.

Grandmother used to say, “Make your head save your heels, child.” Housemothers need to realize that there are many legitimate short cuts in housework. The American business world is famous for its system; and system in the day's budget of housework gets the house in the way of running itself.

A few weeks ago I went to the installation of a young clergyman in a country town near by. A long row of dignitaries from city churches were present, and were respectfully listened to by the little country congregation. At last a man of great presence, with silvery hair, arose and said crisply: “Take care of

yourself. The church has no use for invalids and worn-out preachers.” It is cruelly true of house-mothers too. Just as soon as you cease to relish your dinner, and the sound of the children's voices jar on your nerves, and you see no fun in the dear old family jokes, then hasten to take a powerful medicine in the shape of a new dress, a good concert, a little visit, or a brisk walk. Believe me, your family will enjoy bread and butter and smiles, better than a seven-course dinner with a frown between each course.

At Long Last

“Heart-of-mine, are you come at last?”
“At long, long last, Beloved!”
“Was it so long?”
“Long as grief, cold as the stone about your grave, empty as the noonday sky!”
“Oh! how was it empty, when I left the cup brimming over for you? Heart-of-mine, whom met you by the way?”
“Only a man, crippled in the mire, cursing as he struggled. I shut my ears against his foul speech and passed on.”
“Oh! if it were my brother, whom you should have helped! Whom else?”
“Only a woman, bowed under a burden; my own was more than I could bear, and I let her be.”
“Alas! if it were my sister and in her pack the balm that should have healed you! Whom else again?”

“None else, save children; they cried about my path, but how could I stay for them while you waited?”

“Alas! if among the children were those I might not bear to you! And fare you well, Heart-of-mine, for I must be gone, and now the time is long indeed.”

“Oh! whither, Beloved of my soul, from my arms that clasp yet cannot hold you?”

“Heart-of-mine, where but back to earth, to do the work you left undone, to gather up, with patience and with toil, the sheaves you left behind!”

—*Laura E. Richards.*

Rub the Well Eye

Nine persons out of every ten, with a cinder or any other foreign substance in the eye, will instantly begin to rub it with one hand while hunting for a handkerchief with the other. This is all wrong. The right way is not to rub the eye with the cinder in it, but to rub the other as vigorously as you like.

A few months ago I was riding on the engine of a fast express, says a traveler. The engineer threw open the front window of the cab, and I caught a cinder in my eye which gave me intense pain. I began to rub the eye desperately, when the engineer called to me: “Let that eye alone and rub the other one.”

Thinking he was chaffing me, I only rubbed the harder.

“I know the doctors think they know it all; but they don't, and if you will let that eye alone and work on the other one, you will soon have the cinder out,” shouted the engineer.

I did as he directed, and soon felt the cinder down near the inner canthus, and made ready to take it out.

“Let it alone and keep at the well eye,” again shouted the engineer.

I did so for a minute longer, and then, looking into a small glass the engineer handed me, I saw the offender on my cheek. I have tried it many times since, always with success.—*Exchange.*

Beware of the Girl

Who shirks her share of the work.
Who does not love her mother.
Who never sees anything to do.
Who tells tales about her companions.
Who gets into debt to buy finery for herself.
Who seldom speaks of anything but men.
Who is always pretending to be better than every one else.
Who is cruel to children.
Who never denies herself anything.
Who is never on good terms with her sisters.
Who speaks slightly of her parents.
Who never goes to church nor Sunday-school.—*Ex.*

Denominational

North Illinois District Chicago, Ill.

Sunday, May 21, marked the fiftieth anniversary of the ordination of Rev. Gotthilf Lambrecht, senior pastor of St. Peter's Evangelical Church of Chicago. The congregation showed its love and esteem for its venerable pastor in the surprise service held in the forenoon. Rev. Geo. Goebel, Pekin, Ill., president of the North Illinois District, preached the anniversary sermon in German and expressed the congratulations of the District to this venerable and faithful servant of the Lord, who had rounded out a period of fifty years of service in the vineyard of the Master. At the evening service President General Rev. J. Baltzer, preached in German and Rev. Julius Kircher of Chicago delivered the English sermon. The beautiful decorations, the tender words spoken, the wishes extended and the greetings exchanged expressed to Rev. Lambrecht the love and devotion of his congregation and friends. All but a few years of this long term of service has been spent in St. Peter's Church, where he has guided the congregation thru the maze of years, until to-day with his assistant, Rev. H. E. Lambrecht, he stands at the head of one of the largest congregations of the Synod. May God grant him many more blessed years of active service in the congregation which has thus honored him on this festal occasion.

On April 8, 1916, Mr. John H. Schmidt, for many years an officer in Salem Church, Chicago, and at present the esteemed and honored president of the congregation, and his devoted wife, were privileged to celebrate their silver wedding. Gathered in the midst of the members of their family and their friends, they received the blessing of God, who has blessed them so richly in the years that they have journeyed together over the paths of life. Rev. Joseph A. George of Salem invoked the blessing of God upon the happy family circle and extended the congratulations of the congregation. J. A. G.

Indiana District Louisville, Ky.

In spite of the rain and dark skies a goodly crowd assembled on Sunday afternoon, June 18th, for the cornerstone laying of the new church of the West End Evangelical congregation in Louisville, Kentucky. The exercises were conducted by the Rev. David Brüning, who had organized the congregation. Music was furnished during the exercises by the band of the Ford Motor Company.

The cornerstone, in which were placed a Bible, copies of the Louisville daily papers, copies of the Evangelical Herald, a program of the exercises, the constitution and by-laws of the church, the roll of officers and members of the congregation, the names of members of the Ladies' Aid Society, was laid by the Rev. D. Brüning, who also read the Scripture lesson. The Rev. P. Wiggermann led in prayer, and the Rev. T. Hempelmann pronounced the benediction.

The new church will cost about \$10,000 and will be ready for occupancy about the middle of August. The church building which will be forty by sixty feet, is to be of brick veneer, and will be modern in every way.

The congregation was organized last November and now has eighty-nine members on the roll.

May this new congregation be a place of true worship, and do its part toward the building of God's Kingdom. F. A. M.

Wisconsin District Conference

Thirty years ago, ten years ago and again this year the Wisconsin District assembled in St. Paul's Church at Wausau, Wis. The conference began June 14 with a divine service conducted by Rev. E. Assmann, of Portage; Rev. G. Fischer, of Milwaukee, General Secretary of the Synod, delivered an inspiring sermon based on Matt. 6, 13: "For Thine is the kingdom, and the power and the glory forever." "Let us," he said, "do great deeds with the Lord, for His is the kingdom, which we are building; His the power, thru which we work, and His the glory, which we may receive!" After holy communion was partaken of by the conference the president of the congregation bid the guests welcome and wished them God's blessing during their work. President H. Niefer responded.

Work began promptly at 9:00 each morning with

devotions led by the Pastors G. Recht, G. Bratzel, H. Haas and M. Peper. Services were held Friday evening, Sunday morning and evening, in which the Pastors F. Zeh, V. Crusius, F. Mohme, W. Leonhardt and E. Gehle delivered the sermons.

On Thursday evening the Brotherhood of St. Paul's entertained their guests most royally with a splendid program of songs and readings, interspersed with refreshments. On Friday afternoon they took their friends out for an auto trip, thru the exhilarating and romantic scenery of the country.

Thursday morning was consumed by the reading of the various reports. Very interesting was that of the president, which reviewed the past year of work and showed present conditions; it also enthused the conference into a "battle-spirit for the Lord and His work!" Pastor S. Gonser, President of the District mission board, reported progress in all the mission fields; also the beginning of work at Carrollville by Rev. E. Gehle and his Sunday-school workers. Interest was most intensely focused upon the Deaconess report read by Rev. G. Fischer. The plans of the new hospital were shown and explained. Rev. J. L. Haack, of St. Cloud, Minn., the newly appointed Superintendent, was introduced to the conference and remarked: "We all, with the Lord, can and will do great deeds in this work." Reports of the Sunday-school board and of the president of the young people's societies were next read by Pastors E. J. Fleer and S. Lefkowitz. General secretary of the Board of Foreign Missions, Rev. E. Schmidt, spoke very interestingly about conditions in India at present and asked for the earnest co-operation of all pastors and churches to carry on the work.

The reports of the committees then followed and many resolutions were passed offering thanks to the Heavenly Father for His blessings, protection and guidance thru the past year. Hearty thanks were also extended to the officers and boards of the District and Synod for their good services.

The District honors the memory of the three veterans and pioneers of our District, the Pastors G. Hirtz, F. Moekli and C. Ruegg, whom the Lord has called home after many years of successful service, expresses its sincere sympathy to the bereaved ones and desires special mention of their names in the memorial services.

Abiding by the principles emphasized by the founders of our Synod regarding the unity of churches in Christ, we have no objections to work with churches of like principle.

As the best means to guard the so necessary work of city missions and evangelization against "methodistic revivalism and Billy Sunday excesses," we deem it best to train capable men and women for this work in an evangelical spirit.

The District is well pleased with the development of its Sunday-schools. In no wise should parochial or summer school be neglected, but kept regularly; and where they are not held, they should be instituted.

The District invites all its pastors, Sunday-school Teachers and young people's society workers to attend the Sunday-school and young people's society convention at Bethel Church, Milwaukee, July 11-13.

The District is well pleased to see the work of Foreign Missions go forward in spite of the fact that several missionaries are unable to get to the field on account of the war.

We are well pleased with the aggressive work done in the various Home Mission fields and express a vote of thanks to the workers as well as the Central Board.

The officials of the past year were almost all re-elected. The invitation of Immanuel's Church, Milwaukee, P. Goldstern, pastor, to hold the next conference in their midst was gladly accepted.

Upon motion of the conference President Niefer expressed sincerest thanks and heartiest appreciation for all that had been done by the congregation, the societies, Pastor E. Grauer and his esteemed wife to make things most pleasant while in Wausau. M.

Oak Park, Sacramento, Cal.

For some time the mission board of the District has had an eye on Sacramento, the beautiful capital city of California, with its proud State house. So the undersigned, some months ago, undertook to organize a German Evangelical congregation there, and for this purpose located in Oak Park, the southeastern part of the city.

The mission territory extends much farther, however, and includes the surrounding suburbs, Colonial Heights, Curtis Oaks, Highland Park, and far out into the country along the Lower and Upper Stockton Road. A missionary is certainly needed here for the number of modern heathens is greater than one thinks. And if you will recall the words of the well-known old hymn: "Have pity on the heathen poor, their wretchedness and sin," you will remember them in your prayers, and contribute towards their relief.

On a beautiful December morning I turned my steps towards Highland Park, where, according to the list I had compiled, I was to locate a large number of Germans. I found that this settlement consisted of German Catholics, mostly Swiss. At last I found an old Hessian, seventy years old. After acquainting him with my mission he said: "I am an atheist, I believe every man is his own God and must look after himself in this world without considering anyone else." We argued back and forth, the war and all the unfortunate occurrences in the world had to serve as proof of God's impotency, inconsistency or non-existence. I earnestly reminded him of the fact that on the day of his death he would change his mind, or at least desire to do so, when he replied: "My wife died without your miserable condolence, she had no desire to have her last hour on earth spoiled by a preacher's babbling, and I myself came near slipping out of the world at one time, and only had the desire to quit this miserable life."

My second visit brought me to a gardner from Wuerttemberg. "I am a freethinker, and a gardner. My vocation brings me in constant touch with nature, and nature is my God." When I asked him if he had not enjoyed a religious education, he said: "That's just the point, too religious, altogether too religious. My father made me go to church and mother made me pray. On the other hand my teacher at the university used to say: 'Boys, there is no Bible, it is only a book as other books are; adjust yourself to this world's conditions and fight your way thru it.' And so I have done." When I left he consoled me with "When you have built your church I shall come to see you." I continued on my way and reached a beautiful residence, surrounded with gigantic palms and gorgeous flowers. The man was a native of Worms. I expressed my joy in finding that he had been born in the city that had the beautiful statue of Luther in its midst, and made bold to guess that he certainly must be a Lutheran. "Yes," he replied, "I have a good Lutheran education, but the real practical life is entirely different from what was taught me. I am a Socialist and believe in the betterment of this world. I have no use for a church and only go when I have to in order to comply with my social duties, as on the death of an acquaintance, etc."

This was another disappointment. But I went on. I surely must meet with some more pleasant and refreshing experiences, or is it true that to be a German means to hate the Church? I meet another German family, only eight years in this country, direct from Mecklenburg, and am glad to find a sturdily developed German growth. Four children are playing in the yard and a baby is lying on the sofa. The woman tells me: "yes, we speak only German in the house, but we will not go to any church. Out in Germany we were both confirmed and married in church, as it is customary there, but none of the children are baptized, they are to do just as they please when they are grown." There was evidently nothing to be done in the face of such a carelessness, so I call on a Mr. W. who had been represented to me as a loyal German. He contemplated enlarging his business by erecting an addition. The greetings being over, he said: "Yes, I am an enthusiastic German, altho I was born in this country, but I am not a church man. Forty years ago I severed my connection with the Church and have brought up my family according to my own ideas, and we feel quite good about it. I have found entirely too much hypocrisy among Christians, and have lost all respect for that religion. But, as you see, I have my hands full, good bye." Yes, that "good bye" seemed like cold irony to me; but what did Jesus say when He was accused of making common cause with sinners and publicans? "The strong need no physician. I am come to call the sinners to repentance and not the righteous." We shall continue to call the sinners, to invite, implore, admonish and arouse them with love and in all seriousness, and not become discouraged or dismayed, with

Concluded on Page 6

Picked up by the Way

Interesting Items gleaned from many Sources

During the last year and a half 678,443 horses and mules have been shipped from the United States to Europe for the Allies. These animals have brought good prices to their owners—upwards of \$200 each, it is stated.

Delaware is to have a new highway which will extend the entire length of the state, from the Maryland boundary to the Pennsylvania boundary, and which will open up a large amount of country that has not as yet known the benefits derived from good roads. The highway is a gift to the state from Mr. Coleman du Pont, and will be called by his name.

In spite of the war immigration into the United States continues. During the first ten months of the fiscal year 291,527 immigrants were admitted into the United States; 212,478 aliens left the country, the net increase in population by immigration for the ten months being 79,049. The bulk of these immigrants come from southern Europe, altho there were 1,357 Irish, 2,112 Scandinavians, 1,042 English, 2,525 French and 1,055 Germans.

The demands of Great Britain and her allies for silver bullion for subsidiary coins has created a new demand for silver which has raised the price from about fifty cents an ounce, which has prevailed for many years, to the neighborhood of seventy cents, making it profitable to work many mines which have been closed down for many years, for silver alone. Most of the silver produced in recent years has been produced as a by-product of copper and lead, silver occurring usually in combination with these metals.

The expenditure involved in maintaining a fashionable automobile in the city is illustrated by a table printed in the *Automobile Club Journal*. The average cost for the upkeep of five such cars was \$152.72 each per month, without counting in chauffeur's wages, repairs, or depreciation. If an equal sum is added for these items, the total is \$305.44, or about \$75 a week! The luxurious scale of living suggested by such an expenditure for one "town car" alone forms an interesting foot-note to current economic history.

Devout Roman Catholics often enjoy a whimsical joke on themselves, as this story from a good-humored ecclesiastic indicates: "Lay readers are sometimes employed to read aloud to an assembly of the religious in a monastery. In one such case the reader (not a learned man) was reading an account of missionary work. He came to this sentence: 'So the Jesuit returned from China with his MSS.' He rendered it thus: 'So the Jesuit returned from China with his missus.' The hearty roars of laughter from the brothers would have done credit to a group of the worldly-minded."

Recent experiments by the United States Bureau of Mines, using canaries and mice and proving the results on men, have demonstrated that life is possible in atmospheres containing as little as six percent of oxygen, altho any sudden exertion in such an atmosphere will lead to loss of consciousness. It is not possible, however, for men to live long in such an atmosphere without serious effects upon the tissues of the lungs. It has been found that the canary is the only safe indication of sufficient oxygen, canaries being susceptible to carbon dioxide present in atmospheres in which lamps would still burn.

In the first month following the reopening of the Panama Canal, from April 15 to May 14 inclusive, 137 ocean-going ships made the trip thru the canal. The greatest number of ships using the canal in any one month has been 170, and the average per month during the previous operation of the canal before the slides as 116½. The excavations from the bases of the slides has been going on after traffic was resumed, upward of 250,000 cubic yards of earth and rock having been removed by the dredges each week. The aggregate excavation at the bases of the slides since October 14, 1914, has been 13, 952, 559 cubic yards. On June 6 it was reported from Washington that Major Goethals, who withdrew his request for retirement last September in order to reconquer the slides in the Gaillard cut, feeling now that the slides would not again offer serious permanent difficulties, had renewed his application for retirement as an active officer of the Army.

THE HEBREW HYMN-BOOK

Why the Psalter is the most popular Book of the Bible. Some of the primitive Instruments with which the ancient Hebrews accompanied their Singing

Undoubtedly the Book of Psalms is that book of the Old Testament with which the Christian Church has always been most familiar, and toward which it has been most partial. Not as tho she had not always been careful to observe a due reverence for the whole Bible as her inspired rule of faith and conduct. But some of the books, and especially the Book of Psalms, have been received with a greater degree of preference than others, a fact which is readily understood by all who have any degree of insight into human nature. The great variety of spiritual conditions which the psalms reflect, the natural, human way in which they speak to all who read them, their direct and simple language, and the general character of human experience which they picture, easily make them a popular favorite. Between the first verse of St. Matthew and the last one of Revelation there are 283 quotations from the Old Testament, and 116 of them are from the Psalms. The Book of Psalms was the first book which the early Church put into the hands of her converts, and later no man could be admitted to the highest order of the clergy unless he knew the Psalter by heart. It was used for singing in the first assemblies for Christian worship and has found a place in the public services of every historic Church—Greek, Roman, German, Swiss, French, Scotch and English. All these reasons together have led us to select the psalms for our devotional studies during the summer months, and a general view of the Book of Psalms as a whole, and of the place it occupied in Hebrew worship, is of more than passing interest.

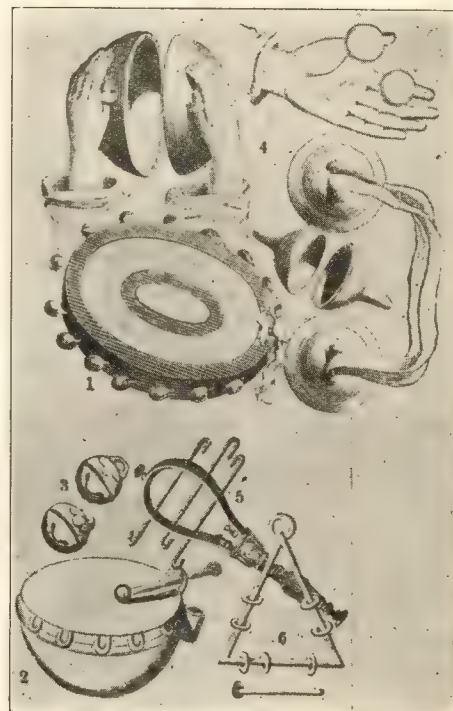
The Book of Psalms was originally the hymn-book of the Hebrew people, as appears quite plainly from the Hebrew title, *Tehillim*, which signifies "Praises," or "Songs of Praise." The English word "Psalms" is derived from the Greek and means "songs set to music." The name *psalter* is of like meaning, being really the Greek name for a stringed instrument with which the singing was apparently often accompanied. It was applied to the whole collection in the same fashion in which today any collection of sacred poetry might be called "The Harp," or "The Lyre." And just as our modern hymn-books are compiled by some person or persons who lay no claim to the authorship of the book, so the Book of Psalms includes productions from many different writers, widely separated from one another, not only in time but also in style. Where the author's name was known the compilers have given it, with now and then a note telling how it came to be written.

We speak of the Book of Psalms, but there are in fact five books distinctly separated, each one embracing the work of many different authors and periods. The first book ends with Psalm 41; the second with Psalm 72; the third with Psalm 89; the fourth with Psalm 106. and the fifth with Psalm 150. It is impossible to tell who brought these books into their present form, or when the work was completed. The third collection was evidently gathered after the destruction of Jerusalem and the burning of the city (Psa. 74: 3, 7, 8, and 79: 1). The fifth collection was no doubt also made late, for it includes psalms that refer to the exile. Apparently there were collections in use before the present Psalter was compiled, a collection made by David, another used by the sons of Korah, a family, some of whom were officially connected with the sanctuary as singers, 1 Chron. 6: 33 and 16: 17, and a third by Asaph, or members of his family, who were official musicians and singers at the sanctuary, 1 Chron. 6: 39, 43; 15: 16-19 and 25: 1-9. It seems evident that the Book of Psalms was the hymn-book particularly of the second temple, begun in 537 B. C., and those who gathered it evidently selected the best that they could find from the treasures of Hebrew sacred poetry in all the centuries past.

Early commentators maintained that David wrote all the psalms, a theory which is just as untenable as the one that he wrote none of them. A great deal of the uncertainty as to authorship arises from the fact that the Hebrew preposition used in the titles of the psalms was used in different ways; it can be translated "to" "of" or "for," and may denote possession, authorship, dedication or intended purpose. When we speak of the "psalms of David" we simply mean that he was the greatest of the Hebrew poets, and so the book naturally bears his name. Forty-

seven of the psalms are "orphan" psalms, i. e., anonymous, altho the Septuagint (Greek translation of the Old Testament, made about 200 B. C.) ascribes to David a number of those now regarded as anonymous.

As the psalms were sung as a part of the temple service, and also in private gatherings, the titles also include a number of musical terms of various kinds. *Neginah*, or *neginoth*, the plural, is thought to be a stringed instrument. *Alamoth* probably refers to the kinds of instruments on which a psalm was to be accompanied, or to the voice in which it is to be sung; *Gittith* (Psa. 8, 81, 84) may have been a cither of Gath, or a march of the Gittite guard; *selah*, which is often met with was perhaps a signal for an orchestral interlude, or a change from piano to forte, as we should say. Other terms indicating the character of the psalm are also common. Thus *Maschil* means a didactic or reflective poem; *Michtam* an epigrammatic; *Mizmor*, regularly translated psalm, a lyric; *Shiggaion*, a kind of wild, irregular poetry. Other terms, such as *Aijeleth*, (Psa. 22) or *Mahalath* (53 and 88) probably indicate familiar melodies. The songs of ascents or degrees (Psa. 120—134) were probably designed for pilgrims going up to Jerusalem.



Old Testament Musical Instruments (Percussive)

When we think of the psalms as the hymns of the Hebrews the thought naturally suggests the Hebrew music with which they were so intimately connected. Song and music are very frequently met with in the stories of ancient Israel, and the people seem to have been of an unusually musical temperament. Marriage ceremonies took place amid festive choruses with music and dancing, and at the bier of the dead sounded the wail of dirge and flute. The sheep were sheared and the vintage gathered amid songs of joy and dancing and tambourine playing. In public life the election of a king or his coronation or betrothal were celebrated with music; victorious warriors or generals were met upon their return home by choruses of matrons and maidens with dance and song (Ex. 15: 20; 1 Sam. 18: 6; Judges 11). It seems also that ancient Israel was recognized by outside nations as a particularly musical people whose accomplishments in the art comprised a definite profession. An inscription on an Assyrian monument referring to Sennacherib's attempted siege of Jerusalem, tells us that Hezekiah, king of Judah, besides all kinds of valuable articles, sent also his daughters and the women of his palace together with men and women singers to the great king at Nineveh, while we learn from Psa. 137 how the Babylonian tyrant demanded songs of the Jewish exiles, "Sing to us your beautiful songs of Zion."

The musical instruments of ancient Israel were of the simplest kind and may be divided into three classes, stringed, percussive and wind instruments. The best known of the stringed instruments are the

harp, the lyre and the psaltery, the name of variously constructed instruments of the harp kind; the "sack-but," a harp-like instrument of four strings and of triangular shape. The "Mahalath," found in the titles of Psalms 53 and 58, was a kind of lute or guitar, with a long flat neck and a hollow body of wood, whose surface was perforated with holes. The instrument had three strings and was three or four feet long.

The percussive and the wind instruments are better known, and the most important of them are shown in the accompanying illustrations. 1) the timbrel or tambourine; 2) a kind of kettledrum used in the temple to call the priests to prayer. 3) the bells were attached to the highpriests' dress and were rung by striking against the knobs which hung near them. 4) the cymbals were either small finger cymbals, or larger ones played with both hands. 5) the systra (translated "cornets" in 2 Sam. 6: 5) was a carved bronze or copper frame with movable rings and bars shaken with the hands. 6) the triangle was used for accompanying the dance. It was held in the hands and played by women at weddings or merry-makings.



Wind Instruments

The chief wind instruments were 1) the bagpipe (called "organ" in Gen. 4: 21); 2) the horn in the shape of an animal's horn, even when made of metal, also called trumpet (*shofar*). It was used in war and by watchmen to sound the alarm; it also proclaimed the accession of the king and the commencement of the year of jubilee; 4) the straight trumpet, made for use at the tabernacle, and 120 were blown at the dedication of the temple. They were of silver and were used by the priests to announce festivals and to call the congregation, and also in the temple orchestra. 5) the flute, made first of reeds, and then made of wood, bone, horn or ivory, and used chiefly in joy or pleasure; 6) a flute perhaps a kind of double flageolet. 7) the dulcimer, a kind of bagpipe with two shrill reeds.

With all these particulars in mind we may well imagine the part which these psalms have played in the life of the ancient Hebrews, and thru all time in the whole history of the race. It is marvellous what a deep hold they have taken upon the heart of humanity, and how ceaselessly they have re-echoed from the lips of men in every land and language. To their music the shepherds and plowmen cheered their toil in ancient Palestine, and centuries later a psalm supplied the daily grace with which the early Christians blessed their food, and was repeated as they went to the Lord's table. St. Chrysostom fleeing into exile; Martin Luther going to meet all possible devils at Worms; George Wishart facing the plague at Dundee; Wiclif on his sick-bed, surrounded by his enemies; John Bunyan in Bedford goal; William Wilberforce in a crisis when all his most strenuous efforts seemed in vain, and his noble plans for abolishing slavery seemed threatened with ruin,—all stayed their hearts and renewed their courage with verses from the psalms. It was with the fifth verse of the thirty-first psalm that our Lord commended His soul into the hands of God; and with the same words Stephen, Polycarp, Basil, Bernard, Huss, Columbus, Luther and Melancthon—yea, and many more saints of whom no man knoweth—have bid their farewell to earth and their welcome to heaven.

And so the Psalms come to us with a power and a sweetness which has grown all thru the ages, a life precious and manifold. "The breath of the Eternal is in them," and also the fragrance of all that is highest and best in the mortal man.

DENOMINATIONAL

Continued from Page 4

or without success; for they have immortal souls, each of them worth more than the entire world.

My experiences on the second day were a little more encouraging. Several promised to take part in the services and to send their children to Sunday-school. But this promise is all we have had to this day. Towards evening I called on a family from Wuerttemberg. They were gathered around the supper table. Upon my invitation that they should attend church, the woman jumped up from the table and yelled at me with eyes flashing with anger: "Get out of here with your church; the church always wants something but gives nothing; formerly we went to church and prayed but nobody bothered himself about us and we came near starving; now that we ignore the church we have plenty to eat; I have often prayed to God to punish me if He really existed, but He has not done so. My children have never been baptized, we want them to fare better than we did." My surprise was great, both at the unbounded misery of a godforsaken soul as at the depths of God's mercy and longsuffering with mankind. Is this not reason enough to persist in seeking out those whom God has given more time for repentance?

A businessman, son of a prominent divine in Lippe-Detmold, acknowledged frankly: "It is really good to have your conscience stirred up once in a while; out here a man gradually must go to the bad. On Sundays we seek recreation by working in the garden in the morning, read the paper in the afternoon and pass the time in some way at night. I will help you all I can." This man attends services regularly.

Another man, a tailor, also the son of a preacher, but from Bavaria, told me: "If everybody would attend church as regularly as I do they could close their doors. But you might ask my wife, and perhaps the children will go also." I could keep on indefinitely in this strain. What an insight one obtains into hardened and embittered souls; hard-trodden ground of carelessness and spiritual neglect, thorns and thistles of daily cares as well as those of luxuriousness and sensuality tend to choke any better longings, any thought of God, the source of all life. Twenty-two children I have found to date who have not been baptized. One woman told me: "I would like to send my children to some Sunday-school, but if my husband would find it out he would murder me."

Among the Germans out here I have found ninety Protestant families. Nine English denominations are hard at work here. For the past few weeks Christian Science has taken root here, and has remarkable results to show in the seduction of souls and the bewildering of man's conscience. It is only natural that our work, under such circumstances, becomes exceedingly difficult. A missionary worker is taught by experience to depend only on God's mercy. And I believe that God's graciousness has not been entirely without visible results out here. Twenty children, most of them without any Christian education, attend Sunday-school now. Services are visited by ten to sixteen people. I am especially pleased to note the interest shown by a Socialist who has avoided a church for twenty years or more. There are good prospects of organizing a ladies' aid society before long. The work will be difficult, as the people to be worked upon have been estranged from the church entirely. An ex-minister, now in the real estate business, told me that Billy Sunday, when requested to hold revival meetings in Sacramento declined with the words: "I'd rather have a meeting right in hell than in Sacramento."

My report is rather long, but the work out here in California's capital city, the most recent work undertaken by us in the year of our jubilee, is worthy of the interest of the entire Synod.

May God's love in Christ Jesus, as manifested upon the cross, spurn us on in our work that we do it joyfully and gladly.

J. Lebart, GES. Tr.

Annual Evangelical Bible School Convention, Cincinnati Circuit

The twenty-sixth annual convention of the Evangelical Bible Schools of the Cincinnati Circuit met at the Immanuel Evangelical Church of (Fairmount) Cincinnati, Ohio, on Tuesday, May 2, 1916. In the absence of the president, Pastor C. E. Schmidt, the

vice-president, Mr. Edw. Thorwarth opened the convention at 10:00 A. M. In spite of the inclement weather and the steady rain 150 delegates had appeared.

After an inspiring song service and the devotional exercise, Rev. Paul Pfeiffer of Evansville, Ind., chairman of the Central Sunday School Board, delivered a forceful and instructive address on the subject, "Evangelical Bible Schools to the Front." In a most efficient way he answered the question: "What do we need to bring the Evangelical Bible Schools to the Front?" and said in part, we need not look with disdain upon the schools and the work of other denominations, nor need we regard them as higher and better and more efficient than our own. We Evangelical Bible school people need to take more pride in our own schools. There may be others as good; there are none better. Our organization, our teaching force, our standards are as good as any, and within the next year we will have a teacher training course that can bear comparison with the best. The speaker then pointed out that our organization can never be too complete, that to be prepared means to be well organized. A Sunday-school cannot be regarded as completely organized until they have all departments and all officers. The District conventions and the Summer School at Elmhurst are the training camps for better and more efficient work in the various Sunday-schools of our Church.

Miss M. Duntemann delivered a very instructive address on "The Primary Department." After a solo by Mrs. F. G. Brune, Miss Clara Beck of Newport, Ky., addressed the convention on "The Worshipful Bible School," calling attention to reverence as one of the greatest needs of our schools.

The dinner and social hour was very pleasant. At 2:00 P. M. the convention reconvened. Rev. A. B. Meyer of Troy, Ohio, led the song service. The roll call was answered by twenty-nine additional delegates, making a total of 179. Rev. F. Hohmann of Pleasant Ridge, Ohio, conducted a very interesting Bible Study on Paul, causing us all to appreciate the greatness of St. Paul, the hardships he endured and the conquering faith he possessed. Mr. George Werpup, of Newport, president of the Sunday-school association of Campbell Co., Ky., then impressed us with "The Possibilities of the Adult Bible Class," by calling attention to what the Bible class can do for the church. By personal touch the members of a class can reach out and help people who would otherwise not be reached, to come to the Saviour. After a splendid vocal duet by Miss C. Koppenhoefer and Mrs. H. Sonneborn, Rev. Pfeiffer again inspired us with an address, this time on the subject: "Some Real Sunday School Problems." It appeared in the conference period led by Rev. Pfeiffer, that the real problems of the Sunday-school are: 1) the securing of efficient and consecrated teachers, 2) how to secure church attendance on the part of Sunday-school members and 3) how to secure promptness and timeliness. Many ideas and opinions were expressed and many solutions offered and any one present could easily find very helpful suggestions in the expressed ideas and the solutions offered. At the business session which followed resolutions were adopted urging Sunday-school teachers of our Cincinnati Circuit to attend the Elmhurst Summer School, and to put forth every effort to gain other members for the school. The Sunday-schools of the circuit were requested to keep in close touch with the general secretary, Rev. Theo. Mayer, secure all available Evangelical Sunday-school literature, thereby cultivating both Evangelical pride and loyalty.

Miss Frechtling of Hamilton was chosen to represent our circuit at the National Convention in Cleveland. The following officers were elected by acclamation: Rev. C. E. Schmidt of Elmwood Place, O., president, Mr. Edw. Thorwarth of Fairmount, Cincinnati, O., vice-president, Rev. F. G. Brune, of Dayton, Ky., secretary and Mr. Wm. Kloppmeier of Reading, Ohio, treasurer.

After ample time for supper and recreation the convention day was brought to a close with a splendidly attended and conducted service, the Revs. C. Schaeffer of Dayton, Ohio and G. G. Press of (Price Hill) Cincinnati, Ohio, delivering the German and English sermons, respectively. In the evening service forty-seven additional delegates appeared, making the total number in attendance at the convention 226. May the many attending carry the inspiration to their respective schools.

F. G. Brune, Secretary.

"Examining the Scriptures daily, whether these things were so"

July 23, 1916. Fifth Sunday after Trinity

THE CLEVELAND CONVENTION of the Evangelical League and Sunday Schools

Cleveland, Ohio, August 15—20

Recently every pastor of our Synod received a personal invitation to attend the above convention, as also the official invitation to his Young People's Society and Sunday-school. The latter was to be presented at a convenient time. As there will be no further invitations issued, it is hoped that every Young People's Society and Sunday-school has received and acted upon the same.

Our Cleveland friends are making preparations to entertain a large number of Evangelical young people and Sunday-school workers. All who are planning to attend should send their name and address and the registration fee of one dollar at their earliest convenience to the chairman of the local Registration Committee,

Miss A. Vanicek, 1096 East 77th St., Cleveland, Ohio.

Every young people's society and Sunday-school of our Church should send a representative to this convention.

Additional information will be cheerfully furnished by the President of the Evangelical League,

WM. N. DRESEL,

31 N. Third St., Evansville, Ind.,

or by

The Board of Sunday Schools,

1716 Chouteau Ave.,

St. Louis, Mo.

Cleveland Convention Special Low Rate Excursion

The "Clover Leaf Route" has been selected as the official route from St. Louis to the Cleveland convention. For the delegates from St. Louis and vicinity a special low round-trip rate of \$11.00 from St. Louis to Cleveland and return will be in effect.

For the delegates from Evansville and Indianapolis there will be a special rate of \$9.00 and \$8.00 round trip, respectively.

The special train leaving St. Louis at 6:00 P. M. on August 14th will reach Toledo about 8:00 A. M., on Tuesday morning, where breakfast will be served. Thence by special no-stop cars on the Lake Shore Electric Railroad, running along the lake, the delegation will go to Cleveland, arriving there about noon.

Special equipment, including new reclining chair, coach, tourist and standard sleeping cars, will be carried on the Cleveland Convention Special.



Visit Niagara Falls

This will be an ideal time to visit Niagara, the most wonderful waterfall in the world, and recognized as the world's greatest natural wonder. A special low-rate of \$3.50 for the round trip is offered to all convention delegates and visitors. This trip will be by boat from Cleveland to Buffalo.

Return Trip

Those using above rates have a fifteen day return limit. The return will be from Cleveland to Toledo by steamer. There will also be a stop-over of

three hours or more at Put-in-Bay, which will give you a splendid opportunity to visit this historic place.

Information

For further information and for an illustrated booklet on this special convention trip, write

REV. THEODORE MAYER, GENERAL SECRETARY
1716 Chouteau Ave. St. Louis, Mo.

Helps for a Good Meeting

Rev. Henry Katterjohn

ENTHUSIASM

M. July 17. Its steadying power. Acts 4: 15-22.
T. July 18. Love's hot heart. Acts 18: 25-28.
W. July 19. Enthusiastic about good. Phil. 1: 3-11.
T. July 20. Prayer feeds enthusiasm. 2 Thess. 1: 11, 12.

F. July 21. Enthusiasm thru work. Luke 10: 17-24.

S. July 22. Witness with enthusiasm. Luke 8: 33-39.

Sun., July 23. Topic—Enthusiasm: Its Value; How to Cultivate It. Isaiah 12: 1—6.

Suggestions to the Leader

Enthusiasm is no unknown condition among our young people. On the athletic field, whether it's base ball, or foot ball or basket ball, or racing, we pull enthusiastically for "our side," knowing that our enthusiasm will encourage the players to the best possible efforts. Why not make a special effort to get those interested in athletics to attend this meeting. Extend a special invitation to the base ball club. Draw practical lessons from their work and games for the benefit of the work in the church. Enthusiasm in athletics demands whole-hearted surrender.

No base ball team can hope to succeed where the players do not give undivided attention to the play; where there is not a complete co-ordination of all their efforts; where the one is not willing to sacrifice for the sake of the victory which that sacrifice makes possible. The glory or advancement of the individual does not count, for the glory and victory of the whole is at stake.

The Topic Presented

What is enthusiasm?

The word *enthusiasm* is derived from the Greek word *entheos*, meaning *God within*. The enthusiastic person was therefore an inspired person, filled with the spirit of a god, in other words, a medium thru which God spoke. In this sense the prophets were enthusiastic persons. In their enthusiasm for righteousness, they denounced wickedness and sin so terribly that the good and righteous life seemed attractive and admirable. An enthusiastic person is a prophet for righteousness, inasmuch as he is enthused by the spirit of God for everything that is noble and true, righteous and just. What is the value of enthusiasm, that condition of wholehearted devotion and consecration to a given cause, which nothing can disturb or destroy? The world's work has been done by enthusiasts. Paul was such an enthusiast. For when he received the vision of the risen Saviour, he could not be disobedient to that heavenly vision. He followed Jesus Christ around the earth, across sea and land, thru cities and wastes. Everywhere he sought to preach the message of the salvation thru Jesus Christ, his Master and Lord. Martin Luther was such an enthusiast. And as he stood before the Diet at Worms he feared not the threat of death, but said: "Here I am, I cannot do otherwise, so help me God."

The lives of great inventors also illustrate what enthusiasm means. Think of Cyrus Field, who was not discouraged altho a half dozen attempts to connect Europe with America by means of a cable failed; Thomas Edison, who spends days in his laboratory when engaged in some crucial experiment. These were men of great visions. No great vision can be realized except thru complete consecration to the task. No man can be successful in his work, be it ever so humble, except he be enthusiastic in his work.

How can we cultivate enthusiasm?

We sometimes think we can create enthusiasm by artificial means. The college yell will never take the place of the college spirit. Boisterousness will never be the synonym for interest and consecration. The loud, boisterous man often seeks to hide his confusion and embarrassment when confronted with the great duties of life. The wild boisterous youth has but a small

conception of the meaning of life. But the silent, persevering youth, or man and woman, who is determined to do or die, will accomplish his or her end, even tho he utter no shout or cry.

Enthusiasm can be cultivated by living close to God. The presence of God gives us a vision of life's greatest possibilities. God's presence removes all obstructions and barriers to this vision by forgiving our sins, and cleansing our heart. The pure in heart can see God, to the impure He remains invisible.

Enthusiasm can be cultivated by development of the will. A will is the consciousness that forsee the end. It has an aim towards which it is striving. Seeing the end and purpose of our endeavors we will develop interest in the accomplishment of our endeavors.

Enthusiasm can be developed by the spirit of sacrifice and service for one another. This love is the cultivating of the soul, that gives expression to, and is the originator of our enthusiasm. Jesus had that soul development that always saw the possibilities for good in the down-trodden sinful man.

The way to cultivate enthusiasm is not to adopt outward forms of life, but to regenerate the life within. The way to cultivate the enthusiasm of a locomotive is not to paint it but to shovel coal into the firebox. Our enthusiasm will show its greatest strength in the presence of opposition and trials. The enthusiastic Christian is never discouraged, and every true Christian must be enthusiastic in his work and confident of the final results, not thru his own efforts, but thru Jesus Christ his Lord.

Some Questions on the Topic

How does sin destroy enthusiasm? How do evil habits soon make us indifferent as to the welfare of others?

Why is enthusiasm necessary for work in our Sunday-schools and societies?

What guarantee has the Christian that his work is not in vain?

How can we grow more enthusiastic, and make our society more enthusiastic?

Some Scripture on the Topic

Joshua 24: 15, 16; Psalm 42: 1, 2; 119: 139; Eccl. 9: 10; Isa. 60: 1; Hab. 2: 2; Luke 22: 32; Acts 26: 28, 29; Rom. 1: 8, 9; 7: 22; 12: 11; 2 Co. 4: 8—10; Rev. 5: 4, 5.

A Prayer

We pray, O Lord, for the indwelling of Thy Holy Spirit, that we may know and will to do the will of God. Give us wholehearted devotion to the task Thou hast assigned to us; a vision of the divine virtues which alone can bring joy and happiness into the human heart; a determination to sacrifice everything for the sake of the salvation which Jesus Christ wrought for all mankind. The kingdom can be built only thru the complete consecration of Thy children for active service. Thy life, O Christ, was spent in work for the redemption of men. Let us follow after Thee, and become partners in Thy life-saving activities, and sharers of Thy divine glory. Strengthen us day by day, to do Thy will. Amen.

The Advanced Bible Lessons

Lesson 4. The Ministry of the Passion Week

C. Warning His Enemies

M. July 17. Matt. 21: 23-32. Exposing the Insincerity of Those Who Challenge His Authority.
T. July 18. Matt. 22: 1-14. The Invitation to the Marriage Feast Slighted.
W. July 19. Luke 20: 20-26. The Tribute Money.
T. July 20. Matt. 22: 23-33. The Sadducees Silenced.
F. July 21. Mark 12: 28-40. The Great Commandment and Question Regarding the Christ.
S. July 22. Luke 20: 9-19. The Evil Husbandmen.
S. July 23. Matt. 23: 1-39. The Eight Great Woes.

Lesson Key:—"O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23: 37.

It would have been perfectly human if Jesus had let His enemies go their own way, no matter whither it might lead. No one could or would have blamed Him if He had taken the position that, since they rejected Him and all that He wanted to do for them as well as all the other members of His people, He had no further responsibility in the matter, and that they could not complain if they "got all that was coming to them."

But that was not Jesus' way. He was made in the fashion of a man, to be sure, but He was far more than human. The spirit that had brought Him to the earth was not human but divine, and out of that same infinite and all-embracing divine love and mercy that had made Him cast in His lot with sinful humanity came the undying pity and love that would not let even His enemies go to their destruction until they themselves made every help that He could give them useless. His responsibility for the Pharisees and Sadducees might end, but never His Saviour-love for them.

And so we find Him, during the last week of His earthly life, and even while He knew that His enemies were plotting His death, full of the greatest concern about those who had been opposing His work. He had not come to judge the world or to judge men, but to save them, and He would do all that could be done in order to accomplish the will of the Father who had sent Him. Perhaps these men might yet change their minds when they saw how seriously solemn the thing was they had undertaken to do; perhaps He could show them the situation in a new light, so that they might see the error of their ways and repent and return before it was too late.

The Sadducees were perhaps the most hopeless of Jesus' enemies. They were the free-thinkers of Israel, and they had already drifted so far away from God and religion that they denied the resurrection of the dead and an eternal life. Their thoughts centered only on political advancement and earthly enjoyment, and they have no use for anything that cannot be supported by reason. Yet Jesus patiently answers their inquiry and silences their objection, while at the same time exposing them before the people as unbelievers who did not even believe in a living God.

The Pharisees had been very glad to hear their rivals the Sadducees silenced in such an effective manner. Their foes having been thus vanquished they consider their own chances of catching Jesus in a trap all the better and immediately propound the question as to the greatest commandment of the law, thinking that any answer He might give would embroil Him in the bitter petty quarrels of the rabbis and set some part of the people against Him. Much as they would like to they cannot object to the answer Jesus gives, and their defeat is made yet more clear and decisive, when He turns upon them with a question of His own: "What think ye of Christ, whose son is He?" They leave the question unanswered, altho both their reason and their conscience would give them the correct answer. They recognize the truth but they do not want to acknowledge it. Their wills are set against God and truth because they are set only on self-advancement and self-glorification.

In his effort to expose the whole awfulness of such a condition Jesus pronounces the eight terrible woes against the Scribes and Pharisees. They are really so many reasons why they deserve the name "hypocrites," an appellation that, where it is deserved, marks the lowest depths of moral degradation. The vilest and most degraded sinner may be brought to repentance thru the grace of God as long as he has not definitely set himself against truth and righteousness, but the hypocrite has set his will away from God, while at the same time seeking to secure all the benefits and advantages of godliness. To the sin of wilful disobedience the hypocrite adds that of sailing under false colors.

The condition of these men, as their character has been exposed by Jesus' scathing denunciation, is an awful warning to all. There is no greater danger to the spiritual life than insincerity. To be satisfied with the mere externals of religion rather than to seek truth and righteousness; to make religion a matter of standing among men rather than of communion with God; to glorify self rather than God and one's neighbor, are all dangerous tendencies that may gradually lead to conscious or unconscious hypocrisy. "Wherefore let him that standeth take heed lest he fall," 1 Cor. 10: 12. How awful to contemplate a condition which even the yearning and all-embracing Saviour love of Jesus cannot reach.

Statement

of moneys received by the General Treasurer, or by the treasurers of the different boards and institutions for the various branches of denominational work carried on by the German Evangelical Synod of North America from Feb. 15, to June 1, 1916.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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The Elmhurst Summer School

While we are reading these lines the Elmhurst Summer School is in full session, having held its opening session on Tuesday, July 18. The school will continue for ten days, closing on Thursday, July 27. Altho the plans of the Summer School have received enthusiastic praise and promise of ardent support by the District conferences, yet the Evangelical Church as a whole has hardly awakened to a consciousness of the possibilities of such a school. The men in charge of the school, Rev. Paul Pfeiffer, chairman of the Central Sunday School Board, Rev. Theo. Mayer, General Secretary of our Sunday-schools, Rev. Wm. N. Dresel, president of the Evangelical League, and their corps of assistants and instructors constituting the faculty, are doing pioneer work for the religious education of our young people, the workers in our young people's societies and Sunday-schools.

The Church and Social Service

A goodly number of devout and earnest Christians still fail to realize the intimate connection existing between Christianity and social uplift or community service. "The other day at a luncheon table," says the *Sunday School Times*, "a business man asked Dr. C. I. Scofield, the well-known Bible teacher and religious writer, whether a Christian ought never to interest himself in improving social conditions. Dr. Scofield illustrated his thoughts on this point from Peter's experience, Acts 5: 12-16. Peter was doing the Lord's will after Pentecost, and among other things was not only healing spirits—bringing souls to Christ—but was empowered by God to heal bodies as well, to improve their conditions, so much so, that people brought 'sick folks, and them which were vexed with unclean spirits,' that 'at least the shadow of Peter passing by might overshadow some one of them.' God undoubtedly honored the sincere faith of these people, even thru the shadow of Peter. But this was merely a by-product of Peter's work. Suppose Peter, realizing that God was working thru his shadow, had said to the other apostles, 'Now we have found our work. On sunny days announce that we shall walk along the streets and let our shadow fall upon sick people.' In doing this they would have gotten far away from the will of God; and their work would have gone to pieces, as does the work of the Church of Christ when it turns aside from its true business of soul-winning to the shadow business of improving temporal conditions. Yet a certain amount of shadow business is alright, so long as it is merely incidental."

To which the *Sunday School Times* adds: "It is not that a Christian man has never to interest himself in making temporal conditions better. He ought to do this under certain circumstances—as an introduction to the Gospel, as a way of winning men to himself and to Christ; but all the time he must, if he would be practical, keep a clear head and remember that this is not his chief duty. That is to preach Christ, and to call out from the world into Christ all who will come."

This is a fair sample of the reasoning which seeks to bid the Church keep its hands off the task of correcting wrong social conditions. We have not noticed that any of the religious leaders who are advocating such activities for the Church have demanded that the Church should turn aside from or in any way neglect its business of soul-winning. That would indeed be absolutely wrong. What is aimed at is merely such an emphasis upon human sympathy, fairness and righteousness on the part of Christians that all wrong conditions shall be abolished or relieved as far as it is possible to do so. Nor do we agree with Dr. Scofield in regarding Peter's "shadow business" as merely an incidental by-product of his spiritual work. It was rather an essential expression of the divine power that dwelt in him, working for the physical and

spiritual welfare of all who came in contact with him. It was the outward evidence that he was an apostle of Jesus Christ, his credential, as it were, by means of which he proved that he was actually a servant of his Lord. Mark 16: 17-18; John 14: 12.

In the same way we contend that it is the natural and essential expression of Christian discipleship to pay a just and sufficient wage to one's employees; to oppose and expose every form of graft and corruption in politics or business; to aid in any way possible in the prevention of crime, poverty and disease and in the establishment of just and righteous social conditions. Those Christians who are not interested whole-heartedly in aims like these do not understand, much less put into practice, the spirit of Jesus Christ, who came to destroy the works of the devil and who went about doing good and healing those oppressed of the devil. It has been the curse of the Church that she has not insisted on such expressions of Christian life and power on the part of those who would be followers of Christ, and it has been this tolerance of injustice and unrighteousness on the part of the Church and of individual Christians which has earned them the reproach of hypocrisy. To work for the amelioration of social wrongs need not mean any sacrifice of evangelistic effort but should rather stimulate and intensify it.

A THOUGHT FOR THE WEEK

An angel paused in his onward flight
With a seed of love and truth and right,
And said, "Oh, where can this seed be sown
Where 'twill yield most fruit when fully
grown?"

The Saviour heard and said as He smiled,
"Place it at once in the heart of a child."

—Selected.

"Deutschland," a Harbinger of Peace?

Germany may not have a large or powerful navy, but for resourcefulness and daring her naval exploits are easily ahead of anything which the European Power which is supposed to "rule the waves" can show. To the adventurous heroism of the "Moewe" and the successful battle of the Skagerack against overwhelming odds the submersible merchantman "Deutschland" has added another illustrious feat. One does not know what most to admire, the enterprising idea of Herr Lohmann who stakes his fortune on destroying the blockade from which his country's trade is suffering, the ship contractor at Bremen, who designed and built a vessel able to perform the feat just successfully accomplished, or Captain Koenig and his brave crew in undertaking an enterprise that seemed to promise almost certain death either from storm or warships. England may boast that she is not defeated at sea or on land, but German seamanship has so thoroly and openly humiliated British bragadocio, that the British navy, in spite of its size and pretensions has almost become the laughing-stock of the world. The silly contention that the "Deutschland" is a warship because all submarines are warships will not do much to offset the humiliation she has experienced. And if the "Deutschland" should be waylaid by a host of British warships and brought to an English harbor, the glory would still be Germany's.

What most distinguishes the feat of the "Deutschland," however, is the fact that she is a peaceful vessel come on a peaceful mission. Germany desires the resumption of peaceful activities after two years of war, and the coming of this submarine merchantman is a fitting emphasis of this fact. To interpret it, as did a St. Louis morning paper, with the illustrated

headline: "The Next Surprise? Will the German Battle Flag Follow the Merchant Marine?" is not only absolutely baseless and false, but vicious in the extreme. It is by such insinuations, purely imaginary, but plausible to the superficial and ignorant, that international suspicion and enmity is fostered and war incited. If the "Deutschland" can reach its base in safety with a cargo of goods from this country, it will mean that the British blockade is really worthless and ineffectual, and that England might as well give up her nefarious attempt to subdue Germany by starvation. And with the uselessness of the blockade demonstrated, England might as well give up fighting. And discriminating observers are already predicting that the recent furious "drive" of the Allies was a last desperate effort which must, especially if fruitless, as it appears to be so far, be followed by exhaustion, as the people of France and England will not stand for further fruitless expenditure of men and money. A sign of this approaching exhaustion may also be seen in the abandonment of the manufacture of ammunitions by many of the largest concerns engaged in the business in this country, because no new orders have been placed by the Allies for two months and no money can be raised to pay for all those that have been exported. Let us hope that the "Deutschland," even tho unwittingly, was nevertheless really a harbinger of peace.

Church Advertising

At the recent convention of the Associated Advertising Clubs of the World in Philadelphia, commented upon in last week's issue, advertising by and for churches and other religious and semi-religious institutions received large attention. At a special conference on church advertising attended by 150 ministers, addresses were made by a number of clergymen and others concerning the advantages of using proper publicity to urge church attendance. One of the speakers declared there could be no legitimate objection to organized church advertising so long as the ministers lived up to the promises in the advertisements. The general secretary of the Presbyterian Board for Ministerial-Relief and Sustentation gave some exceedingly interesting and striking facts in regard to the efficacy of advertising in religious papers for the promotion of his work. He cited as results four \$100 bills pinned to one of his advertisements, and another enclosing a check for \$10,000 coming as the result of advertising. But the best evidence of the success of his campaign was, he thought, the steady and rapid growth of a list of contributors from a comparatively few to at least 50,000 who have the board's work at heart and will continue to give their mite as regularly as possible. Another speaker cited the results of the expenditure of not over \$300 in advertising from which over \$175,000 was obtained for important religious work. In the case of school and college publicity another speaker showed the value of religious papers to these institutions not only for the securing of the most desirable classes of students, but also for securing financial support.

Church advertising of this kind is certainly proper and legitimate, but the danger line comes pretty close when the aim of church advertising is said to be "to have something doing that will catch the crowd." The "crowd" can be depended upon to notice this trap pretty quickly and will decline to be caught. Sensational methods of advertising often defeat their own end by dulling the popular sensibility for the message of the Church and tend to cheapen its entire cause and work. We believe in a proper use of printer's ink and the services and work of the Church should be rightfully and truthfully held up to public view. But the best kind of church advertising is most certainly that recommended in Matth. 7: 17-20.

The Permanent amid the Passing

"Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God,"
Psa. 90: 1, 2.

This is the oldest prayer of the Book of Psalms, and it deals with things that have engaged the thought of men ever since men have begun to think at all. Far back in the prehistoric ages, as soon as the mind of man began to occupy itself with the problem of life, the transitoriness of human life had already become apparent. In fact, it was just this transitoriness of human life and everything connected with it, the unreliability of all that is earthly and the dissatisfaction which everything leaves behind, that set men to thinking about the meaning of life. Apparently it was a puzzle for which no satisfying solution seemed to exist. Nor would any answer to men's questioning have ever have been discovered if God himself had not shown both the direction and the goal. And the changefulness and insufficiency of human life made the eternity and changelessness of God seem all the more restful and satisfying.

No man was ever better qualified to speak with authority upon God's eternity and man's transitoriness than Moses the man of God. The early part of his life was passed in the splendor of the Egyptian court, where he enjoyed all the privileges that the most exalted rank and the most abundant wealth could give. But the best that the earth had to offer could not satisfy him. He could not be satisfied as long as his people were suffering from cruel oppression, nor could he be content with the paganism amid which he had grown up. After he had broken away from all these entanglements and found freedom in the wild desert country of Arabia he came face to face with God and truth in a life of meditation, self-conquest and self-discipline, and unconsciously prepared himself for the greatest work that ever fell to the lot of any man. He could not resist the divine call to return to Egypt and deliver God's people,—his own people—from their burden of oppression and lead them into a new country and a new life.

"In this work he succeeded and failed. He accomplished the divine purpose, but he did not accomplish his own hope. He made the Israelites a nation, but he left them without a country. He led them to the border of the promised land, but he never set his foot in it. Only with his eyes did he behold its 'sweet fields beyond the swelling flood,' and then laid down his finished, uncompleted task and sang his own funeral hymn." Forty years of ceaseless service and stupendous toil; forty years of struggling with folly and perversity; forty years of aimless and homeless wandering; forty years of change and death during which an entirely new generation grew up around him; more than a century of life amid the most varied surroundings and circumstances imaginable, certainly fitted this wonderful Hebrew to tell mankind what human life really means.

It could not be otherwise than that his first thought should be of God. If ever a human life was divinely led and appointed from beginning to end, it was his own, and he knew it well. He realized also that in the far-distant past, before the mountains were brought forth or the earth had been formed, God had been at work working out the destiny of his people, and thru them of the entire human race. Back of all that has ever transpired; back of all the world-empires of the east and the west, whether men knew and recognized Him or not, was God, even from everlasting to everlasting. His thought and His planning was over all and thru all, and even human disobedience and rebellion could not mar or destroy His eternal purpose. And now, as he looks back at the 120 years that seemed as yesterday and as a watch in the night, whatever unhappiness and bitterness there was in his recollection of his long and eventful life with its achievements and its failures was relieved and sweetened by the thought that no mistake of his own weakness or wilfulness could prevent the divine and eternal wisdom from reaching the goal it had set for itself. He might die in peace for the work on which he had been engaged would go on and be completed in God's own time.

As we look out upon the things that are going on around us, and upon that which has passed or is passing in our own lives, we need to remember also that God has been and still is the dwelling-place of man in all generations. More than three thousand

years have passed since Moses' day, and every passing century has only served to confirm Moses' statement. Nations and empires have come up and gone, and great men have arisen and perished with all their wealth and fame and achievement. They thought to serve their own ends, and their aims have often seemed to go directly against the thoughts and ways of God. But even their opposition has only helped to work out God's plans and make more plain and real to men the fact that of Him and thru Him and unto Him are all things, and that unto Him must finally be the glory forever. No matter how tangled and dismal and disappointing things may appear in the world today, God is still the dwelling-place of all generations, and all will eventually come out right.

And if our own life is unsatisfactory; if there have been mistakes and shortcomings; if there was waywardness, disobedience and rebellion; if we are troubled by the thoughts of what might have been and was not, it is an unspeakable comfort to know that God is still there, even from everlasting to everlasting. We may have brought unhappiness and disappointment into our own lives, or into those of others, but God's plan still stands, His will is still supreme. And His pity and lovingkindness is still the same, so that He doth not deal with us after our sins, nor reward us after our iniquities; He remembereth our frame, He knoweth that we are dust. Tho our sins be as scarlet, they shall be white as snow; tho they be red like crimson, they shall be as wool. And all this because He who knew no sin was made to be sin on our behalf; that we might become the righteousness of God in Him.

The Division in Clover Brook Church

By J. L. GLOVER

I.

It was not a quarrel; on the contrary, the 200 and odd members who made up the Clover Brook church had always been remarkably harmonious in all matters relating to its government and extension. Nevertheless a marked division existed, due to a purely natural cause.

It was a fine old brick building, standing in a grove of oaks, a little back from the road, near a small Virginia town. It faced the west and had, besides the wide front entrance, a door on either side opening north and south. It was these side doors which caused the trouble. The congregation was scattered over a considerable radius, only a few families being within walking distance. Those living in the town and its immediate vicinity approached the church on Sundays from the north, fastened their buggies and horses under the trees on that side, and entering by the north door, naturally took their seats on that side of the wide middle aisle. The large contingent from the thickly settled country neighborhood, on the other hand, entered by the south door and sat on that side. The service over, they passed out by the way they came in, and departed in opposite directions, scarcely exchanging a greeting.

Of course this division was not intentional. While the church was small it had not been noticeable, but as numbers increased in the course of years, the two sides formed each a sort of community apart from the other. The townspeople held themselves a little aloof, and the country contingent drew back with proud shyness. So the breach had widened by degrees until the congregation was distinctly divided into two sections, which, without actual unfriendliness, scarcely knew each other.

This was the state of things when Rev. Kenneth McLeod accepted a call to the pastorate. Rev. Kenneth was very young and very zealous. He looked even younger than he was, a mere beardless boy, beside the grave, grey-haired elders who formed his session. It was his first charge and seemed just the field he wanted—a country church, affording plenty of opportunity for work and yet the needful quiet for study. It was, as a whole, a cultivated community, and he would have full use for all his powers of mind.

It was with pleasant anticipations, therefore, that the young man came to his first pastorate, and with his sister as housekeeper, settled in the pretty manse near the church which the ladies had fitted up afresh. The installation took place on the first Sunday in May. All were friendly and cordial to the young minister, and it was some time before he noticed the division. When he did, it troubled him not a little. His predecessor had been an old man, on whom the state of things had grown gradually, and he had adjusted himself to existing conditions without making any effort

to alter them. But Kenneth was young and enthusiastic, and the thought of such a division was very painful to him. He looked down from his pulpit, Sunday after Sunday, on his two congregations—for that was what it amounted to—as completely separated as if the broad aisle had been the great wall of China.

It would not do, he said to himself, and he set to work to break it up. He went from one side to the other after service shaking hands and trying to mix the two crowds together. He maneuvered to draw them into conversation outside—all in vain. Everyone was pleasant to the minister, but there it ended. They would not amalgamate.

Then Kenneth prepared a careful sermon on the text, "Let Brotherly Love Continue." How could there be brotherly love, he argued, where members of the same church hardly knew each other? He described the necessity for union, the spirit of love and concord, and drew a melting picture of the ideal church where all the members worked together in perfect accord. The people listened with interest and complacently fitted the cap of unbrotherliness on their neighbor's heads—and after the benediction, went quietly out of their respective doors and home as before, without a greeting the more.

"An excellent sermon; so practical and sensible. Mr. McLeod is certainly a clever young man and will improve," they said to each other affably, little guessing that the minister was sitting in his study with his head in his hands, while the full tide of the reaction swept over him.

"It is of no use. No one took it to heart. I have done no good—have done even harm, perhaps," he thought in the depths of his despondency.

"Try the choir," suggested his sister. It was a good suggestion, and he took fresh courage. The choir was made up entirely of girls from the town. Why should he not persuade them to take in one or two who sang well from the other section, and thus draw them together socially? Such intercourse was what was needed to close the breach.

He tried the choir.

It was a few weeks after his sermon on brotherly love. The organist had come early to play over the tunes before service, and one or two members of the choir had also arrived. Kenneth stood beside the organist as she sat touching the keys absently with one hand and turning the leaves of the hymn book. She was a pretty girl, fair-haired and blue-eyed, and in her white dress and tulle-trimmed hat, looked cool on this broiling summer day. While he watched her, thinking how he might best introduce his scheme gracefully, some one else unconsciously did it for him. This was the soprano, a dark-eyed girl, whose will usually dominated the others.

"Nell," she said, "do you know that Gertrude is going away in the fall to be gone all winter?"

The pretty organist looked dismayed. "Gertrude going?" she said. "What a pity! What shall we do without her alto?"

She looked at the minister as if for sympathy in this misfortune, and Kenneth thought he saw his chance.

"I noticed a voice in the congregation last Sunday," he ventured, "a clear, sweet alto. Why not ask the owner to join the choir?"

"Who was it?" asked Nell Moore, turning her blue eyes on him again.

"Miss Catherine Wynyard. She sings well," he added.

Nell Moore and Marion Douglas looked at each other a moment. Choirs are notoriously difficult to manage, and this one of Clover Brook was no exception.

"But she lives on the other side," objected Nell.

"What of that? She comes regularly to church."

"But she is too far away to practice with us," said Marion decidedly. "You see, Mr. McLeod, we go with a different set of girls, and it is so hard to get the choir together anyway. I don't think we could manage it. I think we had better give up Catherine. She can sing in the congregation and that will be a help. Don't you think 'Federal Street' is a good tune for this hymn?"

She quietly dismissed the subject of Catherine Wynyard. Kenneth looked disappointed, but he could not press his point. It was nearly time for service and the church was filling. He agreed that 'Federal Street' was a good tune, and then went into the pulpit and bowed his head in prayer.

Presently the second bell rang and service began. Catherine Wynyard was in her place as usual, he

noticed, as he rose to announce the opening hymn, her sweet face shaded by a wide white hat. Her clear, fresh voice rang out with the first notes of the hymn, and more than once in the course of his sermon his eyes met the intelligent brown ones fixed on him with such earnest attention.

"I wish we had you in the choir, Miss Catherine," he could not help saying as he shook hands with her after service.

"Oh, they don't want me," she answered lightly. "There are enough without me, and we are rather too much separated to practice conveniently."

Just what Marion Douglas had said! Clearly there was nothing to be hoped from the choir. His second effort was a failure.

"The only way would be to fasten up the side doors," said his sister, laughing, when he told her.

"I am afraid so; but we will try more pacific measures before proposing so revolutionary a step," he answered.

He started a Bible class on Wednesdays, but with the exception of a faithful few, it failed to draw the young people together as he had hoped. The girls of the choir joined, and Catherine Wynyard and a few others, but it was not easy, in so large and scattered a congregation, to collect many together on week days. There were two missionary societies, a young people's society and the Sunday-school, but even here the division was strongly marked.

At length Kenneth bethought him of a picnic. This would be a social gathering in which all, from the oldest to the youngest, could take part; and surely out in the green woods, under the open sky, imaginary differences would melt away and the people mingle naturally.

The Old-Rose Blouse

Mrs. Chesley herself opened the door.

"I saw you coming," she explained. "Come up to my room—quick!"

With light footsteps, Mrs. Nelson followed. She admired Mrs. Chesley's beauty and social charm, and was unaffectedly grateful for her kindness to herself, a shy little bride in a strange town.

"Oh!" Mrs. Nelson exclaimed, rapturously. "It's that imported blouse from Suratt's, isn't it? It's perfectly lovely!"

"I simply had to have it—I couldn't go out another afternoon in my old one. And, my dear, there is one in old rose that you just *must have*. It would exactly suit you!"

"But," Mrs. Nelson faltered, "I—I couldn't! Jack is just starting in, you know, and—"

Mrs. Chesley interrupted her with an amused laugh. "I know all about that. Of course you wouldn't ask Jack. He'd say, 'Why, what's the matter with that blue gown you got only a month or two ago?' Men never understand, and you can't make them; but, my dear, *there are other ways*."

"Do you suppose I asked Charley for the money for this? Not much! I got Mr. Hoover to lend me the money, and he just adds it to the month's grocery bill. Mr. Hoover gets his money right back, I get my blouse, and everybody's happy—all thru a little diplomacy. You needn't look shocked, child; everybody does it."

"I—oh, I couldn't!" Mrs. Nelson repeated.

Mrs. Chesley, whose good nature was one of her charms, laughed again. "All right," she said, "but just go and look at that old rose. I'll rest my case on that. I'm sure you'll say it's a bargain you have no right to miss."

Mrs. Nelson had no intention of looking at the old rose, yet somehow she found herself before Suratt's window. There was no doubt about it—the blouse *was* lovely. Slowly, with flushing cheeks, she turned toward her butcher's.

When she entered, the butcher was busy, and with heavily beating heart, she stood and waited. Suddenly she turned and almost ran out of the shop.

Jack came home early that night, and something in his voice, as he called her, made her hurry downstairs.

"Just a hard day, little girl—a little harder than usual. You won't understand. But it was a stiff fight to keep my hands clean. I was almost gone once, but I couldn't stand it not to be able to look you square in the face. It was your battle, Jess, tho you never knew it."

Mrs. Nelson caught her breath. Suppose there had been an old-rose blouse up-stairs?—*Selected*.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

The "Ladies' Aid"

The old church bell had long been cracked,

Its call was but a groan:

It seemed to sound a funeral knell

With every broken tone.

"We need a bell," the brethren said,

"But taxes must be paid;

We have no money we can spare—

Just ask the Ladies' Aid."

The shingles on the roof were old:

The rain came down in rills;

The brethren slowly shook their heads

And spoke of "monthly bills."

The chairman of the board arose

And said, "I am afraid

That we shall have to lay the case

Before the Ladies' Aid."

The carpet had been patched and patched

Till quite beyond repair,

And thru the aisles and on the steps

The boards showed hard and bare,

"It is too bad," the brethren said;

"An effort must be made

To raise an interest on the part

Of members of the Aid."

The preacher's stipend was behind;

The poor man blushed to meet

The grocer and the butcher as

They passed him on the street;

But nobly spoke the brethren then;

"Pastor, you shall be paid!"

We'll call upon the treasurer

Of our good Ladies' Aid."

"Ah!" said the men, "the way to heaven

Is long and hard and steep;

With slopes of care on either side,

The path 'tis hard to keep.

We can not climb the heights alone;

Our hearts are sore dismayed;

We ne'er shall get to heaven at all

Without the Ladies' Aid."

—*Christian Endeavor World*.

Shut In But Not Shut Out

BY WILLIAM T. ELLIS

When Professor Hunt was declared by the doctors to be a cripple for life the community was shocked, and visits of condolence were many. Most of the well-meaning sympathizers assumed that the promising career of the sunny, athletic and clever teacher was at an end. Fortunately the invalid's own sense of humor saved him from feeling many of the unmeant thrusts of these Job's comforters. He laughed as he talked the matter over with his pastor.

"We have been having continuous funeral services in this room for a month; and lo, the corpse is still lively. I do not believe that I am 'a dead dog,' as Jonathan's son with the long name and the lame feet called himself. I cannot teach again, I know; and I'm bound to this bed forever. If I were a genius instead of a commonplace ex-teacher in a semirural high school, I suppose I'd compel the world to make pilgrimages to this room. I'm not a genius, but I'm bound not to become a pale and melancholy saint, flaunting his resignation in the face of his friends. I really believe that I can make life worth while, for is it not sound doctrine that a man is more than a stout pair of legs and a strong back?"

To nobody else did the invalid tell his hopes. A discerning observer, tho, could trace a definite plan running thru his subsequent course. In the first place, he made his room attractive to his friends; they who at first visited him out of sympathy soon came again for their own pleasure. Within six months his intimates had ceased to think of Professor Hunt first of all as an invalid; his personality had triumphed over his limitations.

As a letter-writer the shut-in extended his influence widely. Never a new baby came to his friends, never a wedding, a birthday, a business promotion, or other bit of good fortune without a note of congratulation from this man who had acquired the great art of living in other people's joys. So, too, with letters

of condolence. And every friend setting forth on a journey was sure of a *bon voyage* message from that little room.

Naturally there was a return tide of correspondence. In increasing numbers dwellers in lands afar, foreign missionaries, high school boys who had gone abroad in business and friends of friends counted this cheery, newsy and entertaining letter-writer among their regular correspondents. This all quickened Professor Hunt's interest in and knowledge of foreign conditions; so one day he ventured to write to the editor of the metropolitan paper which he read daily (for the local journal did not give him a wide enough outlook on the big world to satisfy him) a letter supplementing and explaining an obscure foreign dispatch. This was printed, and so were other letters which he wrote for different publications, for he had quickly perceived the influence which even the most obscure person may wield thru the widely-read newspaper press.

Every meeting of the old debating society at the high school and every prayer meeting of the church was certain to hear something from the shut-in member. Sometimes it was a letter, sometimes a little essay, or an appropriate clipping, or quoted aphorism, or a bit of poetry. Always it was interesting and helpful, because the result of careful thought.

So the outreach of that one little room has steadily increased until the shut-in, instead of being an object of pity, is enviable for the multiplicity of his interests, the numbers of his friends and his far-reaching usefulness. Professor Hunt does not talk about himself or his mission; he has evidently had his own battles to fight against the invalid's temptation to morbid self-centeredness. But one day, in adroitly turning some insistent friend from the subject, he let fall an illuminating phrase, "Oh, it is just an experiment in geometry, to see what there is in the postulate that from any point a straight line may be drawn in any direction and extended to an indefinite length."

The Man Who Evens Up

In a pullman car between Boston and New York, some young men were speaking, not long ago, of a minister, who had engaged in questionable financial ventures with disastrous results not only to those who trusted him, but also to his own moral and religious character. The love of money had got possession of him. Flaming newspaper head-lines told to the world the story of his dishonesty.

The young men who discussed the incident were all business men. They spoke of it as if it had discredited not merely the erring minister, but the whole ministry, and religious men in general. Then a man in a neighboring chair, who had listened to their talk, asked permission to show them an item in the newspaper of the same day.

"Here is a missionary from Alaska just returned to New York for a short vacation," said he. "He has traveled thousands of miles on snow-shoes in company with a single Indian guide. The mercury has often been seventy below zero—fifty below has been common. This man is a dentist and a doctor; he extracts aching teeth; he washes out and dresses wounds and sores, and prescribes for sickness; he marries the young, and buries the dead. He comforts the sorrowing, defends the helpless, stops illicit liquor-selling, puts his life in daily peril from cold and starvation and the revenge of wicked men. He helps the miners, and brings back to their memories the good lessons they learned at home."

"That's the kind of man that evens up!" exclaimed one young man. "That's the real thing!"

There was a chorus of assent, and the whole tone of the conversation changed. The inconspicuous item that told of one minister's heroism reminded each man of the goodness of brave Christian men he had known, men who were not to be discredited by one man's fall.

Now and then the moral sense of a community is shocked by the wrong-doing of a man whom all have trusted. Let us remember that it is the exceptional character of the event that gives it its wide circulation. The men who "even up" are always there, and in far greater numbers than those who betray the confidence of their fellow men.—*Exchange*.

Denominational

South Illinois District New Orleans, La.

During the week beginning with Sunday, June 3rd, Salem Evangelical Church of New Orleans, La., Pastor Ewald Kockritz, observed the tenth anniversary of the dedication of their house of worship.

Four celebrations were held on Sunday: a German service at eight o'clock, an English service at ten o'clock with the Lord's Supper, a Sunday-school service at 3:00 P. M., and a Prayer and Praise service at 7:30 o'clock at night. These were followed by a special men's service on Monday night, to which the Brotherhoods of the sister Evangelical churches of the city had been invited, a service for the many and well organized societies of the congregation on Tuesday night, and a reunion service on Wednesday night, followed by a fellowship meeting in the spacious Sunday-school hall, at which a buffet luncheon was served.

The visiting speaker for this occasion of joy and thanksgiving of the congregation was the Rev. David Brünig of Louisville, Ky., whose inspiring and helpful sermons and addresses at all of the above services did much toward bringing about a lasting conviction to many hearts and a reawakening of spiritual enthusiasm. With great zeal and spiritual fervor he emphasized the need of the work in which the congregation is engaged and congratulated them on the achievements of the past and urged to still greater deeds for the Lord.

The pastors of the sister congregations were also present to convey their greetings and congratulations of their congregations at one or the other of these services.

Unstinted praise is due the various committees and the choirs for the commendable manner in which they discharged their duties. The church was beautifully decorated with garlands of green, palms and flowers. The large attendance upon these services showed the keen and lively interest of its members. The special offering amounted to over \$500.00.

The success of this celebration is largely due to the consecrated and efficient leadership of the pastor. Plans looking toward the celebration required not weeks but months of faithful and devoted preparation. A church directory printed for this occasion gives the elements of which the congregation is composed. It gives evidence of the many-sided activities of the church, well organized in every department, keenly alert to its high calling, and of a pastor whose loyal and unselfish devotion makes it possible that a work of the large scope and magnitude that Salem is engaged in, can be carried on. It may well be said that Salem is one of the strongest, best organized and most active churches of the city.

May the vision that the members of Salem have received of God's blessings and favors of past achievements inspire them to even greater service in the future, and as they descend from this mountain top of joy and ecstasy into the valley, give heed to the thousand calls of duty to work even more earnestly for the coming of Christ's Kingdom in their midst.

G. S. P.

Conference of the Kansas District

The pastors and delegates of the Kansas District were invited to hold their twenty-seventh annual conference in Trinity Church of Hudson, Kansas. They went gladly, because they were convinced that a congregation which had accomplished so much, not only deserved the honor, but could be expected to do everything to make the days of the meeting agreeable and profitable. Trinity Church, the youngest of our churches in Kansas, was organized only three years ago, they built a fine brick church in the first year and paid for it; not satisfied with that, they built a fine modern parsonage the following year. In the same spirit they bade the members of the conference welcome and worked hard for the success of the meetings. They made many trips, often over bad roads, to and from the main line of the Santa Fe, day and night they were at our service, that nothing might interfere with our success. Often will we thankfully remember the pleasant days in Hudson, and hope to God that the work done there may bear fruit.

In the opening service Rev. E. Vogt, for seventeen years treasurer of the District, served at the altar, and Rev. A. Walton of Oklahoma City preached an

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"Other Sheep I Have"

India the Battleground of Asia. The urgent Need of more Missionaries is the big Problem of the Hour. Can we afford to veto the Program mapped out by the Missionary Conference?

Glimpses of India's History

The Country

In a country so vast in extent, so densely populated as India, and comprising so many different races and languages, as are found there, anything like a real history is a complicated and difficult matter. Nevertheless those who desire to have an intelligent insight into the development of the people and their present conditions must have some knowledge of the history of the country. Conditions on our mission field in India can hardly be fully understood without due appreciation of the fact that the Central Provinces and the Chattisgarh District in particular, are but parts of a great whole, more or less influenced by the stages of past development and by conditions in all the other parts.

The earliest accounts of India go back to a time some 3,000 years before the beginning of the Christian era, but the purely legendary accounts of those remote periods are of little consequence except to the student of history. The Aryans, who came from the northwest, brought with them a settled system of civilization and a fixed religious system. They drove back the original population to the peninsula in the south, formed states of their own in the great northern plain and founded great towns, the sites of many of which, like Benares, still remain. The social system they established, embodied the four chief castes found in India today: the Brahmins, or the priests; the Kahatrigas, or nobles; the Varsigas, almost the modern middle class, and the Sudras, or serf class, composed principally of the conquered people who were the slaves of their conquerors. Even during this early period there seems to have been some communication and commerce between the people of India and the inhabitants of Babylon. About the year 500 B. C. there lived the great reformer Buddha who established a new and simplified faith, in place of the religion and civilization of the Aryans, which had become corrupted. His disciples spread his teachings over the greater part of India, altho it never superseded entirely, the older faith of the Hindu.

Early History

But it is with the invasion of Alexander the Great, 320 B. C., that the real history of India begins. Alexander's campaign was confined, however, to the north-western region and he had evidently planned to return, but died before he was able to do so. After his death Chandragupta consolidated the Indian states and founded a powerful dynasty. From this time on until the tenth century A. D., the history of India presents a varied panorama of invasions and the rising and falling of native dynasties and periods of terrific warfare. The close of the tenth century witnessed the beginning of the incursions of the Mohammedans and the thirteenth and fourteenth centuries found their conquest almost complete.

In the thirteenth century came the Mongol hordes under Genghis Khan and at the end of the century, the great invasion from Central Asia of Tamerlane, who, sweeping down from the mountains penetrated the Delhi, swept all opposition before him, and after perpetrating a fearful massacre before Delhi, caused himself to be proclaimed Emperor of India. For two centuries India was merely a collection of states with no real head. At the beginning of the sixteenth century, appeared the greatest of all the conquerors of India in the person of Babar, a descendant of both the great Tamerlane and the ferocious Genghis Khan, who defeated the army of the Sultan and was proclaimed emperor of India. From this time dates the succession of Grand Moguls who ruled, at least nominally until 1857.

The Coming of Europeans

In 1498 Vasco De Gama first sailed around the Cape of Good Hope and arrived in India (Calicut), where he stayed for a short time, traded and then returned to Lisbon. This was the beginning of many important Portuguese settlements on the western coast. The Portuguese administered their Indian possession well for a time but towards the end of the sixteenth century the power in the East began to pass from their hands into those of the Dutch who also established themselves firmly in the Malay peninsula.

The next great struggle which ensued was that between the British East India Company and the Dutch, and the first English factory was established in Herot in 1608. In 1639 the site of Madras was bought, and in 1661 Bombay passed into the hands of the Company. In 1664 the French appeared in India. Their most important settlement was Pondicherry. The French power was broken in 1761, which year may be accepted as the date for the beginning of the British empire in India.

The British Occupation

The establishment of British rule in India is connected with the names of four men—Baron Clive (1725—1774), who laid the foundation of the British empire in India, altho in a manner which brought upon him the disapproval of even the imperfect morality of his day; Warren Hastings (1732—1818), under whose wise and far-seeing administration reforms were instituted both in the government of the province and the law courts, treaty rights upheld and abuses removed, in spite of the better opposition of the East India Company; Lord Hastings (1754—1826), under whose administration British influence was extended by wars against Nepal and Mahrattas and Pindaris; and Lord Wellesley (1760—1842), whose policy of intervention in the affairs of the native states and annexation of provinces was much attacked, but was finally approved.

During these years of British rule in India the country had been developed, the *suttee* abolished, education encouraged, telegraph and railway introduced, canals developed, and a system of cheap postage initiated. These reforms must be regarded as one of the causes of the great mutiny in 1857. The various inventions such as the telegraph were not understood by the native mind, and railway travelling upset the ideas of caste. Other causes were the distrust of the British policy of annexation, while the campaign in Afghanistan and the later Crimean war had shaken the faith of the Sepoys, who believed themselves the essential part of the British military power in India, in British prestige. Above all the report spread that the new cartridges were smeared with the fat of the cow and of the pig, thus defiling both Hindu and Mohammedan. It was during this mutiny that Pastor Lohr was obliged to flee from India.

The chief results of the mutiny were the rule of the East India Company came to an end, and in 1877 Queen Victoria was proclaimed empress of India. India itself was thoroly pacified, and in the reforms of the future more regard was paid to the feelings of the natives. The annexation of upper Burma in 1885 practically completed the British empire in India. There is no question that British statesmen have sought to better the lot of the native. The plague has been combatted, railways have been fully developed, and above all education has been well looked after. Legislative council have been adopted for each province, and the electoral system has been developed. Nevertheless the chief aim of all this has been the development of British trade and British profits, rather than the independence of the people. The Indian National Congress, an organization of educated natives, for the discussion of political reforms and aspirations is reluctantly countenanced by the Government under strict supervision. It remains to be seen, what effect the present war will have upon British prestige in India.

Notes from the Field

Pastor Goetsch has forwarded the proceedings of the conference connected with the Mela held near Chandkuri in March. Besides discussing many questions touching upon the inner workings of the mission, the main topic was the prospect for the coming five years and the workers necessary to obtain results. The chief resolution adopted deserves to be brought to the notice of our congregations. It reads as follows:

"The missionary conference requests the Board to send immediately six ordained missionary workers, and to follow these up with another one every year for the next six years. The conference also asks that Pastors Nottrott and Nussmann be returned to us at the very earliest moment possible.—We are also

sadly in need of more women workers, and we therefore also beg you to send us three more young women, including one woman physician or experienced nurse, and if possible to continue sending one such worker each year for the next five years.—In connection with the sending out of missionary workers the conference would ask that only such men and women are sent who consider missionary work a sacred duty. Sentimental reasons are not sufficient and the only true motives for successful missionary work are a sense of sacred duty and the certainty that Christ's kingdom will be victorious in the end, and only such convictions will help to overcome all disappointments connected with this work."

This demand is backed up by the fact that much backsliding has been noticed in the out-stations of Chandkuri, due to the lack of proper superintendence caused by the scarcity of workers. This can be overcome only by the addition of new missionaries and the education of native helpers.

For some time the missionaries have tried to conduct instruction in the Bible according to a uniform plan, and a committee was appointed to devise ways and means to accomplish this, as the text-books at our

speak English, I was asked to relate something about American schools in Hindu. They were all very attentive and asked innumerable questions. In turn they related some of their own experiences in their homes and the lives they lived. Several entertained us with remarks in their own dialects,—one in Marathi, another in Gujarati, others in Chattisgarhi, Bengali, and even in Telugu and Tamil, those speaking the latter two languages coming from the extreme south of India. The evening was a most enjoyable one and the hour of parting came only too soon.

"Before closing one of the boys expressed the deep gratitude they all cherish for the high school and the hostelry connected therewith, and the instruction received there. All present seemed sorry at being compelled to sever the relations which had existed in the past.

"In my words of farewell I reminded them briefly of the benefits we tried to give them, and urged them never to forget the eternal truths which had been taught in our Bible lessons. I am happy to say that they greatly appreciated the advantages they had enjoyed, and am convinced that they have been influenced in the right direction. Even tho these young



The inhabitants of the Hostel: students, housefather and assistant

disposal do not answer this purpose. The committee is now working on a plan to adapt the four year's Bible course used by our Sunday-schools for use in the day schools in India. If this is possible the Sunday School Board will have achieved an additional success in the mission field.

As far as we can learn all our workers are enjoying good health. Pastor Hagenstein reports that he intends to visit his village schools before the hot season. Pastor Twente rejoices to know that the United-Evangelical Sunday-school in Canton-Baltimore is willing to support his school in the out-station for the future also. He had just requested permission to erect his new building which had been postponed on account of the uncertain conditions prevailing owing to the war. The number of pupils has increased nearly fifty percent, and he is convinced that it will reach 100 in a short time if he can furnish the room by increasing the capacity of the present building or erecting a new one. Considering that Sakti is a comparatively new station, this means that there are great prospects, not only for the cause of schools but for missions also. The work continues, and we must see to it that it is not hampered in any way by us at home.

Young Men appreciate American Education

Pastor Seybold, who is devoting his energies to the high school at Raipur and the students home connected therewith, enjoys the development of this work, and (on April 14th) he writes as follows concerning it:

"After the commencement exercises our number was reduced by those who graduated with class seven, and to a certain extent our student family has been partly dissolved. A few days before these young men left I took the accompanying photograph and presented each one with a picture to remind them of their stay with us. On the last evening of their stay I suspended the lessons altogether, treated them to some confectionery and after supper devoted my evening to them. We spent several happy hours together, and I was strongly reminded of the closing days formerly spent at Elmhurst. One of the boys from the intermediate classes was present, and as he could not

men should not become Christians, they have certainly obtained an insight into Christian truths, and received impressions which will be helpful and uplifting later on. The mere fact that they have lived together under Christian influence, have attended Sunday-school, and have had a good example in the Christian deportment set before them, will have the effect of drawing them upward and will awaken in them a yearning for better things. One Mohammedan father told me that it was only necessary to see his boy now in order to know that the boys were really benefited by our hostelry. His boy, he claimed, had improved greatly for the better and was much more obedient than formerly.—This change in his boy was very noticeable to us also. Even our local teacher, who is still a heathen, remarked: 'It is wonderful how that boy has changed, even his face looks different.'

"I can not claim any personal credit for this; it is merely a change effected by the wonderful grace of God, and I merely mention this case in proof of this fact.

"This work affords much pleasure in general and for me personally. Our work is increasing so wonderfully that we can not help but recognize the Lord's blessing. Recently we received a letter from a school director, requesting us to open an additional section to class five. We are also seriously contemplating the addition of two more sections to class seven, which would give us a total of five classes in the high school with not less than 175 students. All agree that within the next year or two it will become necessary to increase the capacity of our buildings, and they may be right. This territory affords us great opportunity to work and we ought to make the fullest use of it."

Westward to India

From Mrs. John C. Koenig's (formerly Miss Rose Baur), report of her trip to India via San Francisco, Yokohama, Manila and Calcutta the brief details given below may be of interest to our readers:

"The Lord has protected us wonderfully on our entire trip, and the prayers of our friends back at home have proven effective. The trip was as pleasant

as it was interesting. We spent about ten hours in beautiful Honolulu with its luxurious verdure. Between Honolulu and Yokohama we encountered a terrible storm, but even then time passed quickly, as Miss Wobus volunteered to teach me the rudiments of the Hindu language. About fifty missionary workers were among the 200 cabin passengers on board the 'Tenyo.' We stopped at Yokohama several days and made a short trip by rail to Tokio. Then we had several stops of a few hours each in Kobe and Nagasaki. The towns along the Chinese coast, and the islands were also quite picturesque. From Shanghai, where the temperature was rather low, we continued straight to Manila, where we found as much sun as in India later on. As we stopped here several days, we were enabled to view this old Spanish city, and also attended the first Christian service in a church structure since we first took ship. True, we had enjoyed Christian services all the time, but lacked the blessed impression brought forth when held in a real church. From Manila we continued on to Hongkong, the most beautiful harbor I had seen on the entire trip. The city, of a typically Chinese character, is built high up on the hills surrounding the harbor. The Chinese speech at once impressed us with its melodious sound, and the fact is that words, according to the modulation by which they are uttered, have entirely different meanings.

"Immediately after our arrival we had the opportunity to reserve passage on the steamer 'Namsang' to Calcutta, which we also considered a direct answer to our prayers, as we had been considerably worried about finding a vessel to take us farther, as we had been told that we might have to wait, perhaps as much as three weeks.

"This last lap on our journey was by far the most pleasant and most comfortable. We had only eight cabin passengers, three of whom had made the entire trip from San Francisco with us. After short stops at Singapore and Penang we reached Calcutta on March 1st.

"In Calcutta Pastor Koenig met us, and you may imagine our joy after being parted for three and one half years. Our wedding took place on March 7th in the church at Raipur. Pastor Gass performed the ceremony, and when we recall the cordiality with which we were received by all of the missionary workers, especially Rev. and Mrs. Gass, we can never be grateful enough. Altho we very naturally missed the loved ones at home very much, our wedding could not have been more beautiful at home in their midst.

"We have now settled down in Chandkuri and have arranged everything very comfortably. But oh, how sadly we feel the need of more workers in all of our stations in the mission field, nearly all of which we have visited so far.—For the present my time is taken up in acquiring the language, but within a short time I hope to be able to make myself useful in the work if the Lord will bless me accordingly.

"The first impressions gained in India were good ones. Altho the hot season has begun, I have not suffered very much from the heat as yet. The lepers, especially the women, greeted me very friendly, and the women expressed themselves freely that a *Mem Sah'eb* would understand their needs still better than the *Sah'eb* had been able to understand. Unfortunately this *Mem Sah'eb* can be of very little use to them as yet, but I am glad to see how attentive they are in the services. Verily the Gospel is their only hope and joy in this world."

Miscellaneous

The last communication from Pastor Stoll, was dated May 9th at Simla, a health resort in the Himalaya mountains, where he spent his vacation. Aside from the physical benefits he and Mrs. Stoll enjoyed, he is grateful for the spiritual stimulation experienced. During his stay there, he took part in several church services, the Episcopalian, Methodist, and Presbyterian. On Wednesdays all the various missionaries sojourning there united in a joint prayer meeting, and Rev. Stoll, who has the seventy-third year behind him, took occasion to gather inspirations for his future work in our own field from the experiences related by various other missionaries. After his return, which may be around the middle of June, he plans his work on the following order:

"When back home I expect to show the entire Bible in about 300 pictures by means of a magic lantern. I have twenty-four songs which I can project on the screen, and about 1,000 illustrations, 300 of them relating to work in India and other countries,

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Religious News

Congregational Statistics

Congregationalists found last year that the new activity of men in church affairs affected unusual increases in accessions of men to church membership and in number of men's organizations within the churches. Membership of men increased by 8,519 as compared with increase of membership of 8,713. This is said to be an unprecedented showing. The number of men's organizations increased during the year by 154, and the number of men in them by 5,748. The number of women in membership of Congregational churches is now 504,548, and the number of men 275,866, or fewer than two to one.

The total Congregational church membership increased last year by 70,000, but as 52,000 were dismissed, the net gain was 17,232, making the total at the beginning of this year 780,414. The report fails to show what is meant by dismissed from membership.

Thruout all of the financial and other activities of these churches there was steady growth during the year, much of it the largest in Congregational history. Benevolent gifts increased by \$161,000, making the total for the year \$2,433,200. This is more than \$3.10 per member, an average that is hardly exceeded by members of any other religious body. To maintain all Congregational churches a year now takes \$10,382,000. There are thirty-seven Congregational churches in the country which have memberships exceeding 1,000 each.

Reformed Church Notes

The Reformed Church in America, whose general synod has just met in Holland, Mich., reports greater progress this year in education than in any year in half a century. A new Reformed Church college is to be founded in Iowa. It is located at Pella, and was given outright by Baptists. Reformed people must raise \$200,000 for endowment, but Iowa has already secured \$50,000, and promises to see that the balance is raised. It is the first Reformed Church college west of the Mississippi. Incidentally, it may be pointed out that Reformed Church membership growth last year was the largest in the body's history.

Rutgers College, which is this year to celebrate a century and a half of work, has been strengthened by the addition of one new professor, and New Brunswick Seminary has received the same help. The Western Seminary receives a new professor at the opening of its term in October, and Hope College, located at Holland, celebrated its fiftieth anniversary in connection with the General Synod just held.

Thru the Synod the Reformed Church has entered with many others into a plan of the Council of Church Boards of Education for the creation of an agency for a nation wide campaign of publicity in behalf of Christian education, and larger support for colleges that are distinctively Christian. A study is to be made of existing forces. Efforts will if possible get more men into the Christian ministry and have them better trained. The plan is called an efficiency one in relation to education by and for the churches, and the Reformed Church has put itself in line.

Stirring Preparations for Episcopal Convention

The preparations for the Episcopal General Convention, to meet in St. Louis during all of next October, are punctured by shots from High, Low, Broad and Catholic partisans. The "Living Church" hardly misses an issue with fireworks wanting. The Rev. Dr. Randolph H. McKim of Washington, one time president of the Convention's House of Deputies, Bishop Weller of Fond du Lac, the leader of the Catholics, the Rev. Dr. A. G. Cummins of Poughkeepsie, who maintains a newspaper to carry his Protestant arguments, and the Rev. Dr. William T. Manning of Trinity Church, New York, leader of the Highs, and head of unity plans, are writing pamphlets, letters to editors, and making speeches without vacations.

The matters at issue will come into the St. Louis Convention, so the leaders explain, in two forms. One will be on the question of whether the Episcopal Church shall cooperate with the Federal Council of Churches, and the other on the re-election or defeat of members of the general Missionary Society who favored Episcopal delegates taking part in the Panama Congress. Three years ago the Convention barely defeated, in the House of Bishops only, the union with the Federal Council, and everybody predicted

then it would go thru in 1916. The Low and Broad favor it. The contest the most heated will come on the election of Board members, but the Convention names so small a proportion that the matter may not be determined there, it is said.

The latest utterances on the general topic comes from the Rev. Dr. Manning, who resigned from the Missionary Society, and in consequence was himself defeated for re-election as deputy to St. Louis by the New York local convention. He declares the matter at issue is whether there is to be an Episcopal Church or whether it is to give up and become what he calls a Protestant sect. A Pamphleteer campaign is on that seems likely to last all summer.

Trinity Parish, New York City

Trinity Episcopal Church, New York, holder of more property than any other Christian parish in the world, so it is claimed, has just issued a complete statement of its membership and financial affairs. Its membership now stands at 9,191, the greatest number in its history, with boys and girls in Sunday, day and other schools numbering 6,500. These are by no means from the wealthy classes of New York, but in the cases of nine in ten of them are from quite the opposite. Almost every nationality is ministered to, United States soldiers on Governors Island as well, and work and worship are done in ten centers.

New York city officially appraises Trinity's revenue producing properties at an even \$16,000,000, which would mean, on the usual New York assessment basis, about \$24,000,000 in real value. The parish's income from these properties last year was \$974,500. People worshipping in Trinity pews last year contributed \$118,400, the largest sum in the parish's history. Churches, cemeteries and schools from which the parish derives no income, and all of which are employed to the limit, are valued by the city at \$28,000,000, which means they are worth \$35,000,000 in the market. Trinity plot at the head of Wall Street is exempt but valued by the city at \$14,000,000. St. Paul's a short distance north on Broadway at \$8,000,000.

So great is the work of the famous parish that it is heavily in debt, and added to that debt \$450,000 last year. Its debts now amount to \$4,450,000. Rents of Trinity properties are low, and expenses high. Much property, especially business, has had to be rebuilt and modernized. Old land leases have expired, and now rented houses for families are models in all respects—far better than almost any others in the entire city. Much money is contributed to churches not under Trinity's direction, and its own work among New York's poor is claimed to be almost as large as that of all other Protestant churches combined.

Y. M. C. A. Activities

The Y. M. C. A. sends out a description of the life and work of National Guard men on the Mexican border, in which it states that guarding the frontier, to protect against incursions of Mexicans, is nerve racking but uninteresting. It pictures the men, badly off for water at times, lacking anything to read save old almanacs, and with absolutely nothing to do except the round of military duty. Some of the outposts it says are sixty miles from anywhere, with letters from home to be expected only at very rare intervals.

To relieve such conditions the Y. M. C. A. announces that it is prepared to spend several hundred thousands of dollars, and feels sure the American people will provide the money. There are to be placed at once along the border at least twenty permanent houses, some 50 by 100, and some larger, and costing with equipment \$2,000 each. These houses are to be provided with facilities for recreation and public meetings, including moving picture shows, and the Association says it will order as many such houses as may be needed, confident the money to pay for them will come in.

Welfare secretaries of experience are being rushed from California and Oregon, from Boston, Philadelphia and Detroit, and are being placed in charge of districts from Brownsville to San Diego. Some of these welfare men arrived at El Paso in advance of the enlisted men. The Association states that in the European trenches not only has entertainment been provided for men, but inspiration has been given to millions that will stand them in good stead to the end of their lives. They purpose to try to do as much among men on the Mexican border.

The Industrial Department of the Y. M. C. A. has now conducted thrift campaigns in one hundred and thirty-five cities, and reckons that it has reached,

with its lessons on money saving, one million men and women. Cooperating with the Association is the Savings Bank Department of the American Bankers Association, and in most of the cities churches have cooperated. The largest campaign was that of Springfield, Mass., and the smallest was one put thru in a suburb of New York city. The campaigns have been waged in the Carolinas, Virginia, Kentucky, Pennsylvania, New Jersey, the New England states, Ohio, Indiana and Michigan.

Behind the plan are officials of banks, chiefly savings banks. Nationally to meet general expenses, and locally to finance city campaigns, bankers have come forward to lead. Almost all of these bankers have been men active in the churches, and these have put, not the banking business but Christian principles behind the campaigns. Temperance, clean amusements, healthful sports, good housekeeping, Christian education and missions, all these have formed the basis for the pleas for thrift. Literature has been furnished in large quantities, including a leaflet that encourages wage earners to keep accurate accounts of incomes and outgoes.

The Associations and the bankers report the motion pictures to have been immense helps to their campaigns. Many of these shows have been taken into churches and Y. M. C. A.'s ministers are preaching sermons on thrift, and principals of public schools are permitting addresses to be given to pupils. Industrial plants are promoting noon hour shop meetings, and while no figures are available, the Bankers Association reports marked increases in savings deposits in cities where campaigns have been waged, as compared with cities in which they have not been. Introduction of school savings banks is being promoted.

Methodists Working on Union Plans

Methodists have lost not a moment in the task of bringing about organic union North and South. A meeting has already been called of the commissions respectively, the purpose being to inform their members fully, both of the history of negotiations to this time, and of the difficulties yet to be met. It is now said that a joint conference of North and South commissions will be held not later than October, and possibly near the end of September. The head of the commission of Methodists of the North is Bishop Cranston, and of the South Bishop Hendrix.

Points of difference are the following: 1. Whether the new General Conference shall have one house or two. The South favors two, the North one, and yet it was agreed at the Conference just held at Saratoga that the body is too large. 2. Whether there shall be three or four regional conferences, or fifteen or twenty. The South favors the small, the North the large number. 3. The property interests—always difficult to adjust, but said to be not exceptionally so in this case. The one big obstacle at the beginning, the status of the negro, is declared to have been adjusted. Both South and North propose the putting of the negro into one of the regional or quadrennial conferences.

The detailed plan, should the Commissions agree, is for the North to meet with the South in 1918, the former in adjourned session and if possible effect the union. There is said to be some fear on the part of the South of being swallowed up and in great part lost by the North or larger body. The North is about twice as large as the South, altho the South passed in 1913 the 2,000,000 membership mark.

Bishop John W. Hamilton of Boston, relieved of routine duty by the late Methodist General Conference at Saratoga, takes up the work of the American University at Washington, laid down by his younger brother, Bishop Franklin Hamilton, elected to effective service as Methodist general superintendent by the same Saratoga Conference. The elder bishop will remove to Washington. He says in his acceptance of the work that gifts coming in at this time encourage him to believe that the University has the confidence of Methodists, and that he is called upon to administer the chancellorship, in spite of his age.

This University dates from 1890, and owes its inception to the late Bishop John F. Hurst of the Methodist Church. Its site lies wholly within the limits of the city of Washington and is one hundred acres in extent. Starting in a very small way, it has accumulated property to the value of \$2,000,000, and more than 1,500 students have sought admission to it. It is exclusively for graduate work, and announces its conviction that it will be able to maintain itself in that work.

"Examining the Scriptures daily, whether these things were so"

July 30, 1916. Sixth Sunday after Trinity

Cleveland Convention Special**Low Rate Excursion**

The "Clover Leaf Route" has been selected as the official route from St. Louis to the Cleveland convention. For the delegates from St. Louis and vicinity a special low round-trip rate of \$11.00 from St. Louis to Cleveland and return will be in effect.

For the delegates from Evansville and Indianapolis there will be a special rate of \$9.00 and \$8.00 round trip, respectively.

The special train leaving St. Louis at 6:00 P. M. on August 14th will reach Toledo about 8:00 A. M., on Tuesday morning, where breakfast will be served. Thence by special no-stop cars on the Lake Shore Electric Railroad, running along the lake, the delegation will go to Cleveland, arriving there about noon.

Special equipment, including new reclining chair, coach, tourist and standard sleeping cars, will be carried on the *Cleveland Convention Special*.

**Visit Niagara Falls**

This will be an ideal time to visit Niagara, the most wonderful waterfall in the world, and recognized as the world's greatest natural wonder. A special low-rate of \$3.50 for the round trip is offered to all convention delegates and visitors. This trip will be by boat from Cleveland to Buffalo.

Return Trip

Those using above rates have a fifteen day return limit. The return will be from Cleveland to Toledo by steamer. There will also be a stop-over of three hours or more at Put-in-Bay, which will give you a splendid opportunity to visit this historic place.

Information

For further information and for an illustrated booklet on this special convention trip, write

REV. THEODORE MAYER, GENERAL SECRETARY
1716 Chouteau Ave. St. Louis, Mo.

Helps for a Good Meeting

Rev. Henry Katterjohn

MISSIONS AND THE NATION

- M. July 24. An educational blessing. Prov. 8: 1-18.
T. July 25. A spiritual blessing. Heb. 8: 8-13.
W. July 26. Elevating morals. 1 Thess. 2: 1-12.
T. July 27. Making men diligent. Col. 3: 17-25.
F. July 28. Encouraging generosity. Luke 12: 32-34.
S. July 29. Making better homes. Tit. 2: 1-10.

Sun., July 30. Topic—How Missions Are Blessing Our Nation. Luke 19: 41—48.

Suggestions to the Leader

This meeting can be made most profitable if it is converted in to a mission study class. Assign various subjects in advance, that will prove the practical, reflex influence of mission work upon the well-being and advancement of the entire world. We suggest the covey of America." "The effect of Livingstone's discovery of America." "The effect of Livingston's discoveries in Africa." "The story of the various Bible translations, and their effect upon the world's literature and science." "How Christianity is conquering the plagues." "How does mission work enlarge our commerce?"

The treatment of even only a few of these subjects will be a helpful introduction to the subject of the evening.

Special missionary music might be sung by the audience, a chorus choir, or by individual soloists.

The Topic Presented

Someone has said, that the kingdom of God is simply the Church of God at work in the world. If this is true, then the church that is not at work is not a part of the kingdom of God. Participation in the blessings of the kingdom presupposes earnest efforts in behalf of the Kingdom.

Our Scripture lesson tells the story of Christ's weeping over Jerusalem. Why did Christ weep over Jerusalem? Because Jerusalem refused persistently and consciously to become a part of the kingdom which Jesus had come to establish. Jerusalem was so concerned about its own future and greatness, prosperity and welfare that it had not thought for others, and could not understand why a Messiah had to be humble and lowly, sorrowing and suffering. Politically and spiritually Jerusalem was wholly isolated. The nation that is not willing to give, but only seeks to receive will become stagnant in her inner life.

1. Such a nation will lose sight of the unity of mankind. The sense of solidarity of the human interests will be destroyed.

2. Such a nation loses sight of the real national, spiritual ideals. For she has no standard by which her growth and inner development might be gauged.

3. In the absence of standardization of morals and spiritual ideals the life of that nation will soon deteriorate. For the earnest endeavor after better conditions, and improved life will soon destroy all desire to grow better.

4. We grow only by giving. Selfishness invites decay and death. Vitality is only preserved by activity and service in behalf of others.

The nation that engages in missionary enterprises will experience the following blessings:—

1. A consciousness of the brotherhood of all nations. The strong sense of the solidarity of nations and their community of interests will bring together, and must prepare the way for a lasting peace.

2. The widening of the mental horizon, thru contact with the newer, the heathen nations, with their wonderful past history, and undeveloped possibilities, increases mental activity. The nervous system needs the stimulation of the new experiences. Where the sense of satiety prevails, the mental growth will cease.

3. The problems of the heathen races are our own problems. Our work among these people will help us solve successfully our own difficulties.

4. It is said that commerce follows the cross. A knowledge of other nation's needs will awaken a desire to satisfy that need. Christianity creates a higher form of life, with an increased desire after better things, and increased facilities to meet this need. Thus Christian commerce follows the cross of Jesus Christ in its victorious march around the earth. The widening of the world's market spells increased wealth and prosperity.

5. Christian missions have enriched the world's literature. How poor our literature would be if we were forced to eliminate the references to heathen lands, and could not accept the stimulation of the mode of thought peculiar to other races and people. The translations of the Bible have created a written literature in many nations, and opened to us the avenue leading to that people's mode of thought.

6. Christian missions have brought about better physical living conditions. The absence of hygienic conditions brought about plagues and disease. Christianity has taught us how to fight disease.

Thus the world has grown richer, better, more intellectual, healthier, more spiritually minded thru the work of missions.

Some Questions on the Topic

What has missionary effort done for the world politically? Intellectually? Morally? Physically?

Name some of the leading missionaries, and tell what they have accomplished.

Name some leading translators of the Bible?

How does "giving" give us a larger knowledge of the world and her people?

How does God's work always pay in practical returns?

Some Scripture on the Topic

Ex. 19: 5; Deut. 5: 10; Acts 14: 17; 1 Cor. 16: 2; 1 Cor. 2: 9; 9: 8; Phil. 4: 19; 3 John 2; Prov. 30: 8.

A Prayer

May we ever heed that lesson, O Lord, that he who doeth Thy will must prosper in all things. As the soul is so much more valuable than the body, so are heavenly virtues priceless above earthly advantages. He that buildeth the heavenly kingdom, is greater than the conqueror of the earth, he that winneth souls is greater than he that winneth many cities. Guide us in our work, O Lord, and may we realize that we are called to be co-laborers and workers with God. For this opportunity we thank Thee, and pray, that we may grow more fervent, and more affective in the work. Fill us with Thy Spirit, that we may have the grace of understanding and of fulfilling Thy commands. Amen.

The Advanced Bible Lessons**Lesson 5. Passing from the Old to the New Covenant****DAILY BIBLE READINGS**

- M. July 24. Matt. 26: 17-30. Passing from the Old to the New Covenant.
T. July 25. 1 Cor. 10: 14-22. A Sacrament of Communion.
W. July 26. John 6: 48-59. Jesus the Bread of Life.
T. July 27. 1 Cor. 11: 23-31. The Communicant's Preparation.
F. July 28. Psa. 51. The Spirit of Repentance.
S. July 29. Matt. 18: 21-35. Forgiving our Debtors.
S. July 30. Matt. 26: 17-30. Passing from the Old to the New Covenant.

Lesson Key:—"But let a man prove himself, and so let him eat of the bread and drink of the cup," 1 Cor. 11: 28.

The more one studies the life and work of Christ and comes to understand something of its real motives and purposes, the more striking is the manner in which He adheres to the principle established early in His ministry and at the opening of His Sermon on the Mount. "I came not to destroy, but to fulfill," Matt. 5: 17. It was not a new religion that He came to bring, but a new revelation in regard to the old; what He came to give was not a new teaching, but a new spirit for the understanding of the old; what He said was not in contradiction but in fulfillment and completion of that which had been taught and said before.

Nowhere does this appear more plainly and strikingly than in the institution of the Lord's Supper. Custom and tradition have made us regard this sacrament as something so sacred and mysterious that it is to be looked upon with almost superstitious dread. We accept it, not as something to be thought about and understood, but to be taken as it is and because it is what it is. It is for this reason that most of us get so little real blessing and satisfaction from this final and essential institution of our Lord and Saviour, which He left to His disciples as a perpetual memorial of His life and personality and an ever effective means of communion with Him. So unappreciative are most of us of the blessings the Lord's Supper is intended to convey that we are actually afraid of partaking too often, and do so only in obedience to custom or a sense of duty. And this in spite of the fact that everything connected with the Lord's Supper was meant to be an inspiration and a source of the deepest and most sacred joy!

The Lord's Supper is an outgrowth of the Old Testament Passover and can only be fully and correctly understood in the light of that institution, which was at once its origin and prototype. The Passover was first of all a memorial, an annual reminder of God's great and undeserved mercy in delivering His people from their Egyptian oppressors and saving their first-born. In this way its naturally became, as it was meant to be, a type of the redemption thru Jesus Christ, that prophet greater than Moses, who was to save all mankind from a bondage and an enemy far more powerful and destructive than Pharaoh and all his hosts. Israel was to observe the Passover as a form of worship as a reminder that they could not of themselves devise the means of redemption, but must trust in God as their fathers had done when the first-born were saved. It involved a sacrifice on their part, and the blood on the door-posts was not a sign of righteousness but of mercy toward those who had faith.

We shall find the highest joy and the greatest benefits and blessings in the Lord's Supper as we

seek to realize the three points thus emphasized in the Passover of the Old Covenant and to appreciate and accept their meaning for us thru Christ Jesus. As a memorial it is to remind us constantly of the redemption, deliverance and release from the bondage of sin, Satan and death. Just as the Israelites would have speedily forgotten the great deed of God on their behalf without an annual national festival, (many of them no doubt forgot in spite of the festival) so the followers of Christ would no doubt not have appreciated the full and lasting significance of His life and death on their behalf (as too many do not appreciate it even with the Lord's Supper as a reminder). Every time they met together they were to realize that they were actually free children of God and not bondservants of sin thru the infinite mercy of God in Christ Jesus, whose life had been sacrificed in their stead as the Lamb of God which taketh away the sins of the world. Not thru any efforts, merits or righteousness of their own were they saved thus, but only thru an act of divine love, mercy and power, of which the blood of Christ was the effective sign.

If these points were always kept in mind the questions as to the proper way of preparing for the Lord's Supper, or how often one should partake of it, would answer themselves. Those who realize what salvation means and how it was brought about will find no pleasure in sin but will earnestly flee and avoid it, remembering how hard it was for the Lord Jesus to offer His life and shed His blood for the sins of the whole world, and will thus unconsciously be preparing themselves for the Lord's Supper, and be worthy to partake of it at any time. And those who have understood and experienced the joy of salvation and deliverance from sin will not be afraid to partake of the bread and the cup of communion every Lord's Day, as the first Christians did, if opportunity offers.

DENOMINATIONAL

Continued from Page 4

inspiring sermon taking for his text the forty-sixth Psalm, showing the congregation how our work may be the Lord's work.

The services, like a beautiful wreath encircling the business sessions, always add materially to the success of the conference and they did so in this year. On Thursday evening Rev. A. Warskow had charge of the liturgical part of the service, and our beloved President General, the Rev. J. Baltzer, of St. Louis, Mo., in an impressive sermon based on Eph. 5:1 sounded the key note of successful church work: Be ye imitators of God. The sermon delivered in English, made a powerful appeal and, we hope, a lasting impression.

On Friday evening Rev. Brink served at the altar, while Rev. F. Stoerker spoke on Sunday-school and League work. His earnest and able sermon, delivered in English, was based on John 3: 21-22 and was followed by a German address by Rev. John Baltzer on Luke 5: 17.

The Saturday evening service was entirely in German. Rev. A. Walton spoke on Luke 13: 1-9, a call to repentance in preparation for the communion service on Sunday morning, and Rev. J. Endter spoke in memory of our departed brethren on Matth. 20: 8.

On Sunday morning after a very impressive sermon by the president of the District, Rev. B. Slupianek, the members of the conference partook of the body and blood of our Lord Jesus Christ, thereby proclaiming the Lord's death according to His word.

In the afternoon service Rev. H. Vieth, spoke on Deut. 6: 6, 7, emphasizing "the necessity of religious instruction for our growing generation."

The closing service in the evening united for the last time the members of the conference and of Trinity Church; two sermons were delivered, one in English by Rev. A. Warskow and one in German by Rev. Kurz. The two farewell sermons were based respectively on Rom. 1: 16, and Luke 19: 12.

The business of the conference was successfully transacted in six business sessions. Some of the resolutions which may be of general interest, are herewith given.

Together with its president the District deploras the present critical world-situation and finds that the only salvation lies in the tried and proved means of prayer and trust in God.

With pleasure the District views the fact that the following congregations have made a definite advance: Tangier, Okla., Trinity, Hudson, Kans., and especially Oklahoma City, where a new church was built.

The District is very glad that the work for and among the young people of our church is to be furthered by the Evangelical League and stands ready to do its part wherever conditions are favorable.

The District encourages the pastors and various congregations to support the League and heartily recommends the observation of League Sunday.

The District votes to place the resolution before the next General Synod to change the name of our denomination to: German Evangelical Church of North America.

The District votes against the withdrawal from membership in the Federal Council of Churches of Christ in America. But we deplore the fact that this federation of Protestant churches in this serious crisis has failed in its duty to be the conscience of the people, and that therefore our endeavors in this regard have been without success.

The District advocates the use of the English language wherever conditions seem to make it necessary, but is of the opinion, that the superficial manner which is often found in the English churches should be guarded against.

Inasmuch as our Seminaries are the source of our denominational life, the District expects the congregation to see to it that these institutions are given first place in benevolences, in order to alleviate the usual financial need.

Two interesting and instructive papers were read and discussed. One, by Rev. F. Stoerker: "The proper Tact in the Intercourse between Pastor and Congregation," and the other, by Rev. G. Krueger: "Glimpses of the Mission Work in South China."

In the election all the old officers were reelected: Rev. B. Slupianek, president; Rev. A. Walton, vice-president; Rev. J. Endter, secretary; Rev. E. Vogt, treasurer.

Notes from the Field

Continued from Page 5

so that I can offer something worth while to the thousands of students in Raipur. I also have over 300 feet of reels for moving pictures depicting scenes from the life of Abraham, Saul, David, etc. These 'movies' are particularly useful in attracting a large audience, and I am thus enabled to bring to their special attention the great truths regarding our Lord's suffering, His resurrection and ascension. It shall be my aim to show them Christ as the Saviour, thru whom alone it is possible for sinful man to obtain salvation.

"I am advised that another 10,000 copies of my hymn book have been printed in Lucknow, which brings the total number well near the 100,000 mark. Unfortunately the cost of printing these has increased considerably on account of the high prices prevailing for paper and other material."

A letter from Miss Anna Jost from Schoeneberg, near Berlin, where she and her parents are staying since their departure from India, was rather a disappointment as the censor had deliberately clipped out the greatest part of her communication. The first five pages of the anxiously awaited letter as well as the concluding ones had been removed altogether, and we only received three of the large sheets written by her. In these she writes about the trip of her parents and herself, from their departure from Bhatnagar, near Chandkuri, in November 1915, to their arrival at St. Helena, via Calcutta and the Cape of Good Hope. The rest is eliminated. They spent Christmas on board ship after leaving Capetown. The writer dwells enjoyably on this Christmas celebration. A Christmas tree, which had been brought from Capetown, was lighted on the afternoon of December 24th, and gladdened the hearts of the children present. Pastor Voss, one of the missionaries, had them recite verses and hymns, made a short speech and then helped to distribute the various gifts. Adults enjoyed a formal service with sermon by Rev. Wagner of the Gossner mission. As the prisoners of war were not permitted to leave the ship, the English first officer had made the necessary purchases in Capetown himself; it was said that the officers had also helped to increase the small amount contributed by the prisoners themselves, so that Christmas cheer was greatly increased thru the kindness shown thereby. Oh that an early peace might put an end to all animosity at an early date! No doubt this can easily be accomplished among real Christians on both sides. May the Lord grant it.

P. A. M., GES. Tr.

Bequests

Forwarded by Hirsch and Liepers, attorneys, bequest of Mr. J. H. Berges, for Missions, \$23.75.

Forwarded by Pastor Ernst Irion, Strasburg, O., bequest of Mr. Peter Strauss, the sum of \$1,815.95, to be divided as follows: Seminary Fund, \$907.98; Foreign Missions, \$907.97.

Mr. Strauss regarded the Synod as his tenth child, and had long determined to give the tenth of his possessions to the missionary work of his beloved Church. He loved Eden Seminary and considered gifts to this institution as contributions to Home Missions. For this reason one-half of the above sum has been credited to the Eden Seminary Fund.

Forwarded by Mrs. A. B. "From a Friend" the sum of \$250.00 to be distributed as follows: Educational Institutions, Home Missions, Foreign Missions, Ministerial Pensions and Relief and the Emmaus Hospital, each \$50.00.

Forwarded by Pastor H. Limper, bequest of Mr. Silger, of Bethel Church, Freelandville, Ind., the sum of \$900.00, to be divided equally between the Educational Institutions, Home Missions and Foreign Missions. Interest amounting to \$100. is to be divided equally between Home Missions and Foreign Missions.

Forwarded by Dr. F. L. Dorn, Cincinnati, O., bequest of Henry Peter, Sr., a member of and for twenty-four years an elder of Philippus Church, Cincinnati, the sum of \$4,000.00, which, after deducting the inheritance tax of \$151.20, is to be divided equally between Eden Seminary, Elmhurst College, Home Missions and Foreign Missions, each of these thus receiving the sum of \$962.20.

The Synod will always cherish the memory of these generous benefactors who have during their life time shown their grateful love toward their Church by these gifts. May the divine blessing rest upon their families and their posterity, that they may experience that he who gives unto the Lord in sincerity of heart loans to the Lord with compound interest.

Henry Bode, General Treasurer.

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PART ONE

* * *

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

ST. LOUIS, MO., JULY 27th, 1916

NUMBER 30

Progress in Rural Education

Public education is the cornerstone of American institutions. Democracy cannot exist and civilization cannot be progressive and permanent without such a measure of the intelligent use of necessary knowledge as will enable every inhabitant to make the best of himself in his own way and with the opportunities that come to him. This fact has been fully recognized since the earliest beginning of our history, and the great question that has confronted the people in the way of education has not been whether there shall be public education or not, but rather, what shall be the kind of education that the people are to have? What methods shall be used to give each person the kind of education best adapted to his needs? The large cities were the first to develop the special kind of education most needed for their peculiar conditions, and they have set the pace for the rest of the country, so much so that their methods and ideals were merely copied in the smaller cities and in the country, where entirely different methods should have been employed because of the utterly different conditions. A very large percentage of the rural population felt in a vague sort of way that the methods proposed did not fit their needs and therefore refused to adopt them or any other new methods. As a result education in the country was neglected to a sad degree, with the inevitable consequence that the best and most promising blood of the countryside was drawn toward the larger opportunities and education of the city.

But things are beginning to change. All over the country the rural neighborhoods, with the aid of some man or woman with a vision and a purpose, are awakening to their needs and are meeting them in their own way. The illustrated article on pages 5-6 of this issue, reprinted from the *Review of Reviews*, affords a very good view of the efforts being made in all parts of the land to get the kind of education that country dwellers need in order to become better farmers and better citizens. The chief reason why we are glad to give space to this article is that this awakening in rural education promises not only to keep the people on the land, and to make them better farmers and citizens, but aids in the development of the highest character by keeping commercialized amusement away and substituting that which helps and elevates.

Politics and Religion

The *Pittsburgh Sun*, according to the *Lutheran Witness*, holds up for approval the "commendable disposition" of the members of the English District of the Evangelical Lutheran Church (Missouri Synod), who refrained in their speeches from permitting their organization to meddle in state and industrial affairs. "The world and its current affairs," says the *Sun*, "are in too many religious bodies given consideration before purely spiritual subjects, and the industrial and political features of our daily lives serve as texts for discourses that touch only slightly on the fundamentals of religion, and then by implication rather than directly. The Gospel of Jesus Christ and Him crucified has been supplanted in too many organizations by theories and dogmas suggested by the materialists of the moment." With special commendation the editorial then quotes from the opening sermon of the convention as follows: "The moment the Church forgets that its one purpose on earth is the preaching of the Gospel, that and only that; when it begins to mix and meddle in State affairs, when it believes its chief purpose to be a general world-reformation, when it looks upon itself merely as a social 'uplifter,' an institution founded for the betterment and advancement of this temporal life only, then, indeed, does it challenge such accusations and outbursts of the godless world's scorn and anger."

We are very glad to note the emphasis thus placed by a daily paper upon the fact that the preaching of the Gospel, and only that, is the one purpose of the Church on earth, and none can deplore more earnestly than we do that the world and its affairs are in too many churches and religious bodies given consideration before purely spiritual subjects, and that altogether too many pastors and church members believe that the chief purpose of the Church is that of a social uplifter. And we also believe that it is out of place for the Church to meddle in State affairs. The Church, by which we mean every religious body professing to preach the Gospel of Jesus Christ, as well as the whole body of believers in Jesus Christ, has its hands full in attending to its own work and in keeping itself free from error and corruption. There has always been trouble whenever the Church meddled in State affairs or the State meddled in Church affairs.

A THOUGHT FOR THE WEEK

That song is sweetest, bravest, best,
Which plucks the thistle-barb of care
From a despondent brother's breast,
And plants a sprig of hearts-ease there.
—Andrew Downing.

But if the editorial of the *Pittsburgh Sun* means that there must be no relationship whatever between the preaching of the Gospel, which is the work of the Church, and government, which is the work of the State, we disagree strongly with that position. We do not believe in dividing the affairs of human life into two separate and distinct compartments, the sacred and the secular, between which there is a great gulf fixed, so that those on the one side can have nothing to do with those on the other. The preaching of the Gospel must bring forth fruit, and that fruit will inevitably reveal itself in the character and the conduct of those to whom it is being preached. And in a democracy the things which a voter sanctions by his indifference, or for which he votes, are just as much a part of his character and conduct as his personal life or his conduct in business, and he is just as responsible for the conscientious performance of his duty at the polls, as he is for the performance of his duty in his personal life, in his home or in his business. And we cannot see it otherwise than that it is the Church's business to call attention to that duty where it is in danger of being neglected, not indeed, to the neglect or exclusion of its spiritual message, but nevertheless in a firm and unmistakable voice. If the powers that be, i. e., the organization and the work of government, are ordained of God, then it is certainly their business to do the will of God in their sphere. And therefore it is certainly the business of every child of God to help in every way possible that the will of God be done on earth as it is in heaven. Politics is the science of government in its relation to every day life, and while the Church as an organization has no business to meddle in politics, the individual Christian and church member, as a citizen under a democratic form of government, certainly has not only the right but the solemn duty to put his religion into his politics. In no other way can he help the government of his country do the will of God and bring about the greatest measure of welfare, both temporal and eternal, of the governed. And if a secular paper or any other interest does not want to permit such an influence of religion upon politics, it is exposing itself to the suspicion that there is a reason for this reluctance. Those who desire the will of God done will gladly welcome any aid which the preaching of the Gospel can give them.

What Mexico Needs

The newspapers have lately given a great deal of space to the need of the United States maintaining its honor in Mexico, to the movements and doings of the troops that were rushed to the border, and to the probable outcome of the crisis in our relations to the sister republic on the South. In view of this it seems strange that not a line should be discovered in the daily press reports about a movement which, we believe, far more truly represents the spirit of the American people than the preparations for war or intervention. We all freely acknowledge the heroic devotion of the men who cheerfully left their homes and their occupations at the call of patriotic duty, but we must not let our admiration for them obscure the at least equally heroic service which other Americans were at the same time seeking to render their country, in spite of the fact that they were being ridiculed for their efforts. At the call of the American Union against Militarism there was brought about during the first week of July a conference of unofficial Mexican and American representatives for at least outlining the possibilities for common understanding and for international co-operation. Even with the informal message from the White House that such efforts would not be unwelcome, it required courage of a high order for David Starr Jordan, president of Leland Stanford, Jr., University, and Modesto C. Roland, a Lower California engineer identified with the revolution, to confer together in El Paso and seek to prevent war between the two countries. At the time when the National Guard was mobilizing and entraining for the Texas camps, when "yellow" newspapers were fanning the flames of war, and when the press in general was borne along by a wave of patriotic reporting, Dr. Jordan stood his ground among the crowd of military, of representatives of mining, ranch and other interests whose properties are under the heel of banditry or civil war, and of Mexican refugees, and sought to prove that public opinion in the country at large was against war with Mexico.

The excitement in El Paso and the quick shift that just then set in opened the way for holding the real conference in Washington. It was participated in by four Americans and three Mexicans, and its proceedings sought to make the American people understand that the Mexican people are not an aggregate of irresponsible bandits, but rather that Mexico has within herself all the elements of regeneration; that law and order reigns in more than half of the states, and in more than half the territory of the remaining states; that there is no feeling of mutual enmity in Mexico or the United States except along the border; that the revolution in Mexico has been caused by the evils which follow a tyrannical and corrupt government; that Mexico—one of the richest lands of the world in natural resources—has been burdened by concessions of all kinds, many of them obtained by means which will not bear the light of day, so that its wealth and its opportunities have largely been sold to foreigners. The American people should also be reminded that there is no warrant in international law or in morals for the idea that it is the duty of any nation to assert by force of arms the privileges of its citizens domiciled in a foreign country.

As a result of the conference it has become clear that Mexico's three pressing needs are: a) a comprehensive system of public education; b) the development of a small land-holding class; c) a system of protective legislation for the laboring class. These problems must be worked out by the Mexicans themselves. How the United States and the American people may aid by large helpful and constructive co-operation will be pointed out on this page next week.

The Safety of the Soul

"He that dwelleth in the secret places of the Most High shall abide under the shadow of the Almighty. . . . There shall no evil befall thee, neither shall any plague come nigh thy tent. For He will give His angels charge over thee, to keep thee in all thy ways." Psa. 91: 1, 10, 11.

The striking contrast between this psalm and the one preceding is worth noting. There is a deep and fundamental relationship between the two, tho there is a difference of expression. In Psalm 90 we hear the deep and solemn voice of the eternal God in His relationship to man's transitoriness. In Psalm 91 there is expressed the cheerful, joyous confidence of weak and transitory man in the power and the permanence of the eternal God. The music of the two songs is set to different instruments, but it is blended into a beautiful harmony of trust, assurance and safety, so that the very difference only emphasizes the real unity. The sudden changes of persons which occur thruout the psalm are somewhat bewildering when contrasted with the smooth and systematic flow of thought of the one preceding, but they are not difficult to understand when the psalm is regarded as antiphonal, and the parts distributed among the voices of a choir. Verse 1 is then conceived as "the broad statement of the blessedness of dwelling with God; verse 2 as a solo, the voice of a heart encouraged thereby to exercise personal trust; verse 3-8 as answers, setting forth the security of such a refuge; verse 9a a solo, reiterating with sweet monotony the word of trust; verses 9b-13, as the first voice or chorus repeating with some variation the assurances of verses 3-8; and verses 14-16 as God's acceptance of the trust and confirmation of the assurances."

The psalm is noteworthy also for the number and the expressiveness of the figures used to illustrate the safety of those who put their trust in God. The words "secret place" and "shadow" aim to express the nearness to God, which makes Him a refuge to which those in danger can always flee, a fortress that is impregnable against the attacks of even the most powerful enemy. The beautiful description of God sheltering the trustful man beneath his pinions recalls Deut. 32: 11 and Psa. 17: 8 and 63: 7. The mother eagle spreading her great wings over her eaglets expresses in a wonderful way the union of strength and tenderness. It would be a bold hand indeed which would take the fledglings from that hiding place and dare the terrors of her beak and claws. The "terror by night" and "the arrow that flieth by day" stand for the attacks by enemies. Pestilence is personified as a ferocious demon, shrouded in darkness, the more terrible because it strikes unseen, while the "destruction that wasteth at noonday" may refer to the poisonous simoon that suffocates and literally burns up those who are not securely sheltered. The trustful man, sheltered in God, looks on while thousands fall around him, as Israel looked from their homes on Passover night. No evil of any kind can come near, no scourge may approach the man whose real and permanent dwelling-place is Jehovah. The lion with its roar and its leap, the adder with its stealthy glide among the herbage and its unlooked for bite, represent the open and secret dangers that beset the pilgrim's path. In the midst of all these perils, be they outward difficulties or inward temptations to sin, God provides the only absolute and permanent safety.

"Safety first" has become one of the catchwords of the day, and there was need of it because of the growing number and seriousness of the dangers to life and limb in the swift and complex life of our day. And there is every reason why the slogan should be applied to the spiritual life as well as to the physical. The dangers that threaten the soul are just as real and far more serious in their consequences than those of every-day life. And the dangers that threaten are from within as well as from without, and it is hard to say which are the more serious. The very things that seem to make life enjoyable and worth living have become dangerous to character and virtue. The influence of those whose companionship we deem most worth while may need to be resisted most strongly. We may not trust even the desires and motives that direct our own life. An apparently innocent dance or game of cards easily leads to gambling or to impure thoughts. A clever and kindly friend may rob us of our faith in a higher life and better things. Our ambitions and aspirations may be only forms of selfishness that pull down instead of lifting up. In a thousand different and unsuspected ways secret and

open dangers to the higher and purer life surround us on every hand. There is safety only as we draw near and keep near to the strength and the purity of God. In the secret place of the Most High, under the shadow of the Almighty alone is protection and peace. Those who may say with the psalmist, "He is my refuge and my fortress, my God in whom I trust," are safe from the snares and destruction by night or day; no evil can befall him, neither can any plague come nigh his tent. He is safe for time and for eternity.

And for him who can call God "my refuge and my fortress, my God in whom I trust," He is also a real protection against outward and earthly danger and destruction. Think of Joseph and Moses, of Elijah and of Daniel; of Paul on his missionary journeys; of Livingstone in Africa; of Morrison and Taylor in China; or Zeisberger and Brainerd among the American Indians; of Paton in the New Hebrides, and of hundreds of servants of God less well known than these, at all times and in all lands, whose lives and deeds have been standing illustrations of how God gives His angels charge over them to keep them in all their ways, i. e., the ways which He appoints for them. "The angels," says Dr. Maclaren, "have no charge to take stones out of the way. Hindrances are good for us. Smooth paths weary and make presumptuous. Rough ones bring out our best and drive us to look to God." Let us be sure that we are near to God, and that our ways are those He would have us go, and then we may claim His promise: "I will be with Him in trouble; I will deliver him and honor him; with long life will I satisfy him, and show him my salvation."

The Division in Clover Brook Church

BY J. L. GLOVER

II.

He enlisted the interest and sympathy of Nell and Marion Douglas on the one hand, and Catherine Wynyard on the other, and with his sister's aid, formed them into a committee of amusements. The older ladies on both sides volunteered to see to the dinner, look after the children, and try in every way to make things go pleasantly.

So far, so good. The picnic was held in a beautiful grove of oaks near the manse. The day was perfect and everything went well. Nell, Catherine and Marion were deep in girlish conclave, with much laughter. Men who rarely spoke to each other at church talked crops, politics and town news amicably enough, while ladies who had not met for years became quite intimate over the lunch baskets. The picnic was a social success and Kenneth rejoiced, thinking he had at last inserted the thin end of the wedge.

But as it takes more than one swallow to make a summer, so does it require more than one picnic to break up a custom of years' standing.

Things went on in the same way for some weeks. Summer gave place to autumn and golden harvest weather. Then an event happened which effectually shook the community out of its placid course. A fierce storm swept across the country and struck the church with the full force of its pent-up fury. The brick walls were racked and broken, windows shattered, the plastering was ruined and the steeple blown down. The people were bewildered at first by their misfortune, but when they recovered a little from the blow they began to consider the necessary repair.

Here was Kenneth's opportunity to suggest, as an improvement, the shutting up of the side doors; but when he proposed it, the people were unanimous in their opposition.

What! shut up the side doors and compel them to go clear 'round to the front? Why, it was nonsense. And the side doors had been there so long—a hundred years, at least. It would not be the same church without them.

"No, but a much better one," the minister could not forbear saying in reply to this.

The suggestion aroused considerable discussion. Some conservatives grumbled that young people always did want changes. Mr. McLeod would want the pulpit altered next—the dear old pulpit, which had also been there over a hundred years and whose only merit was its antiquity. Perhaps he would like church parlors and other innovations while he was about it. One could never tell what notions these young preachers would take up, and they had always prophesied trouble if the church called a young man.

Some of these remarks, unwisely spoken in the heat of argument, came later to Kenneth's ears and cut him to the heart. He had grown to love this people very dearly during the months he had been with

them, and he had thought that they cared for him. Could it be that they did not want him, after all?

"I would not worry about it, Kenneth," his sister said. "Don't you know Mrs. Curtis well enough not to mind what she says?"

"But she may be only putting into words what the others are thinking. It is my fault, perhaps. I have made mistakes and failed. I might as well offer my resignation at the next meeting of the session."

"Don't do anything hasty," Mary advised; but he only sighed and turned away without answering.

He said nothing at present, however, but decided to wait a while, that his resignation might not have the appearance of pique or temper, in the meantime taking no further part in the discussions over the repairing of the church.

Unfortunately these discussions, while affecting the people's relation to himself, had also served to widen the breach between the two factions, and one or two quarrels arose where before there had been only mild indifference. The division threatened to become an actual split.

The winter passed heavily away, and in the spring when matters had returned to their normal course, Kenneth offered his long-delayed resignation. "I know that the church is divided as to my staying, and on this point the wishes of the people should be unanimous," he said.

The news that the minister had resigned spread quickly thru the community, and consternation reigned. Mrs. Curtis, who had been foremost in the opposition, wept bitterly when she heard it. "No pastor could be like Mr. McLeod," she said, "so faithful, so tender and spiritual. I shall never forget what he was to me during my illness last winter." Mrs. Carlton, whose child he had buried, said that no one had given her such comfort and hope. Mrs. Layton was grateful to him for the influence he was gaining over her wayward boy. Many others had like tribute to pay. And they unanimously refused to accept the minister's resignation.

There was a congregational meeting to discuss the question of the resignation. Mr. Wynyard, Catherine's father, rose and in a sonorous voice, broken now and then by genuine feeling, read a paper setting forth the resolutions adopted by the session—resolutions expressing such warm affection on the part of the people for their pastor, and such a sincere desire that he should stay with them, that as he listened Kenneth's eyes filled and he could scarcely find voice to speak a few brief words of thanks and appreciation.

* * * * *

The matter was settled finally at the spring meeting of presbytery, and Kenneth returned with his mind made up to stay. Nothing was said to him about the church doors; the question seemed to be left in abeyance by common consent, and he refrained from mentioning it, trusting that some way of settling the difficulty would be opened.

"I am so glad you are not to leave us, Mr. McLeod," said Catherine.

It was the Sunday after his return from presbytery. Cordial expressions of pleasure had greeted him on every side, but even as he responded Kenneth's eyes had wandered past the groups which gathered about him and sought one fair face, whose brown eyes smiled a shy welcome. Escaping as soon as he could he joined her on her way home, for the Wynyards were one of the few families who lived within walking distance of the church. There was a little silence between them as they walked side by side along the shady road; and then Catherine spoke, simply and frankly.

Kenneth's face brightened suddenly. "Are you? Do you know that you are the only one who has not told me so? I began to wonder if you were really glad."

"I thought perhaps you were tired of hearing the same thing so often," she said, with a tinge of mischief in her sweet, demure face.

"No," gravely, "I am very grateful for the people's affection and kindness. I appreciate it more than I can say; but from you I want something more. I am glad to stay—I love my work; but it will be sweeter still if you will share it with me—Catherine."

He spoke her name in a low tone which brought the soft color to her cheeks. The brown eyes met his for an instant, and if she gave him no answer in words, Kenneth was quite satisfied with what he read there.

* * * * *

Later in the summer the people granted him a vacation, and Kenneth with his sister went home for

a month or two of needed rest. At the end of September they returned, and early the next morning Kenneth bent his steps toward the church, anxious to see how the work was progressing. He knew that it had been going on during his absence, but had forborne to ask many questions, not wishing to arouse ill feeling again. As he came in sight of the church he paused in bewilderment. This was a new structure which stood before him—new, yet the same dear old building, radiant with fresh paint and plaster, the graceful steeple once more pointing skyward.

And—yes—surely there was a difference. Kenneth looked again, scarcely able to believe the evidence of his senses. The wall presented an unbroken surface, save for the windows. The people, unanimous once more, had closed the side doors, and only the wide front door now afforded entrance. And as the full meaning of the change dawned upon him, the young pastor bowed his head in deep thanksgiving.

It was with a full heart that he entered his pulpit the next day and looked over the congregation. All were there. Mrs. Curtis, his whilom detractor, beamed on him from her corner of the pew. Mrs. Carlton was there in her deep mourning, the childless mother heart he had comforted. Mrs. Layton sat looking supremely happy beside her willful boy, whom Kenneth had helped to bring back to the fold. All had gathered, ready and eager to welcome him with outstretched hands.

And in the choir was Catherine—his Catherine—her sweet eyes meeting his shyly under the shadowing brim of her hat.

There was an almost breathless stillness as Kenneth rose and announced the opening hymn. The soft tones of the organ trembled thru the church, growing gradually deeper and fuller. Then as with one voice the great congregation joined in singing—

"Blest be the tie that binds
Our hearts in Christian love."

The divison in Clover Brook church was ended.

Sunday Reading

A minister who was supplying a pulpit not his own was entertained in the home of one of the prominent members of the church. The conditions of the home life impressed him deeply; and altho he was careful not to disclose anything that could identify the family, he referred to the Sunday spent in their home as among the dreariest and least profitable in his whole experience.

The family, straggling down to breakfast Sunday morning, brought with them the gossip acquired at various places on Saturday night. Two of them had been to the theater, one had been to a party, most of them had been out late. Most of them had a headache.

On the breakfast-table there were three Sunday newspapers. On these the different members of the family pounced, and were soon hidden behind them.

Only the father and the mother went to church; the young people were "too tired," and did not care to dress.

After the morning service the minister found newspapers well shaken out and scattered. There was hardly a chair that did not contain one or more parts of one or another of them.

After the Sunday dinner the papers were seized again, and creased and repressed in the weary quest for new sensations.

The home had a good library, but no members of the family opened a book that day. There were Longfellow and Holmes, as well as Shakespeare and Tennyson, but no member of the family read one of them, much less any distinctly religious book.

The hymn-book on the piano lay under a trashy song that came with one of the newspapers. The family Bible on the center-table was buried deep beneath the so-called "comic supplements."

The whole atmosphere of the family all day was commonplace, worldly and depressing. There was nothing that lifted the thoughts of the members of the family above the wearisome round of the world and the things of the world. Business, politics, scandals and bargains were the themes of conversation. The three secular newspapers, each with its sixty-four pages, covered not only the seats, tables and carpets; they covered the spiritual life of the family as well.

Without questioning the morality of such a Sunday, what may we not say of the pity of it? Is the soul of man so mean, so sordid, that not one hour or one day in the week can be saved for an acquaintance with the better things of literature and of life, and for the higher ministrations of the spirit?—*Selected.*

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Consecration

By HENRY JOHNSON

The house of earth Thou gavest me
I bid Thee enter, Life Unseen,
And make it every part to be
Fit for Thy dwelling, pure and clean.

The mind that Thou hast made to know
The ordered power of Thy thought
Feed with Thy truth, that it may grow
In strength till earth's last fight is fought.

This heart, the life of life, that yearns
With loving more, the more to give,
Hold it, O Father, for it turns
To Thee that it may truly live.

Great God, who hast made me a part
Of this Thy world, and made me free,
I give my body, mind, and heart
To learn Thy will and live for Thee.

In Haying-Time

Thirty years ago a farmer in Franklin County, Massachusetts, left his hay in the field, changed his clothes, and drove three miles to the mid-week prayer-meeting. It was a tiny prayer-meeting; in all there were not more than a dozen persons present. Among them was a boy from Worcester, who was visiting his relatives in the village, and went with them to the service.

When the pastor had opened the meeting and read from the Bible a passage bearing on the topic of the evening, this farmer was among those who spoke. He said:

"This afternoon, as I was working in my field, I was thinking of the topic that our pastor announced last Sunday, and I thought—"

What he thought no one now knows. The boy who heard him forgot long ago. But he was impressed by the farmer's thinking of religious things while at work, and coming all the way from his home to tell what he thought, and by the poise and directness, too, with which he set forth the results of his thinking.

The boy went to college, and later entered the ministry. Now he is president of a theological seminary. Recently he spoke to an audience of theological students of that boyhood memory, which had often recurred to him. The light of the kerosene lamps still shone in his imagination upon a face rugged and tanned, intelligent and kind, shrewd, but genuinely religious.

He did not even know the farmer's name. He knew only what he saw that night and what his relatives told him about this honest and God-fearing husbandman. Rain or shine, summer and winter, he was always at the Sunday services and at the mid-week meeting; and at the latter he had always something thoughtful and earnest to say, the result of his meditations as he worked in his field or sat beside his fire.

"When I think of the men who have helped me, I remember him," said the president. "I still see his face, and hear his words, and honor in him the many thousands of good men of whom he is to me the type. Whenever I think of him, my respect for simple, rugged manhood grows. Whenever I remember how his little speech began, I think of the many men who go about their work, taking counsel with themselves upon righteousness and the spiritual life. And so I count him among the men who have been of real and permanent help in molding my own character and helping me to be a better man."—*Exchange.*

The Bird That Was Forgotten

By FRANCES MARGARET FOX

He was Mary Elizabeth's little bird, and it was Mary Elizabeth who said to him over and over, "Sing a happy song, little bird."

In summer, while the cage hung on the porch outdoors, many a man and woman smiled when they heard the happy song of that little bird. In winter, sad-looking friends who came to call sometimes forgot the troubles that made them sad when they heard the wee pet's bubbling song. It did not seem as if that particular bird would never be forgotten.

There came a time, however, when Mary Elizabeth went to Europe with her father and mother. She couldn't take the bird. A neighbor who had no cats offered to keep him until Mary Elizabeth's return.

Before the child sailed, she gave her pet a bit of advice:

"Always sing a happy song, little bird."

At first it was easy for the little bird to sing a happy song; but one day his kind friend was obliged to leave town for a week, and he was left with strangers who promised to take care of him.

"Always sing a happy song, little bird," were the last words the neighbor said at parting.

Soon after there was a children's entertainment in the church, to which birds were invited. Mary Elizabeth's pet was taken in his cage, and of all the glad songs that day his was the sweetest. He enjoyed the entertainment thoroly, and when night came he tucked his head under his wing and went to sleep without fear. He didn't know, poor little fellow, that the child who brought him lent him to her dearest friend to take home and keep for five days; neither did he know that one by one the birds were taken from the church, and he was forgotten.

Next morning the little bird awoke, sang a happy song, ate his breakfast, and sang a happy song. His cage was in a pew where a little girl had left him. The bird couldn't see the sunshine streaming thru stained glass windows, but while waiting for his bath he sang a happy song. No one came to give the little bird his bath, so he sang another happy song.

This is the part of the story Mary Elizabeth never liked to think of for a minute: how the little bird sang until his seed was gone and the water in his cup; how two days passed and the little fellow tucked his head under his wing, and knew that he was forgotten.

The third day the organist came to practice on the pipe organ. The little bird lifted his head when music pealed thru the church. He had never heard anything like it—so sweet, so solemn. When it was over the weak little bird must have remembered Mary Elizabeth's advice:

"Sing a happy song, little bird."

As the organist was passing to the outer door she heard a happy song. And Mary Elizabeth's pet was found before it was too late. The organist had known Mary Elizabeth since she was a baby, so, of course, she recognized the brave little bird, who was never again forgotten.

Mary Elizabeth is a big girl in high school now, but when she is discouraged, and everything seems to go wrong, she remembers the advice she used to give a wee canary.—*Sunday School Times.*

Odd Bits of Humor

"The ten commandments have never been repealed, so far as I know," said Uncle Allen Sparks, "but in these days, of course, you can't expect them to be enforced in communities where the public sentiment is against them."

John Bright used to tell how a barber who was cutting his hair once said to him: "You 'ave a large 'ead, sir; it is a good thing to 'ave a large 'ead, for a large 'ead means a large brain, and a large brain is the most useful thing a man can 'ave, as it nourishes the roots of the 'air."

Junius in one of his letters to the duke of Grafton denied that he had charged his lordship with being a degenerate.

"The character of the ancestors of some men," he wrote, "has made it possible for them to be vicious in the extreme without being degenerate."

An Eastern pastor, talking of difficulties of church work—especially the difficulty of enlisting the laymen—remarked:

"When this Laymen's Missionary Movement began to take such a hold, some of us preachers began to look up and hope that the day of our deliverance was drawing near—that the time had come when the laymen would take details off our hands and go ahead with things on their own account.

"But all those hopes were dashed for me when one morning during the preparations for the convention in our town, I got an impatient note from one of the strongest of my own laymen, in which after lamentation over the troubles his committee was having, he ended up with a fine burst of indignation:

"If only we can arouse the clergy to take the leadership in this matter, all may yet be well."

Denominational

North Illinois District

June 11th, Pentecost Sunday, was the day chosen for the dedication of St. John's Church at Melrose Park, Ill. The bright and beautiful day contributed much to the success of the dedication services.

The first house of worship built by St. John's Church at Melrose Park, Ill., is a building 32x48, with a high basement finished with a cement coating and furnished with all modern improvements representing a value of over \$6,000.

The church is completely furnished. As their special gift the men of the church furnished pulpit, altar, and altar-chairs; the Bible-school donated the new organ; and the ladies' aid society gave a cathedral window, placed above the altar, representing Jesus in Gethsemane. Many other and minor gifts were made by members and friends which all helped to make the work complete and the day of dedication a happy occasion. The receipts of the day amounted to \$250.

A special program was printed for the dedication services. The opening of the dedication service was made at the parsonage, from whence the congregation proceeded to the church where the Rev. R. Uhlhorn, the pastor of St. John's read the dedicatory service. The speaker at the morning service was Prof. Carl Bauer of Elmhurst College, who organized the church some years ago and was its first pastor, having for his text 2 Chron. 5: 14, "The glory of God filleth the house of God." The inspiring morning service came to a fitting close with the observing of the Lord's Supper.

For the neighbors and distant friends dinner was served by the ladies of the congregation in the spacious basement at the noon hour. After lunch the orchestra of Elmhurst College gave an open air concert which was greatly appreciated by all present.

At 3:00 P. M. the service for the afternoon was opened. The music for the afternoon was in charge of St. Peter's choir, Elmhurst, Mr. P. H. Gerdes, director. The principal addresses at this service were delivered by two members of the Home Mission Board of North Illinois District, the Rev. L. W. Goebel, who spoke in English from Eph. 2:19-22, and the Rev. E. Rathmann, who addressed the congregation in German on Rev. 21: 1-5. Other ministers present, who spoke briefly, were the Revs. F. Werning, R. B. Fiedler, F. H. Krohne, and Prof. C. G. Stanger. Short addresses were also made by Mr. P. H. Gerdes, teacher of St. Peter's parochial school, and Mr. L. Rottmeyer, president of St. John's Church. The joy of the day was in no small degree increased by substantial greetings brought by Golgatha Evangelical Church of Austin, by Eden Evangelical Church of Chicago, both also missions; St. Peter's Bible-school and ladies aid society of Elmhurst, Ill. Here 1 John 3: 10 was put into practice.

In the evening service, which was set for 7:30 P. M., again a devout congregation gave close attention to what was offered by the choir and the speakers. The English addresses were given by the Rev. Wm. Grotefeld and the Rev. R. B. Fiedler from Chicago, and the German sermon was preached by the Rev. Max Mueller from Mannheim, Ill. The Rev. H. Hildebrand from Bellewood, and the Rev. F. Bosold from Mokena, Ill., brought greetings from their churches.

That St. John's, one of our younger missions, has had such remarkable success is due, aside from the blessings from God, to the untiring and self-sacrificing work of its pastor, and the generosity of its members and friends. United efforts again have been crowned with success.

May it come true of St. John's what is recorded of the Apostle John: "Whom Jesus loved." May this be her aspiration and her greatest joy. Then this favored beginning will be followed by a still greater future.

Wm. Grotefeld, Pastor.

Indiana District

Sunday, June 25, was a red letter day in the history of Salem Evangelical Church near Inglefield, Indiana, Rev. J. C. Nestel, pastor, for on this day long cherished plans matured, fond hopes were realized and earnest prayers were answered. In very large numbers the members and friends came to rejoice over work well done and to re-dedicate their enlarged and beautifully decorated church to the serv-

ice of the triune God. The day was ideal and the attendance was very large.

Salem Church, beautifully situated on an elevation in a very prosperous community, had been enlarged by a substantial addition, the interior was artistically decorated by professional church decorators, the woodwork of the interior and the exterior received new paint, a new furnace and a new electric lighting system with fine fixtures was installed, so that Salem Church without a doubt is one of the prettiest rural churches in Southern Indiana. Due to the good work of the pastor, Rev. P. C. Nestel, the church council and the liberality of the members the entire amount of the expense, about \$2,500, is covered by subscriptions.

Three festival services were held during the day. In the morning the president of the District, Rev. H. J. Schiek, preached the sermon, in the afternoon the Pastors G. H. Sieveking and W. Hauff spoke in German and Rev. Dr. J. U. Schneider in English. In the evening service, which was entirely English, Rev. W. N. Dresel and Rev. Paul Pfeiffer were the speakers. The offering of the day, including receipts from the refreshment stands and meals which were served to hundreds at dinner and supper, amounted to about \$600.

Better than ever Salem congregation can prove herself a leaven in the beautiful and prosperous community of which it is a part. May the pretty church become a real social center in the community, rendering the service that can be expected of a wide-awake rural church, to the salvation of many souls and to the glory of God.

P. Pf.

Buffaloville, Ind.

St. John's Evangelical Church, Buffaloville, Ind., was organized on January 26, 1866. The fiftieth anniversary was observed on June 18, 1916. Only one of the charter members was still living. Mr. John Ravens, Sr., was one of twenty-six who participated in organizing the church. He is now eighty-two years old, but illness prevented him from attending the services on the festive day.

Eighteen pastors served the church for longer or shorter periods. Their names are: J. J. Bodmer, John Frick, Louis Knauss, P. Werber, F. W. Schenk, Louis Schmidt, E. Aleck, H. Drees, L. Birnstengel, C. Warber, John F. Krellmann, R. Knorr, Rich. Lehmann, J. J. Braun, J. Overbeck, H. Schoettel and G. R. Kanzler. Rev. F. G. Piepenbrok has been pastor of the church since 1913 and was in charge of the anniversary services.

A great multitude gathered at an early hour to observe the day. Many came from Tell City, Lamar, Chrisney and Cannelton. Rev. Phil. Frohne, Holland, Ind., preached the German sermon in the morning, and the undersigned spoke in English. The speakers in the afternoon were the Rev. Carl E. Schneider and Rev. Theo. Schlundt. Rev. H. J. Schiek, President of the Indiana District, spoke in the evening. The church could not contain all who desired to attend the services. Many who could not gain entrance stood at the open doors and windows and listened attentively to the Gospel message in which the significance of the day was interpreted in manifold ways.

The members of the church were very hospitable. Abundant provisions were made to satisfy every want, and a more joyful and grateful people than the pastor of St. John's and the devoted members of his charge can nowhere be found. Auxiliary organizations have contributed much to the successful accomplishment of the tasks of the church, notably the Ladies' Aid with a membership of thirty-one, the Young People's League, thirty-nine; the Sunday-school with an attendance of ninety-five pupils. The choir gave ample evidence of its willingness and ability to serve.

During the fifty years of the church's existence 394 children were baptized and 312 young people confirmed. The pastor officiated at seventy-seven marriages and 175 burials; 5,212 partook of the Lord's Supper, and the benevolences reached \$2,496.38.

St. John's has nobly endeavored to do its part in the upbuilding of Christ's kingdom. May all continue to grow in grace and good works to the glory of God.

J. U. Schneider.

Nebraska District

June 18th was a day of rejoicing for the members of St. Mark's congregation in Beaver Creek township, eight miles northeast of Guide Rock, Neb., when their newly erected church was dedicated to the services of the Triune God. For years the people worshipped

in a rural public schoolhouse served by pastors of other denominations. In the spring of 1913 they applied to our Synod for a pastor. Rev. H. Schirneker was assigned to the place and worked there for two years. The congregation is a mission field and was admitted into the Synod at the District conference in May, 1915. Rev. O. H. Zwilling, the present pastor, took charge of the work in the summer of 1915. As the schoolhouse proved more inconvenient from time to time, the need of a church building became more apparent. Under the efficient leadership of their pastor the wish was realized. The day for the dedication was ideal. After the farewell service at the schoolhouse, led by their former pastor, the congregation with their friends marched to the new church. After Scripture reading and the singing of a song accompanied by a cornet, the key was turned over to the pastor and the church opened. The sweet-toned bell rang out its first invitation to the people to come and worship and soon every seat was taken. The German sermon was delivered by the Rev. H. Krueger of Steinauer, Nebr., president of the District. Special



music was provided by the choir of the congregation. The good ladies of the church served dinner in the basement and generously did they supply our physical needs. In the afternoon Rev. Schirneker of Harvard, Nebr., spoke in German and Rev. Hemkin of the Evangelical Association of Guide Rock in English. At these services the choir of Harvard, Nebr., furnished the music. The evening services were entirely in English. Rev. Wagoner, pastor of the Covenanters of Burr Oak, Kans., delivered a forceful sermon. Special music was again provided.

The offering for the day, including a monetary gift from Harvard, amounted to \$92.00. The church membership numbers thirteen German and five English families. The building, 26x36 foot with basement cost \$1,800, of which \$1,500 have been paid. Much of the work was done gratuitously by the members, and the land donated, so that the actual value is much greater. The church stands as a monument to the member's love of God and their interest in His kingdom.

H. S.

Missouri District

St. Louis

It does not happen very often that three members of one class of Eden Seminary can celebrate the 25th anniversary of their ordination at the same time in the same church. It was for such a rare occasion, however, that the Evangelical pastors of St. Louis and their families gathered at Friedens Church on the evening of June 25. The pastors in whose honor the jubilee service had been arranged by their brethren in the ministry were the Revs. Theo. Oberhellmann, of Friedens Church, F. P. Jens, superintendent of the Evangelical Deaconess Home and Hospital, and J. H. Horstmann, editor of the Evangelical Herald, all of them members of the class of 1891. The addresses were by two of their beloved former teachers, Dr. L. Haeberle, who spoke on John 15: 16, "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide," and Director Becker, whose text was 1 Cor. 15: 58, "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the

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THE AWAKENING OF THE COUNTRY SCHOOL

A new and better kind of Country School is rapidly developing a new and better kind of American Citizen. Progressive Country Schools now teach not only "a little knowledge" but more and more of real Life and Work

Do Americans truly realize the remarkable social and economic changes now taking place thru the agency of the small-town and rural schools? Professor James once declared that most people are old fogies at twenty-five, that they have gained at this age hard-set notions and a safe means of making a

weekly column of school news and to receive some extra compensation for the work.

What can surpass a woman as a publicity agent? In Kansas, again, the women's clubs are being used as most effective instruments of publicity. In numerous sections such associations have compiled with the



School Gardens at Yonkers, N. Y.

9857

livelihood, and that they henceforth travel in a comfortable rut. There is undoubtedly a marked tendency among American rural teachers to avoid such a condition; they are realizing that the teacher who never does more than he is paid for never is paid for more than he does. They are realizing that the day is gone when the schoolhouse was intended simply for children; they are seeing to it that the building is fast becoming the most important center in the community. Consider for a few minutes some facts about the practical results of rural and small-town educational efforts in America.

Apparently the back-to-the-soil movement has had its day. There is in all probability a large enough proportion of the American people now engaged in producing food from the earth—if they only knew how to do it efficiently. The next great economic movement in America will probably be the *countrifying of industries*. Unnoticed, this movement has really been going on for several years. Large cotton factories have sprung up near the cotton fields; paper mills are steadily moving toward the forests; tobacco factories are less and less in the cities, and more and more near the source of raw material. The tendency to move away from crowded centers of population, with their congested apartment life, to the country and small towns where the laborer and his family may have cheap breathing space—in other words, this countrifying of industries—is growing more and more evident. Unconsciously, perhaps, the rural and town school has been preparing for some time for this change thru the *vitalizing of community life*, thru the infusion of genuine human interest into the existence of country and town. In short, the school teachers are making rural life as varied and as interesting as city life.

Advertising School Activities

In the first place, the rural teacher has learned what the merchant long since learned—that in order to get people interested in your institution you must let them know that you have an institution. *Frank publicity for the schoolhouse* is the new method in several States. If crackers, soap, and tobacco are worth advertising certainly education is worth it. Therefore, in Kansas, for instance, a genuine campaign for publicity—plain advertising, if you will—for the schools is in progress. At Fredonia, Kansas, the school people asked for publicity in the local papers—and got it, and the movement has spread rapidly. Country papers in many sections agreed to give one whole issue to the local schools, and some promised to have a regular weekly column of school notes. It is now being suggested in this State as well as in Ohio that a teacher be chosen as country educational editor or reporter to attend to compiling a

request to give one entire meeting to a discussion of the theme: What can be done to improve our local schools? In both Ohio and Kansas representatives from such clubs regularly meet at stated intervals with the County Superintendents and principals to exchange suggestions for such improvements. Of course, such efforts have led to much talk about the schools, and wherever people are talking about education—whether favorably or unfavorably—they thereby prove that they are at least thinking about the schoolhouse. Such an awakening of interest has had as a result, in Kansas, that some school officers are doing what has seldom been done in America—*publishing a monthly statement of the receipt and disbursement of school money*. Of course, some members of school boards have objected to the financial searchlight; but the public has a right to know where its money is going, and any objection to such publicity immediately arouses suspicion.

Community Entertainments in Schoolhouses

Still another method now spreading thruout rural America of turning the public interest toward the

facts of this, and he will state that, first, it makes people familiar with the inside of the schoolhouse and fastens on them the habit of resorting to it; second, it causes friendly talk, in other words, *publicity*, for the institution; third, it elevates the character of all performances, shows, and other amusements in the community. For citizens will not tolerate in a schoolhouse what they would allow without protest in another place of entertainment.

Encouraging Sane Amusements

The average American does not realize how vast this movement has become. In forty-five leading cities of the United States there were assembled at evening entertainments in schoolhouses during one month of 1914 not less than 800,000 people! This decidedly modern tendency is undoubtedly causing profound changes in American society; for, besides the effects mentioned above, this method of amusements induces the young to expend their surplus energy in sane, decent ways, makes local society more democratic, encourages everybody to know everybody, and gives a death-blow to dens of vice. One should not be surprised, therefore, to hear speakers at teachers' institutes in the far West declare that if there is to be a show, a dance, a social, a club meeting, a lodge meeting, a political assembly, a convention, what-not, see to it that the affair is held in the local schoolhouse.

Recently at the dedication of a rural high school the principal took me to the "game-room," where I found college professors, railroad brakemen, and saw-mill hands smoking and playing cards together. My eastern Puritanical inheritance was at first somewhat shocked; but a little thought convinced me that here was the beginning of the end for the low poolrooms and saloons of the neighborhood.

The Country Theater

From North Dakota there has spread another new form of entertainment, *the rural theater*. Founded by a professor in the State Agricultural College, the movement proposes that the country folk as well as the city dwellers shall have their longing for dramatics satisfied. But the country plan excels that of the city; for the rural theater, whether it be in school, barn, church, or farmhouse, is a *community activity* in which man, woman and child take part as actor, stage-hand, business manager, or prompter, and the country production is therefore a more vital expression than the city theater. The institution has spread to neighboring States, and the calls upon the State schools of South Dakota, Montana, and Iowa for acting editions of good plays are fast increasing. Who can calculate the impetus such a movement may give to the future dramatic literature of America?

A County Fair Maintained by Children

Undoubtedly the country teacher has discovered that whenever he shows that he is interested in his



Teaching Agriculture the Right Way—Boys of the Public School at St. Ignatius, Montana, Weeding the Hot Bed

schoolhouse is that of *inviting every reputable form of entertainment to be held in this building*. Long ago the great merchant-king learned that if he wanted people to buy he must get them into the habit of coming into his store. Thus Wanamaker spends a small fortune each year giving free concerts, while the Marshall Field establishment maintains children's play-rooms that are genuinely costly. Just so the rural school is making determined efforts to have the local neighborhood look to it as the source of all community entertainment.

Ask the student of rural education about the ef-

community, the community will become interested in him. All over America this exchange of interest is now occurring. At Hadley, Massachusetts, for instance, there has been instituted what is known as "Trophy Day," an occasion when the products of all the schools of the community are brought together and prizes offered for the best corn, the best cake, the best sewing, and the best other results of the practical activities of children. What an interest this affair arouses each year! Then, too, the teacher's efforts are not ignored; for prizes are offered to the instructor whose students show the best all-round re-

sults. This is really nothing less than a *junior county fair*—an educational institution that is rapidly growing popular thruout rural America, and may change the child's whole viewpoint of country life.

Developing Local Resources

The old-fashioned county fair has almost ceased to exist in most sections; but this new type, supported by the enthusiasm and pride of an ever-fresh army of youthful recruits, is doing more to call attention to local agricultural and industrial possibilities than was ever dreamed of in the days when the grown-ups conducted the exhibition. Moreover, the junior fair, unlike its predecessor, never leaves a deficit; for the best ears of corn are always in demand as seed, the dresses and other pieces of sewing find a ready sale; as do cakes, canned fruits, and other eatables.



A manual training class, with the work which they accomplished during the first three months. (School District No. 6, Woodland, Wisconsin). 2670

And this leads to the next important movement now in progress in American rural education—the *school survey of local resources*. Here is an endeavor so intensely practical that its success is assured. Sometimes it has taken the form of pointing out deficiencies, as in the "Good Roads Day" movement inaugurated by country schools of North Carolina, where numerous rural schools have called meetings of neighboring farmers to consider the state of the highways, road experts have delivered talks, and the results have been some of the best country pikes in America. And the benefits of this endeavor have not been confined to the farmer; they have been returned to the country teachers; in Durham County, for example, the improved roads have caused a 50 per cent increase in school attendance.

More often the school industrial and agricultural survey has taken a positive turn in showing the good elements of the section, and many a community has been astonished at the local resources discovered by the children. Common questions now heard thruout the western states are: Can you tell what are the financial resources of your county? Why don't your schools make a financial survey? Naturally this practical form of inquiry causes the boy to "ask Dad," which causes Dad to think and inquire, which causes the whole community to investigate. In Ohio, Wisconsin, and Iowa, various rural schools have inaugurated this movement, have tabulated and published the results, and have even established a *permanent exhibit of county resources in the schoolhouse*.

This scheme was founded, in many particulars, several years ago in an English institution, Berley House School, where not only were permanent exhibits of coal, iron, tin, and other English resources maintained, but also ores were buried in the school campus amidst such environments as would be most likely to exist where the minerals were commonly found; the students prospected for the deposits, sank shafts, hired student labor for mining, planned miniature railroads leading to carefully planned factories, studied marine routes and markets, and thus learned geology, industrial and commercial geography, transportation, banking, labor problems, manual training and general commerce in a way that no book could ever teach.

Here in America the plan has never been followed out to this degree; but numerous small-towns and rural schools have inaugurated county investigations

and established the county-resource exhibit room. In Licking County, Ohio, and at Cascade and Kalispell, Montana, for instance, the school fairs with their exhibits and data charts have been a revelation to the community.

Instruction for Adults

In connection with these local "shows" there is often some exceedingly practical instruction given for the grown-ups. Right here is probably the beginning of the next important movement in American education—the *effort to continue school instruction thruout the entire life of the citizen*. Good examples of such practical teaching were recently shown at the high school of Sterling, Colorado, where, in a three-days' course in cement work, thirty-five farmers learned to make concrete floors, steps, and posts, and at Kalispell, Montana, where experiments in the making of nine

kinds of cement were conducted. This is a long step from the old-fashioned school training of the three R's and birch rods; but it is simply an indication of the coming influence of the rural school as an economic and social agency. And this influence is beginning to be realized by men high in authority. For instance, Superintendent Ray, of the little town of Ashley, Ohio, made his student investigations of local agriculture so famous that the Pennsylvania Department of Education sent a man out to the little community to see how such an unusual thing was accomplished.

Studying Commerce and Industry

Such efforts to make education vital to community welfare have led to another important step—the establishment of *school chambers of commerce*. It would surprise many a business man to see with what accuracy, confidence, and precision the boys and girls in these assemblies discuss local industrial possibilities, plan marketing, and examine transportation and commercial problems. If all town commercial clubs really went at the work of building up their community industries with similar scientific knowledge and intelligent foresight, America would soon double its productive efficiency. And it should be noted, further, that all such endeavors have a subtle beneficial effect upon both student and teacher as well as the community. They make the boy think that he is doing something definite, fill him with praiseworthy zeal to serve his community, make the community look to the school for information, make life more varied and therefore far more endurable for the rural teacher, broaden the pedagog's interest, and remove the common danger to the American country teacher—that of *rusting out*.

What One Wisconsin County Is Doing

Imagine what all the endeavors mentioned above might accomplish if carried out in one community! Have you heard of Sauk County, Wisconsin? It is fast becoming the talk of educational circles. Its motto evidently is: "We do it ourselves," with the result that its initiative movements have revolutionized rural life within its borders. Within five years it has established the following institutions, customs and movements: boys' corn-growing contests; a county teachers' association; school fairs and entertainments netting several thousand dollars for the purchase of pictures and statuary; debating, declaim-

ing, athletic, spelling, arithmetic, sewing, and cooking contests or meets all over the county; a monthly printed bulletin published for the information of teachers, pupils, and parents on all subjects pertaining to local education; agricultural training out in the fields for man, woman, and child; the serving of warm lunches to all students; a rural survey with resulting maps and charts; school district agricultural fairs; farmers' clubs thruout the county (the first one bearing the euphonious name of The Skillet Creek Farmers' Club); the founding of thirty-two clubs and societies in the county so that everybody can have opportunity to air his views; a county school school banquet every winter and a county school picnic every summer; community singing thruout the county.

Indeed, life has become decidedly worth the living in Sauk County. Some morning the people will awake to read in the "school bulletin" that their County Superintendent, George W. Davis, has been lured away by a \$5,000 job as head of some larger educational effort; but Sauk County has foreseen this and has lately appointed a deputy to learn all the tricks in this business of making affairs hustle in the county.

We cannot examine in detail all these various important undertakings of this one county; but note the results of just one—the school survey of resources. First, the facts of local and home geography are noted. The near-at-home facts of civics, history, agriculture and farm arithmetic are collected and studied. School district maps are drawn showing the location of roads, streams, schools, homes, halls, churches, creameries, cheese-factories, grist-mills, timber areas, alfalfa fields, silos, pure-bred herds of cattle, orchards, untilled lands, rented farms, running water in farm kitchens, bathrooms, pianos, automobiles, lighting systems, paved roads, and farmers' clubs or other organizations. The survey for the year 1913-1914 showed 24 creameries, 29 cheese-factories, 40 Babcock milk-testers in schools, 530 silos, 850 acres of alfalfa on 325 farms, 391 rented farms, 92 herds of pure-bred cattle, 404 automobiles owned by farmers, 32 rural social organizations, 68 electric-lighted and 78 gas-lighted farm homes, 227 bathrooms, 270 kitchens supplied with running water, and 635 farm homes with pianos. Does any regular Chamber of Commerce in America know as much about its surrounding territory? Naturally, several of these plans have been adopted by other sections; as, for example, in the schools of Kimball County, Nebraska, and Boulder County, Colorado, and it is only a matter of time until every progressive county in the United States will be rejuvenating its rural life thru the very same processes.

Missouri District

Continued from Page 4

Lord, forasmuch as ye know that your labor is not vain in the Lord." The customary jubilee gifts were presented on behalf of the pastors of the city, and a reception was tendered them at the close of the service in the Sunday-school rooms. May all who were present have been inspired to a new devotion and consecration to their Master and His everlasting Kingdom.

The month of June has brought some thoro-going changes in the arrangement of the various departments of Eden Publishing House. Five years ago the growth of the business required the erection of an annex for the printing department. This year the same cause made necessary the addition of two further stories to the annex in order to provide adequate space for the composing room and the editorial offices. Building operations were completed early in June, and two or three weeks afterward saw the removal accomplished without any interruption of the work. The old composing room is being turned into additional stock room, and the compositors are rejoicing over the large modern, well-lighted, well-ventilated and well-equipped room in which more work can be turned out with less effort than was possible in the old inconvenient and over-crowded quarters. The third floor of the annex is occupied entirely by the four editorial offices: ("Der Friedensbote," "The Evangelical Herald," and the German and English Sunday-school Literature), the Editor's Library and the office of the Central Sunday-school Board. The editors are delighted with their beautiful and well-arranged rooms, and with the additional elbow-room thus provided they are able to perform the daily task with greater enjoyment than ever before, and all of them thoroly appreciate the comforts and convenience

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"Examining the Scriptures daily, whether these things were so"

August 6, 1916. Seventh Sunday after Trinity

Convention of Evangelical League and Sunday Schools

Cleveland, Ohio, August 15-20

The District Leagues, Young People's Societies and Sunday-schools of our Church are cordially invited to send representatives to this convention.

The headquarters of the convention are at Zion's Church, W. 14th St. and Branch Ave., where all mail and telegrams should be sent.

The convention opens Tuesday evening, August 15, 7:30 o'clock (Eastern Time) and closes Sunday evening, August 20. The mornings are devoted to studies and business meetings, the afternoons to simultaneous specialization conferences and the evenings to mass meetings. Thursday evening this meeting will be held at Edgewater park. On Saturday will occur an all day outing by boat to Cedar Point, on Lake Erie.



Zion Church, Cleveland, Ohio

Every phase of League and Sunday-school work will be treated. Everything will be interesting, instructive and inspiring. What is more, everybody is welcome, and anyone desiring to attend this convention and enjoy all the privileges will kindly send name, address and one dollar to Miss A. Vanicek, 1096 East 77th St., Cleveland, Ohio, thus securing entertainment free. Do it now.

Cleveland is waiting for you

Helps for a Good Meeting

Rev. Henry Katterjohn

CONSECRATED FRIENDSHIP

- M. July 31. Make friends. Prov. 18: 24.
T. Aug. 1. Keep friends. Prov. 27: 9-19.
W. Aug. 2. Friend in need. Luke 10: 30-37.
T. Aug. 3. Winning our friends. John 1: 40-51.
F. Aug. 4. A royal friend. 2 Sam. 9: 1-13.
S. Aug. 5. Befriending the friendless. John 5: 1-9.

Sun., Aug. 6. Topic—The Consecration of Friendship. Eccl. 4: 9, 10. (Consecration meeting.)

Suggestions to the Leader

Assign to two members of the society the two classic stories of friendship: Damon and Pythias, and David and Jonathan. Have a third member point out the difference between the two stories in the character of the friendship involved. In what respect is the friendship of David and Jonathan of a higher type than that of Damon and Pythias?

There are more modern incidents that reveal to us the beauty and power of friendship. There is no

finer illustration of this than the scene when Luther prayed for his very sick friend and co-reformer, Philip Melancthon, saying: "Thou must spare him, Lord, for I need him in the great work." And Melancthon was spared, he soon recovered after this.

In his remarks the leader may point out what friendship really is, what it involves and expects, what its influence is upon the individual.

The Topic Presented

What is friendship? Friendship is the kinship of souls that have no other purpose than to foster the welfare of each other. Jonathan had nothing to expect from David, and everything to lose because of his friendship for David. But he sought to save David. It is possible that Jonathan's friendship for David was kindled because of the father's envy of David. Friendship is sympathy, kinship in aim and purpose, the joining of interests in seeking great ideals of life. Friendship is therefore *exclusive*. It admits but few to the inner recesses of the heart. He who makes friends of all whom he meets has never experienced friendship. Neither can friendship be formed at the spur of the moment, except at the risk of losing friendship. Friendship is *inclusive*. It demands the entire confidence, the sharing of all privileges, joys and sorrows. Nothing dare be omitted, friendship is the key that opens every secret in the friend's heart.

What does friendship involve. Friendship involves more than mere earthly interests. It seeks to build up character, and aims to strengthen divine virtues, and to establish divine ideals in each other's hearts. Therefore true friendship is consecrated to the highest purposes. Its final aim must be to win each other, and the work for the kingdom of God. Friendship can therefore not be selfish, it is selfless, seeking only the welfare of others.

Friendship involves a careful choosing of life's highest values, and a joining of interests to realize these values. Friendship therefore involves communion with Christ, who must be made a third party in every compact.

What does friendship expect? The Master declares that a friend shows his love by laying down his life for his friend. Jesus met this supreme test. He possesses that divine faculty of imparting himself to the individual possession of every man. When we distribute our friendship we thin and scatter it. But Jesus can consecrate His love upon the heart and life of every individual, and it grows no less. Like the sun the resources of His love are inexhaustible.

Friendship expects a concentration of our interest and attention, a serving and sacrificing for the other, a willingness to obey in all things the demands of our highest ideals. No friendship is possible without sacrifice. A selfish friendship is a contradiction in terms.

Friendship demands the right to correct and guide. Friends are for failures even more than for successes, not to excuse the failures, or even to comfort the one who has failed, but to pull him out of the failures, and keep him from falling into them again.

An Illustration

THE INFLUENCE OF FRIENDSHIP

Dick was a young colt, who was to be trained for the harness. He was first hitched aside nervous Hank.

At every false move Hank would jump, and thus increase the nervousness of Dick. The result was that Dick not only lost confidence in the driver and in himself, but acquired many other bad habits, which threatened to destroy his usefulness.

Finally someone said: "Why not hitch Dick aside of old Bill. Bill is steady, and knows his business." This advice was followed. When Dick began to rear and tremble, then Bill only leaned over and seemingly whispered something to Dick. Seeing Bill so composed, Dick soon lost his fear. He learned to have confidence in the word of the driver, and in himself. In a few weeks he was as safe and stately as old Bill was. Bill's friendship was the making of Dick.

How necessary to be careful in choosing our friends. Bad friends will ruin and destroy your life.

Some Questions on the Topic

- What is friendship?
How can we win friends?
How can we keep friends?
How can we deepen our friendship?

How did Jesus prove himself the greatest of all friends?

Some Scripture on the Topic

Job. 6: 14, 15; Psalm 41: 9; Prov. 11: 13; 18: 24; 22: 24; 25: 17; Amos 3: 3; 2 Tim. 4: 16; Luke 10: 38-42; Acts 1: 1; Phil. 2: 19, 20, 22, 25.

A Prayer

In Thy life, O Jesus, Thou didst prove thyself a friend of sinners. Thou didst give thyself into the bitterness of death, that sinners might be lifted up to eternal life. We pray that we may be taught to stoop, that others might see the glory of salvation. Give us the grace of love and service, the hunger after the souls of others, the willingness to give, that others might be enriched, to lose our life, that others might save it. Amen.

The Advanced Bible Lessons

Lesson 6. Obedient unto Death

DAILY BIBLE READINGS

- M. July 31. Matt. 26: 36-50. Obedient unto Death.
T. Aug. 1. Phil. 2: 5-11. The Humiliation and Exaltation of Christ.
W. Aug. 2. Hebr. 5: 1-10. Made Perfect by Suffering.
T. Aug. 3. 2 Cor. 5: 14-21. God Reconciled the World unto Himself.
F. Aug. 4. Psa. 22. Deepest Shadow and Brightest Light around the Cross.
S. Aug. 5. Isa. 53. Wounded for our Transgressions.
S. Aug. 6. Hebr. 9: 11-28. He Offered Himself without Blemish unto God.

Lesson Key:—"And being found in fashion as a man, He humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2: 8.

Christ in Gethsemane takes us right into the heart of the work of redemption. By thoughtfully and reverently studying the attitude of Christ toward the task that confronted Him we may gain a glimpse of the deep significance of the redemption both to Christ himself and to us.

The suffering and death of Jesus was both an act of His own free will and an act of perfect obedience to the will of God. "No one taketh My life away from Me, but I lay it down of myself. I have power to lay it down, and I have power to take it again," John 10: 18. No earthly power could force Him to die and twelve legions of angels stood at His command to oppose and defeat His enemies. At the same time Jesus knew that the will of the Father to see mankind redeemed from Satan, sin and death and reconciled with God left Him no choice in the matter. He had come into the world to do the will of God, and to do the will of Him that sent Him and accomplish His work was a necessity of life for Him, John 4: 34. His human nature recoiled from the fate that He saw awaited Him, but in Gethsemane He fought and won the struggle and reached the ideal of perfect and willing obedience to the will of God.

Christ redeemed mankind from sin by taking upon himself and triumphantly accomplishing the conquest of the power of Satan to which man alone was unequal. At the beginning of His ministry He successfully met the opposition of Satan when He was tempted in the wilderness. We may be sure that these temptations continued all thru the years of His ministry, as is witnessed by His frequent retirements for communion with the Father, and by Matt. 16: 23 and John 12: 27, and the prayer in Gethsemane shows us that the satanic onslaughts were redoubled when the crisis was at hand. But that prayer also shows that Satan's onslaughts were in vain. Jesus won the battle and His redemption consists in His gift of the victory thus gained to those who want it, but are not strong enough to gain it for themselves.

Sin separates man from God and places him under the curse of the law, a condition which no sinful man can endure because it means eternal condemnation. Thru His perfect obedience even unto death, yea, the death upon the cross, Jesus Christ remained one with God in spite of the fact that He was forsaken of Him. Thus the power of sin was broken and the curse removed, not only from Him, but from all who came to Him and received His power.

Jesus took away the power of death because, in the spirit of His perfect obedience, He faced it fearlessly, tho it was connected with bodily sufferings such as probably no man has ever endured. It was thru these sufferings that He learned obedience, Hebr. 5: 8, and His glorious victory was made apparent to all in His triumphant resurrection. Accordingly suf-

fering serves the same purpose and death is overcome for all who turn to Christ and receive His power. It was thus that the suffering servant of Jehovah "was wounded for our transgressions and bruised for our iniquities; the chastisement of our peace was upon Him and by His stripes are we healed," Isa. 53: 5. It was thus that He who knew no sin "was made to be sin on our behalf; that we might become the righteousness of God thru Him," 2 Cor. 5: 21.

Missouri District

Continued from Page 6

of the new building. In their new abode they will be glad to welcome any of their readers who may come to St. Louis.

The Board of Trustees for the Good Samaritan Altenheim have recently purchased ten acres of ground on the St. Charles Rock Road, near the Orphans' Home, as a site for a new, larger and more modern Home for the Aged. The building heretofore in use, the former Good Samaritan Hospital, was far too small, so that many worthy old people had to be turned away; the location of the old building at Jefferson and Dayton St. was also no longer a desirable one.

The new site, which could be paid for in cash, is an ideal one for the purposes of an Altenheim, as it offers the advantages of fresh air and quiet and of a life in close touch with Nature. The blue sky, the beautiful view, and the grass, the trees and the flowers will certainly help to bring joy and contentment to the declining years of those who dwell there.

Construction on the new Home will be begun as soon as possible. The new Home is to be built on the cottage plan, and the buildings are to be fire-proof and modern in every respect. The Men's Aid Society has opened the building fund with a gift of \$1,000. Further gifts from all who want to show their love for their Master and the sympathy and interest in worthy aged people will be cordially welcomed by the Board. All contributions should be sent to Mr. Wm. G. Mueller, treasurer, Good Samaritan Altenheim, St. Louis.

At the Deaconess Home eleven probationers completed the first year of training and study and were invested with the deaconess garb. Three of these young women expect to enter other fields of deaconess work after the completion of a three year's course at the Motherhouse. Sister Marie Nottrott intends to assist her parents in foreign mission work in India as soon as they can return thither; Sister Hulda Sturm is preparing herself for nursing epileptics and feeble-minded at the Emmaus Home near Marthasville, Mo., while Sister Lillian Dreschler aims to return to her home city, Detroit, to engage in parish work there. Pastor Irion delivered an appropriate address for the occasion on Isa. 61: 10.

Another noteworthy event was the observation of the twenty-fifth anniversary of Sister Magdalena's consecration to deaconess service, which took place on April 27th, in the chapel of the institution. Twenty-five years ago, on April 21st, 1891, she entered our Deaconess Home and Hospital, then located in rented quarters at No. 2119 Eugenia St., as probationer from Tower Hill, Ill., and has remained faithful in the service of Jesus Christ and the Home toward the least of His all this time. This fact was duly acknowledged in the addresses delivered at the celebration by the Reverends J. Irion and H. Walser, present and former presidents of the Board of Directors, by the beautiful floral gifts from the deaconesses of the Home and many other friends, in the gifts from the Board of Directors consisting of a Bible in both languages, two hundred dollars in gold delivered to her with appropriate words by the Reverend G. Bode, Secretary, and Mr. Otto Koenig, Treasurer of the Board, and by the many congratulations from co-workers and friends.

We sincerely hope that this celebration may have been an encouragement to Sister Magdalena and all of our deaconesses in their service to the Lord to be faithful to Him until death. To such He has promised the crown of life.

Conference of the West Missouri District

On Wednesday after Pentecost, June 14, 1916, the twenty-seventh annual conference of the West Missouri District was opened with a special service in Salem Evangelical Church at Higginsville, Mo. Pas-

tor F. M. Giering served at the altar while Pastor C. Mayer delivered the conference sermon, taking as his text Matth. 23: 8. Pastor N. Rieger, of Salem Church, welcomed the visiting pastors and delegates and Pastor F. C. Klick, president of the West Missouri District, responded with words of appreciation for the hearty greeting. And amply did the conference guests experience during their stay in Higginsville that the "welcome" was all and more than the words implied. As on several previous occasions, so the people of Salem Church this time threw open their houses to the visitors and their genuine hospitality made our stay among them very pleasant indeed. In the basement of the church the kind ladies served bounteous meals twice daily to the conference guests, and when our deliberations were over the Salem Brotherhood entertained the conference with an overland auto excursion thru the beautiful verdant fields of Lafayette County to Lexington. Again we say "Thank You" to all the Evangelical Christians of Higginsville for their kindness, their hospitality and entertainment.

In the evening services on Thursday and Friday, sermons were delivered by the Pastors P. Stoerker (English), C. F. Stoerker and E. Beckeschus. On Saturday it was our pleasure to welcome the honorable President General, Rev. John Baltzer, who addressed the conference on the work of our dear Evangelical Church, encouraged all to be true and faithful workers, and gladly gave the desired information on various questions pertaining to the work of the Synod. Sunday was the last and greatest day of and for the conference and the entire congregation shared in its blessings. In the morning Pastors E. W. Berlekamp and P. Moritz addressed the Sunday-school. In the morning service the President General delivered an excellent sermon on Luke 5: 17b. The District President served at the altar and together with the President General administered Holy Communion at the close of the service. During the afternoon service, which was devoted to missions, Pastors C. Schnake and J. Sauer preached the sermons. The Christian Endeavor Society was addressed by Pastor P. Moritz on Sunday evening. The service which immediately followed marked the close of the conference. Pastor J. Hauck delivered the sermon following which the President General once more addressed the audience and then installed the re-elected officers. The honorable District President then voiced the gratitude of the conference for the hospitality shown its members by Salem Church and Pastor N. Rieger wished all "God speed." Much credit must be given the mixed choir and the male-quartet of Salem Church which under the thoro leadership of their able organist, Mr. Chr. Mohr, rendered many splendid and uplifting selections, thus beautifying all conference services.

Two papers were read and thoroly discussed. Pastor E. Leibner presented a treatise on "What does the Bible Teach concerning Predestination?" and Pastor J. Sauer in his paper dwelt on "The Healing Methods of Christian Science."

Following are a few conference resolutions of general and specific interest:

The West Missouri District agrees with the President General that our Church, founded and established upon justification by faith, must always be ready to proclaim the Gospel of peace, and stand for the maintenance of peace for our country, that God's Kingdom may come evermore.

The West Missouri District shares the opinion of the President General that the present political disturbances and injustices are only reminders of Christ's word:—"My Kingdom is not of this world," and that He who is the Head will bring about such terminations as will benefit His Kingdom.

With pleasure we note that the Jubilee Offering has reduced the indebtedness of our educational institutions \$31,000, but regret that still a debt of \$40,140 on these institutions remains.

The District urgently requests its churches and pastors to contribute more liberally to the obligatory offerings, that we may be able to discharge our arrears and do our duty more fully during this year.

The District urges upon all its members the duty of promoting the important work of home missions by prayer and deeds.

We promise our best support to our mission work in India, and we will not be influenced by national sympathies, for we are doing the work of God and not of man.

It would please the District if some of its churches

would unite in the effort to raise the salaries of our missionaries Twente and Seybold, who hail from our midst; and the vice-president shall have the duty to make the necessary preliminary arrangements to this end.

The District rejoices that all pastors are members of the Pension Fund and hopes that the pastors of other Districts will follow this good example.

The District encourages its churches to contribute liberally to the Pension Fund, so as to make possible the reasonable support of such pastors who have spent their strength in the service of Evangelical congregations.

The lay delegates were instructed to lay before their respective churches the matter of refunding their pastors' railroad fares to the annual conferences, since they like the lay delegates attend the conferences in the interest of the churches. The matter is to be disposed of by the delegates at the next year's meeting.

Resolved that henceforth annually the roll be called at the close of the Sunday evening conference service, and that pastors and delegates who depart before, without reasonable excuse, pay one dollar (\$1.00) fine into the District treasury and their names be published in the printed minutes.

Pastor E. Leibner was admitted into membership with the Evangelical Synod.

All officers were re-elected by acclamation:—the Revs. F. C. Klick, president; P. Stoerker, vice-president; J. Munz, secretary, and F. P. Umbeck, treasurer.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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The Spirit of true Consecration

"All true leaders are consecrated men," says Mr. A. C. Roberts in *Rural Manhood*, "But occasionally one meets with the rare man whose portion of consecration seems greater than ordinary. In Hunterdon County, New Jersey, are two such leaders.

"Lewis Hildebrand of Stockton, is a young man whose work is particularly arduous. For two weeks he works days and then two weeks nights. On the days when his change comes he has to work eighteen hours on a stretch. Most men would consider themselves as excused from active religious effort under these trying hours. But Lewis meets a group of boys as the leader of the Y. M. C. A. To say that he has won their hearts would be commonplace. Under his leadership the group grew from seventeen to thirty-nine.

"During the winter Lewis had a vacation and went to his home in West Virginia. A week before his vacation ended, he returned to Stockton because he knew his group would meet, and he was homesick for the boys.

"Later in the winter, Lewis broke down under the strain of his excessively hard work. His trouble was a nervous one and the county secretary urged him to give up his group awhile and rest. But he would not do it, and persisted in meeting with his boys. Meanwhile the boys feared they would lose him, and not a day passed that several did not call to see Lewis.

"While Lewis was ill, a boy's meeting was held in Stockton—a meeting which he and the Christian members of his group had been praying and working for a long time. Lewis could not attend that meeting, but his life and spirit had so gripped the boys that when the invitation was given every one of the twenty-six boys who attended registered his decision to advance in the Kingdom of God. Thirteen of the boys—all who were not Christians, enlisted under Jesus Christ. Eleven of these have since joined the churches of the community. Such are the results of true consecration and life sharing.

"Bob Lines is eighteen and is president of the senior group. When it became necessary to divide the group a leader for the juniors was needed. Bob volunteered. He lives three miles from town, on a farm. He is working hard to get an education and is helping on the farm. His mother is not strong and it is feared that he may have to leave school on this account. These things would discourage the average boy of less stalwart character, but not so Bob Lines. Regularly he walks the six miles from home to the group and back again, as he meets with the juniors. As Lewis has won all the boys, so Bob has won these juniors as he leads them in their games, Bible study, debates, and socials.

"Last week I walked toward home with him after the meeting of the group. It was raining, the sky was black, and the road was blacker, and as I clasped his hand at the bridge, and then watched him as he was swallowed up by the darkness, I realized as almost never before what real, true consecration means. Here is a boy who must rise at four, help with the chores, walk three miles to the railroad, go to high school all day, walk three miles home at night, help with the chores, do his studying, and who does not count it too much to add six miles more in the darkness, that he may share his life with his boys."

How the United States Can Help Mexico

The three primary problems of the Mexican people: a comprehensive system of public education, the development of the small land-holders' class, and a system of protective legislation for the laboring classes, with a great mass of secondary problems more

or less closely related to them, can only be satisfactorily solved by the Mexican people themselves. Nevertheless the United States and the American people can help in many ways to simplify the solution of these problems for their southern neighbors, as was pointed out at the conference referred to in our last issue by Mr. L. S. Rowe, of the University of Pennsylvania, a frequent visitor to Mexico, Central and South America, and secretary of the Commission which has grown out of the international governmental conferences of the last few years. In regard to education, he said, many years will be required before sufficient normal and training schools can be developed to meet the needs of the Mexican people in this emergency, and the normal schools and teachers' colleges of the United States would doubtless be willing to establish scholarships for Mexican students. This would be a distinct service not only to Mexico, but also to our own country, for these students would become the natural interpreters to their countrymen of the true sentiment in the United States.

A THOUGHT FOR THE WEEK

Give thou to-day thy best, and fill
The noblest sphere, thru good or ill;
He need not fear the future way
Who lives a noble life to-day.

—Selected.

The development of the small class of landholders will necessarily require long years of slow development during which period the agricultural schools and colleges of the United States might aid in the training of agricultural leaders and experts. The organization of farm demonstration campaigns such as we find in many of our western states would also be very helpful in this direction.

In the way of protective labor legislation much more has already been accomplished in Mexico than is known to most outsiders, but conditions would doubtless be greatly improved by a knowledge of the experience of the more advanced states with reference to the minimum wage, limitation of hours, and the protection of child labor.

In order that these purposes might be accomplished there should be a committee with permanent offices both in Mexico City and in Washington or St. Louis, so as to establish the spirit of unofficial international cooperation between the two countries. It is quite certain that if the people of Mexico could be made aware of the widespread desire for helpful cooperation which exists in the United States their attitude towards this country would undergo a profound change. In the spirit of such cooperation the following program is outlined as an expression of hope an opportunity rather than of work actually begun

- 1) To help bring about a new and constructive era of friendship between the people of Mexico and the United States;
- 2) to stand ready to be of common service in the event of any further crisis between our two governments;
- 3) to interpret, follow and promote joint negotiations between the two governments with respect to border control and all other questions of public policy;
- 4) to promote common understanding between the peoples of the two countries by means of exchange fellowships in universities and agricultural colleges; to encourage traveling exhibits; spread information and exchange knowledge;
- 5) to promote cooperation between the corresponding bodies in the United States, so that government cooperation and negotiations will be paralleled by unofficial co-operation and mutual encouragement.

Such a peaceful invasion of our Southern neighboring republic, is we think, far more worthy than the warlike invasion for which Congress has so lavishly supplied the means. And it will become of the policy of the nation to the same extent that public-spirited citizens everywhere become interested in its promotion.

American Teachers in Council

During the first week in July the National Educational Association met in New York City with nearly thirty thousand educators registered. The National Educational Association was founded in Philadelphia in 1857 as the National Teachers' Association in order to "advance the dignity, responsibility and usefulness" of the teaching profession. This society grew slowly until 1870, when it was combined with the American Normal Association and the National Superintendents' Association. The active membership of the Association is about ten thousand, with almost twenty thousand associate members. The aim of the organization is to unify education, to correlate the elements of educational science in the United States and examine and report on the usefulness of all new methods of teaching as they are suggested.

The teachers showed a considerable difference of opinion on the subject of preparedness and military drill in public schools which came in under the broad term of "National Efficiency," which included such other subjects as vocational training, manual training, agricultural and home economics, and the education of immigrants. The resolution finally adopted was called "sound educational policy" by its friends, while the term "straddle" was generously applied by its opponents. It was evidently the influence of the New York atmosphere that led the association to ignore the resolution passed last year at Oakland, Cal., "The National Education Association deplores any attempt to militarize this country. It again declares against the establishment of compulsory military training in the schools, on the ground that this is reactionary and inconsistent with American ideals and standards."

Discussion showed that the aim of school work is changing from preparation for college to preparation for life. And the maxim that "labor is more important than Latin" was heartily applauded. When the teachers were not busy with the routine of the convention, they were visiting the vocational training schools of New York City, which had been kept open after the usual term for their inspection. Here they saw the children studying, not Greek roots, but plumbing and carpentering. They also visited the schools for the blind and the deaf and dumb. For every paper that was read on a classical subject there were ten read relating to such subjects as "Public Health," the "Education of the Alien," and "American Schools and the Workingman." Resolutions were passed indorsing teachers' unions, woman suffrage, asking President Wilson to appoint a commission of five to investigate and report upon the condition of the rural home and the farm woman, and last, but not least, a resolution asking Congress for \$50,000 to spread thruout America information concerning the method of educating immigrants.

Alvin E. Dodd, Secretary of the National Society for the promotion of industrial education, said that most American boys and girls leave school at fourteen or earlier, that at least 2,000,000 boys and girls between the ages of fourteen and sixteen are working for wages, and that 1,000,000 young people are required each year to maintain the ranks of our working population. Dr. Robt. J. Aley, president of the University of Maine, and a pronounced pacifist, was elected president of the Association for 1916-17.

God in Nature

"O Jehovah, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches. . . . I will sing unto Jehovah as long as I live: I will sing praises to my God while I have any being," Psal. 104: 24, 33.

If the Jews of Old Testament times were deficient in scientific knowledge of Nature, the earth and the heavens, they were at least fully alive to the beauty and grandeur of what they saw, as well as to the unity and the usefulness of the whole scheme. Babylonians, Egyptians and Greeks may have been far ahead of them as far as real knowledge of nature was concerned, but the Jews were the only ancient nation that had any conception of Nature's God, and of His wisdom, greatness and power. What this conception was is set forth in Psalm 104 in a wondrously striking and beautiful manner. What is said there is far more satisfying and worth while than the most exhaustive scientific description of the structure of the earth, its plant and animal life, the movements of the heavenly bodies, or the most interesting account of strange regions or phenomena. Without the knowledge of the God who made the earth and the world, and the purpose for which it was created and is being sustained, even the most exact and exhaustive knowledge about all of it is vain and worthless and cannot satisfy the mind.

In the main the psalm follows the order of creation, and the different verses and sections give us, as it were, a poetic rendering of the work of the successive days of creation. The first four verses deal with God's power and grandeur as revealed in the creation and preservation of the heavens; from the fifth on to the tenth the formation of the earth and the sea are the subjects of the poet's thought, as he seems to see the waters fleeing before the voice of God and the earth emerging, the mountains rising and the vales sinking, the deep at last hemmed in by the will of God, so that, as was promised to Noah, the waters shall not again run wasting over a drowned world. Verses 10-18 describe how the emerging earth was clothed and peopled. God's great gift of living water, which the desert dwellers of the East especially appreciate, brought life wherever it came. All the life and beauty and goodness that is so evident in all these gifts and in the manifold fruits of the earth comes directly from God. With the help of the labor of man—the only worker in creation—the earth yields forth her best and most useful products. While the animal world merely receives and enjoys the gifts of God, each in its own way, man alone has the privilege of working with God, of toiling and serving in the interest of God's highest ends and purposes.

It is no wonder then, that the psalmist, as he contemplates the wisdom, the power and the love which is back of God's creation, and the wonderful variety of His works, breaks out in rapturous praise and in conclusion pledges life-long praise as his own homage to such a great and powerful Being. And it is this lesson that we children of the twentieth century need most to take to heart. At this season of the year, when all who can get away into the open country are enjoying Nature's beauties and bounties as thoroly as possible, we need especially to remember the meaning of the message she brings to us. It is not merely a matter of change of surroundings or occupation from the daily routine of shop or store or office, nor is it the freedom from the usual constraints of every-day life, or the idleness with which we pass the days, that makes vacation life and "getting back to nature" most pleasant and profitable. One may get the benefit of all these things, and may get some measure of enjoyment out of them. But if he has gotten no more than this; if the hills, the valleys, the trees, the flowers and the rivers, the sunsets and the moonlight have not brought any message save that it was "different" from the sky-scrapers and street-cars, the buzz of wheels or the daily drudgery of kitchen, counting-room or counter, its effect will vanish with the color and the plumpness which sunshine and fresh air may have brought, and a month after your return from your vacation the memory of what it cost will be all that is left.

But everything will be changed the moment we get the psalmist's view of Nature and her God. To look upon the hills and the rivers and remember that it was God who placed them where they are, and that even before they had been brought forth, even from everlasting to everlasting, He is God; to remember that God appointed their course to the rivers and the

brooks that they might water the fields and the forest and quench the thirst of countless of God's creatures; to see the birds and the flowers and trees and remember that each species is a separate creation of God's and enjoys His particular care and protection, just as does every individual human being; to remember—and appreciate the meaning of the fact—that man is the only one of God's creatures that *can work* with and for Him, and that working with God in beautifying, brightening and bettering His world from day to day and from year to year is after all the biggest and best thing in the world,—that is the essence of a true vacation. It brings one very close to Him who is the very life of Nature, and because it does that it does more than tan the face or invigorate the body. It lifts the soul to a higher level. It freshens the mind and purifies the heart. It clears the vision for the things worth while and strengthens the will to resist temptations and to do the will of God. And because it can and does do all this it will last all thru the year and will be worth all that it may cost. The test of a true vacation is whether or not it causes the heart to rejoice as did that of the psalmist. "O Jehovah, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches. . . . I will sing unto Jehovah as long as I live: I will sing praises to my God while I have any being."

An Answer to Prayer

"The Misses Mays' carriage is coming," called Margaret Nichols to her sister Charlotte.

"Huh!" answered Charlotte derisively, "it's always coming but it never gets here."

"Well," scornfully, "it'll stop this time, I bet. I guess I can see better than you. You're such a fraid-cat, you're 'fraid to climb a tree. I'm up so high I can touch the sky and see over the whole wide world."

"It's slowing up now, but what's the use of telling Charlotte," grumbled Margaret to herself. Then, wonder of wonders, the carriage actually turned in at the Rev. Gordon S. Nichols' driveway.

There was a scramble in the tree, a long branch bent with the weight of a slender form, and Margaret stood in triumph at her doubting sister's side.

"What did I tell you?" she announced calmly, pointing a steady finger at the carriage.

"Why, why," gasped Charlotte, turning in the direction the finger pointed, "they're here. They've come."

"Yes," mimicked Margaret, "they're here, they've come."

There was a pause in the exchange of sisterly civilities while both children watched the carriage draw up at the foot of the steps and stop. The footman sprang down and opened the carriage door. Would he only carry in the cards of the Misses May, or would those ladies themselves descend and enter their minister's house? And if they did go in, would they have their work-bags with them?

It was a breathless moment.

Tradition stated that these two grand ladies had been the social arbitresses of aristocratic Plainfield for over forty years. They settled a new minister's status by a method simple and direct as became gentlewomen. At the end of his first month in Plainfield, the May carriage stopped at the minister's door. If the ladies were not pleased with the minister, they only left their cards. But if they were pleased, the Misses May called in person, remaining precisely ten minutes. And when, as occasionally happened, they were very much pleased indeed, and also approved of the minister's wife, they brought their embroidery with them and spent the afternoon.

Therefore, as has been said, it was a breathless moment for the children of the Rev. Gordon S. Nichols, who had been in Plainfield precisely four Sundays.

"If they don't get out, I could skin 'em alive," hissed Margaret, fiercely loyal to her father.

The Misses May saved their precious skins by getting out—by getting out with their work-bags in their hands.

The sight of the work-bags appeased Margaret's wrath, propitiated her ferocity and put her into an amiable humor with Plainfield and all that dwelt therein.

"Get up, you little ninny, and see their clothes," she murmured to Charlotte, who had sunk to the ground quite overcome by the blessed meaning of the work-bags. "Miss Sophronia's got on lavender trimmed with white and Miss Lucretia white trimmed with lavender."

At this bald description of what must surely be glorious apparel, Charlotte struggled to her feet. The big doors were just swinging to behind the Misses May.

I saw their tails, anyway," declared she stolidly, "one was white and the other lavender. What color were their bags?"

Margaret cast a swift glance over the storehouse of her mind. She really could not tell, but little sister must not know. "I guess likely," she responded glibly, "they ought to be made of cloth-of-gold. Let's go in now and look at their hats and wraps."

Margaret took Charlotte by the hand in the protecting sort of way she always used when she was going to lead little sister into mischief. In peace and harmony the two entered the house by way of the rear entrance, and stole cautiously toward the tiny cloakroom. Having arrived undetected, Margaret boldly opened the door, dragged little sister within the room, then closed the door silently behind her.

It was to the little girls as if they had entered the promised land. For weeks the Plainfield children had poured into their eager ears tales of the splendor and magnificence amid which the Misses May lived and moved and had their being. Now, now, they could test the truth of these tales with their own eyes.

For a brief time the sisters stood gazing rapturously at the billowy masses of lavender and white and white and lavender. Then came an irresistible longing to touch and stroke the rich fabrics, and last, the very feminine desire to try them on, to behold themselves arrayed even as the Misses May.

"I'm going to dress up in Miss Sophronia's things," Margaret spoke with such decision as to silence little sister's objections ere they were uttered.

Fascinated, little sister watched the intrepid Margaret adorn herself with Miss Sophronia's lovely raiment. Then timidly, hands shaking, knees wobbling, heart fluttering, little sister pinned on Miss Lucretia's fluffy white hat and drew about her chubby figure Miss Lucretia's wrap of white broad-cloth delicately embroidered in palest lilac tints and trimmed with cascades of old lace.

"I guess we'll start now if you're all ready. You'd better pick up that stuff around your feet and be careful not to get it dirty," said Margaret.

"Start where?" little sister lingeringly withdrew her gaze from the white and lavender and turned bewildered eyes upon Margaret, who answered hotly: "We're going over to Ruth Erskine's; we'll just paralyze her with these things on. The proud, stuck-up thing. She's always boasting about how intimate her mother is with the Misses May. She won't have so much to say after she sees us."

Margaret softly opened the door and the two very, very quietly slipped thru the long hall and out at the back. Little sister's arms were full of the satiny broadcloth and she rubbed it gently against her smooth round cheek as they crept on and on, across the back yard, thru a gap in the hedge and out to freedom.

Then proudly, oh, so proudly, the children walked thru the Erskine grounds, straight up to the front door, where they rang the bell and inquired for Miss Ruth. The servant gravely showed them into the reception room, saying that Miss Ruth would appear presently.

Ruth, bounding in to greet her playmates, was met by two great ladies who rustled forward with outstretched hands.

"How do you do?" said these ladies, smiling politely.

"Why, you awful girls!" screamed their hostess. "You've got on the Misses Mays' clothes."

"Yes," explained Margaret airily, "they're spending the afternoon with mama. They seem to like her awfully. Perhaps we'd better go if you think we're so horrid."

And in a haughty dignity Margaret swept out of the house, followed by little sister.

Very soon Mrs. Nichols was called to the telephone where she heard a spiteful little-girl voice say: "Is this Mrs. Nichols? I'm Ruth Erskine. Margaret and Charlotte have just left my house. They called in style with the Misses Mays' clothes on. Good-by."

Hurrying to the cloakroom, Mrs. Nichols found with dismay that her guests' wraps had indeed disappeared. Even as she made the discovery the guilty children entered the room. Nothing was said on either side. Mrs. Nichols helped the little girls take off the wonderful garments and hang them up. Then

Margaret said defensively, "they're not hurt a mite, but I s'pose we'd better go up to your bedroom and wait for you."

In the bedroom the culprits waited in silence for the coming of mother and the whipping. Charlotte lived over again and again in an ecstasy of joy that perfect hour when she had been Miss Lucretia, while Margaret thought: "Well, I don't care. It's worse to be so frightfully proud as Ruth Erskine than it is to just borrow somebody's clothes without asking." She forthwith busied herself devising a scheme whereby she and little sister might escape punishment. The plan as she explained it to little sister was perfect.

The afternoon came to a close. The Misses May departed. Mrs. Nichols sorrowfully mounted the stairs to mete out judgment and retribution. As she crossed the threshold of her room, she saw the children on their knees beside the bed, heads bowed, hands over eyes to shut out the world. She heard their clear-voiced petitions: "O Lord, don't let mother whip us. Don't let mother whip us," and wee Charlotte's pitiful plea, "I didn't mean to be truly bad; please, please, don't let mama whip us."

With the strategy of a Napoleon, Margaret had taken up their position facing the door. Between her fingers she slyly watched the effect on mother, saw the softening face, the filling eyes, the quivering lips, and at last, the laying aside of the small whip.

"Girls, dear little girls," said mother gently.

The dear little girls sprang to their feet.

"We're ready, mother," choked Margaret bravely.

"I want to talk to my little girls," went on mother, passing an arm around each of them and drawing them to her side.

They listened seriously, weepingly, while mother pointed out the error of their ways and admonished them in regard to their future conduct. Then mother bathed the little red faces, smoothed the tossed heads, and led the penitents down to dinner.

Mother always put her children to bed herself, hearing their evening prayers and tucking them in lovingly. Charlotte fell asleep at once. She was such at tiny sinner. But Margaret lay awake staring into the darkness. She counted a thousand sheep jumping over a fence—counted ineffectually, for conscience could not be stilled by any such mathematical process. Next she repeated all the psalms, golden texts and "pieces" she had ever learned, yet the sandman still delayed his coming.

Naughty, naughty Margaret. Mother's sweet face, mother's love, filled the darkness and could not be put away. Suddenly the little girl sat up in bed in horror. What was it the Bible said about "Whosoever maketh a lie?" And she had lied to mother, darling mother. She had lied to God himself. For had not she tried to deceive both the earthly mother and the heavenly Father? She was a liar, a terrible liar. Could mother ever forgive? Could God, would God even forgive her?

She bounded out of bed and ran swiftly to mother's room. "Mother, mother, mother," she cried wildly. "Oh, mother! I'm a wicked girl. I lied to you, mother. I blasphemed against God. I said 'Don't let mother whip us,' and I wasn't praying at all. I just said that for you to hear so you wouldn't, and I was peeking thru my fingers at you all the time. And you didn't know, but God knew. And I made Charlotte lie, too. She always does whatever I do. Oh, mother whip me now, whip me twice."

Mother soothed the "terrible liar," holding the clinging form closely, as mothers do crooning softly, sweetly, until the long sobs were quieted and the small figure relaxed. Such a beautiful, beautiful talk mother gave her little daughter. At last she said, "No, dear, mother will not whip you, but to-morrow you will go to the Misses May and tell them how you took their pretty clothes and how you deceived mother."

"No, no, mother," shrieked Margaret. "Not that, they would never come here again and father couldn't stay in Plainfield any more." Then when she looked at mother's face, she drew in her breath sharply: "All right, I'll go, if it kills me."

It was a pale and chastened Margaret who called upon the Misses May next day. No one ever knew what took place in that interview, but all Plainfield, including Ruth Erskine, knew that the minister's elder daughter was actually sent home in the May carriage. All Plainfield knew, too, that the Misses May called twice that month on the wife of the Rev. Gordon S. Nichols.—*Jane Stuart in Los Angeles Times.*

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Friendship

By ABBIE FARWELL BROWN

Gold cannot buy it,
Poverty try it;
Thrift may not cheapen it,
Sorrow must deepen it;
Joy can not lose it,
Malice abuse it;
Wit can not choke it,
Folly provoke it;
Age can but strengthen it,
Time only lengthen it;
Death can not sever
Friendship for ever.
Heaven the true place for it,
God is the Grace of it.

More Kind than Cruel

The *Christian Intelligencer* records this incident of a stagecoach trip in Western Montana, twenty-five years ago. A mother and her infant child were the only passengers. A sudden change of weather subjected the woman to more exposure than she was provided for, and before the journey was half over, the freezing cold had begun to creep into her blood. She could protect her babe, but her own life was in danger.

As soon as the driver knew how severely she was suffering, he gave her all his extra wraps, and quickened the pace of his team as much as possible, hoping to reach warmth and refuge before her condition became serious. His passenger's welfare was now his only thought, and by frequent inquiries he sought to assure himself of her safety.

But the fatal drowsiness had stolen over her, and when no answers were returned to his questions he stopped and tore open the coach door. The woman's head was swaying from side to side.

Instantly he took the babe from her, and bestowed it as comfortably as he could in a furry bundle under the shelter of the seat; then, seizing the mother by the arm, he dragged her upon the frozen ground. His violence partly awakened her, but when he banged the door together and sprang to his box and drove on, leaving her in the road, she came fully to her senses and began to scream.

The driver looked back and saw her madly running after him.

"My baby! my baby! O, my baby!"

The horror of her loss made her forget the cold. By and by, when certain that she had warmed her blood into healthy circulation, the driver slackened the speed of his horses, and allowed her to overtake him and resume her place in the coach with her living and unharmed child.

Was the man cruel? The mother did not say so when she knew—knew that he had roused her and brought her back to life. He had done as God does sometimes, to shake us out of soul-lethargy and moral sleep.

When sordid cares and selfish success are leaden-ing every spiritual sense, till our loyalty to Him, and even our consciousness of right and wrong are being chilled to death, a sudden terror is often the surest as well as the quickest rescue. A warning incident, or a shock of misfortune may be the salvation of a character, the restoration of a life worth living. Such discipline is not God's cruelty. It is His kindness.—*The Youth's Companion.*

What He Left

News of the accident had reached the little town by telegraph an hour before. Both the men had known Philip Hastings from boyhood. An expression of shocked surprise was in their faces, and they talked in undertones. "It'll be a terrible blow to the family," said one. "Two of the girls are away from home, and Ralph took that clerkship in Adams last spring. They thought the world of their father."

"It'll be hard for Agnes to keep up the house," said the other. "The older children are 'launched,' but they're not earning much yet. And Philip never had the faculty of getting ahead. There are such people, you know. I doubt if what he's left will more than cover—these expenses."

In the little house in Elm Street the question of

money had to come up the very next morning. A relative had suggested sending to the city for flowers.

"I don't think father would want us to do that," the elder son replied, soberly. "He would say that it was beyond our means, and that the money had better be used for mother's comfort. We must remember that there are going to be other days after this is all over."

A sob broke from the youngest daughter. Some word of Ralph's had stirred her sore heart with a fresh reminder of her loss.

"Angie dear!" Clara threw her arms round the younger girl's quivering shoulders. "We must remember mama, Angie. That's what papa would say if he were here. We've got to be brave, dear, for her sake."

Twenty times that day the unselfish spirit of the dead man spoke in the words and actions of his children. They consulted his wishes as if he were still alive.

And in the weeks that followed, the silent lips continued to give wise and brave counsel.

Clara went back to her school. She would have liked to stay at home; but her father had taken so much pride in her position in Hempstead that her duty was plain.

Ralph declined what shrewd people called a "better job"; and, indeed, it offered more in salary and in chances of promotion, but the concern was not managed in accordance with his father's high ideals of honesty. "He wouldn't have gone there," said the boy.

Most of Elsie's earnings in the office "went into the house." She had a girl's love of pretty dresses and becoming hats, and had hoped to have them when she began earning for herself; but she had learned well the lesson of "doing for others."

"It was father's whole life," she said, softly, not once, but many times. "I'm glad I can do it—in his place."

Yet the neighbors said that when Philip Hastings was taken away, he left next to nothing.—*Exchange.*

Washerwoman Heroine

It was a patriotic meeting, and the young people, one after another, had eulogized the national heroes—Washington, Franklin, Marcus Whitman, Nathan Hale; there were many names, and all worthy the honor and reverence paid their memories. Last of all a minister arose—one whose work led him often into the poorest homes in the city.

"The other day," he said, "I went to see one of our poor people who was in trouble. Her husband was a drunkard, and now her only son had fallen ill, and there were but her tired, work-worn hands for the double burden."

"How do you get along?" I asked.

"O," she replied, "I take in washing. I've taken in washing for thirty years."

"Don't you get tired of it?" I inquired.

"She looked up at me simply. 'O, that's all right,' she answered. 'If the Lord wants me to spend my life over the tubs, I'm willing.'"

"I thought of that life—of its thirty years of thankless, unremitting toil, of the years still before her, bare of love or ease or pleasure, and I went home with my lesson. None of our patriots, great as they were, and worthy of the highest honor that we can give them, ever seemed to me more splendid than that poor, unlettered woman standing so heroically in her hard place."

It was a simple story, but large in comfort for humble souls. For greatness is a thing for itself, and has no concern with the world's acclaim or recognition.

Nor, anywhere, will courage, patience, high-minded patriotism, and the love that forgets itself fail of their harvest.—*Forward.*

His Mistake

Simeon Easygo, after living sixty years on a farm, found his quarters on shipboard somewhat cramped. He obviated the lack of space, however, by stowing his trousers and shoes into a round cupboard in the side of the vessel on going to bed.

At 7 a. m. there was excitement.

"Steward, las' night I put my clothes in that 'ar cubby-hole, an' they hain't thar now."

"That ain't a clothes-press; that's a port-hole, sir."

Denominational

OFFICIAL ANNOUNCEMENTS.

Ordinations

With the sanction of the honorable President General and by the authority of the respective District presidents, the following gentlemen have been ordained as ministers of the Gospel:

June 18, 1916

Mr. Frederick Schnathorst at Brighton, Ill., by his father, Pastor F. W. Schnathorst, assisted by the Pastors Prof. S. D. Press and Dr. Wm. Theo. Jungk.

June 25, 1916

Mr. Albert Susott, at Elberfeld, Ind., by Pastor Von Lanyi, assisted by the Pastors J. A. Reller and E. G. Aldinger.

Mr. Harry E. Pfeiffer, at Louisville, Ky., by Pastor Theo. A. Haefele, assisted by the Pastors L. Hohmann and C. Held.

Mr. Robert Mohr, at Taylor Center, Mich., by Pastor F. Lueckhoff, assisted by the Pastors Theo. G. Papsdorf and R. Niebuhr.

July 2, 1916

Mr. Otto E. Pinckert at Bensonville, Ill., by his father, Pastors E. F. Pinckert, assisted by the Pastors H. Wagner and August F. Mohri.

July 9, 1916

Mr. Helmuth Niebuhr at Detroit, Mich., by his brother, Pastor R. Niebuhr, assisted by the Pastors J. B. Meister, F. Lueckhoff and Theo. Papsdorf.

July 16, 1916

Mr. Wm. J. Dickmann at Quincy, Ill. (Salem Church) by his brother, Pastor W. Dickmann, assisted by the Pastors A. W. Fruechte and H. J. Leemhuis.

Mr. Detlef C. Jensen at Garrett, Ill., by Pastor I. Th. Seybold, assisted by the Pastors Prof. S. D. Press, C. F. Kniker and F. Jerger.

Mr. Frederick Schenk at Rock Island, Ill., by Pastor F. J. Rolf, assisted by the Pastors A. Grabowski and E. Bloesch.

Installations

In accordance with the instructions of the respective District presidents, the pastors named below have recently been installed in their new charges:

June 4, 1916

Pastor F. Koch at Fredericksburg, Iowa, by Pastor M. Kleinau.

Pastor L. E. K. Hagen, by his predecessor, Pastor Wm. Schmidt, at Oakland, Cal.

June 25, 1916

Pastor Paul Repke at Elmhurst, Ill., by Pastor George W. Goebel.

July 2, 1916

Pastor A. J. Hotz at Hammond, Ind., by Pastor John Goebel.

Pastor G. G. Press at Cincinnati, Ohio, by Pastor H. Huebschmann.

Pastor Max Mueller at Mannheim, Ill., by Pastor F. E. Pinckert.

Pastor W. Schmidt, at Tioga, Ill., by Pastor E. H. Jagdstain.

Christians of Europe to Observe the First Sunday of August

The great tragedy of Europe began in August 1914—two years ago. A cablegram announces the call to Christians in many of those stricken lands to observe the first Sunday of August as a day of special supplication to the Heavenly Father.

This call is being issued by several National Councils of the World Alliance for Promoting International Friendship thru the Churches. Might not the Christians of America widely unite with their brethren in Europe in observing the same day?

However frightful the physical and material damage of war, the spiritual harm is no less serious. We need to pray for the spirit of forgiveness and reconciliation. And Americans especially need to pray that we who have so much for which to give thanks may be zealous and generous in practical help.

The World Alliance for Promoting International Friendship thru the Churches,

Sidney L. Gulick, Sec'y.

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"I will make you Fishers of Men"

Interesting Glimpses of Home Mission Work on different Fields
Work like this is not easily overestimated—nor overpaid

Evangelical Academy at Fort Collins, Colo.

It is more than three months ago that the last report of our school appeared, and so our readers will welcome a sign of life from us at this time. We cannot report great advances and progress, but this is not expected of us. The health of our students was very good, and the young man who was reported sick in the last report, was able to take up his studies once more, after six weeks absence. The accomplishments of the individual students are, of course, unequal, but all of them are intelligent and industrious. The reports they received in May, at the close of the school year, showed not only the progress that has been made, but also the deficiencies that must be made up. Vacation began in the middle of May, because the work on the beet fields opens then, and our students must earn the larger part of their support themselves. The work is hard and many who must spend their days in the heat in the summer on the fields long to get back to their books. Our vacation is divided into two parts, because the work on the fields requires this. Vacation extends from May 15, to July 15, and from September 15 to November 15. School takes up again from July 15, to September 15.

On May 1st the Central Board for Home Missions which had supervised our work for two years, at considerable expense, turned over the institution to the Board for Educational Institutions of our Church. Without the support of the Board of Home Missions it would have been impossible to undertake the work, and for some time to come both Boards will join in the active support of the institution.

The trouble with Mexico has affected us also. We are not carrying on negotiations with Carranza, and we have not declared war upon him, but our English instructor, Mr. E. L. Sargent, and one of our younger students have gone to the border on June 26, with Battery A of the Colorado State Militia. We sincerely hope they will be able to return to us safe and sound.

Many of our pastors and the widows of deceased pastors have remembered us and have sent books for our library, but yet there is room,—much room. We hope to receive valuable German works on Church History, exegesis, dogmatics, ethics, practical theology, etc. As yet we do not need English theological books, or Hebrew Bibles or Testaments. All books are best shipped thru freight. Those who desire to send us books for our students, rather than for the library, should state this expressly. A piano for our music and singing lessons would be most welcome, as we have no musical instrument.

Thanking all the friends of our institution for their gifts, and their interest,

John Jans, Director.

Salt Lake City

During 1915 Sunday-school and services were held every two weeks in the Swedish-Lutheran church, but at Salt Lake City on forty-four Sundays. During the summer it was thought that a larger attendance could be secured by arranging for evening services. From July 25 to September 12 evening services were held the attendance was only a very little better, as most people are accustomed to go to the parks and usually stay there until the services are over. The largest attendance at any evening service was ten, the smallest three persons. The average attendance during the year was: men 419/44; women, 311/44; a total of 615/22. The largest attendance was at Easter, 21; the smallest was one person (but we had a regular service). Four persons partook of the Lord's Supper at Easter.

Sunday-school was held on thirty-four Sundays; on ten Sundays the pupils failed to come. There were eight scholars enrolled, and an average attendance of 5%. The receipts were \$7.88, of which \$4.75 were turned over to the church. Three children of one family attended the Sunday-school for some time, they were very attentive and came regularly. When they had been absent for several Sundays I visited the family and learned that the children wanted to go out on Sunday afternoon, and in order not to be obliged to miss Sunday-school, had been attending the Lutheran Sunday-school in the morning.

The offerings in the services amounted to \$50.59; contributions by members, \$8.00; from the Sunday-

school, \$4.75; total, \$63.34. The expenses for rent and use of the pipe-organ, and for covering a shortage of \$5.80 from 1914, amounted to \$72.80, leaving a shortage on January 1, 1916, of \$9.16. I have in my notebook the names and addresses of fifty-five persons, seven of whom have moved away during the year. Forty-five days were spent in visiting and making sick-calls. In the week preceding Reformation Day I spent two full days in a house-to-house canvass, but only two persons kept their promises and attended the services. From January until May Sunday-school was held on Sunday afternoon, but the children are so scattered and live so far away from the church that it is impossible to continue. I have succeeded in getting four readers for the "Friedensbote," and have distributed many Jubilee memorials. At Christmas and Easter we had special exercises in the Sunday-school.

The Germans of Salt Lake City are so divided that literally not two of them stand together on any one proposition. The better class of Germans tell me that they class themselves as Americans, and no longer associate with them. The secretary of the local German-American Association said to me recently, "I have lived here for twenty-five years, and would have thought it impossible that the Americans should show such hatred against us Germans. After the war I shall return to Germany." This gentleman and others told me that it was of no use to attempt to establish a German church here. The Synod, they said had disappointed the better class of Germans; Pastor Zimmer had made a mistake, and others had been made after him, and besides, there were churches of all denominations there already.

In the face of all these "encouragements" I remembered the admonition of Pastor Schmidt, who was president of the District when I came here, "You must hold out in Salt Lake City. The Germans there have been sinned against so often that we owe it to them to show them our good will, no matter how liberal they may be."

Humanly speaking we have small chance of ever organizing a German church in Salt Lake City, in the face of the competition of the many larger English churches with their beautiful and well-equipped buildings. As long as we have worked there, however, services have never been held regularly every Sunday, as was the case during the past fifteen months. The Lord has given us an audience every Sunday, and even if it was only one person, the presence of the Master brought peace to the soul. The Lord our God will surely let His favor be upon us and establish the work of our hands."

B. H. Leesmann.

Windsor, Colo.

The honorable Board for Home Missions:

DEARLY BELOVED BRETHREN:—

Since we can tell of considerable progress at Windsor, it will not be difficult to submit a report.

The past year was one of growth. The writer began his work here on July 1, 1914, with barely 250 individual members, today there are 350, besides twenty others who attend our services more or less regularly and who will sooner or later become contributing members. We want 400 members by 1917. And if the reader asks, "So many members, and still supported by the Board?" we answer, If we had obtained the desired \$3,500 from the Church Extension Board, instead of only \$2,000, we should be self-supporting now. As we are obliged to borrow \$1,500 from the General Treasurer for 2½ years, thus binding ourselves to pay a large sum in interest, we found it necessary to ask for another year's support. For 1916 we must have \$1,800 in order to meet all our obligations and get a start for 1917, so that we may pass that year in safety which will tax our efforts severely. For this reason we again ask \$240, which we trust you will be able to grant.

Confirmation instruction is given five times a week to twenty pupils for five hours a day. One hundred and fifty children are instructed in German reading, writing and in the catechism after the public school hours.

Everything has been going forward quietly and

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Picked up by the Way

Interesting Items gleaned from many Sources

"Ever tempted to sell your automobile?" asked the Cheerful Idiot (in "Puck"). "The temptation is strong enough," replied Mr. Inbadd, "but there are too many points involved. You know I mortgaged my house in order to buy the machine?" "Yes, I knew that." "Well, I mortgaged the machine in order to build the garage, and now I've had to mortgage the garage in order to buy gasoline."

Housewives of a reminiscent turn of mind, a subscriber writes, will do well to read "The Jonny-Cake Papers," by Thomas R. Hazard, published last year. Describing what he calls "jonny" cake, the author says that as made of "white Rhode Island corn meal, carefully and slowly ground with Rhode Island fine-grained granite mill-stones and baked and conscientiously tended before glowing coals of quick green hardwood fire, on a red oak barrel-head supported by a flat-iron," this was "the best article of farinaceous food that was ever partaken of by mortal man."

Carlyle had the reputation of holding forth on his favorite themes with fervor and vehemence, sometimes to the exclusion of any reply. It is therefore refreshing to come across a reminiscence of his experience with an even more insistent devotee of the conversational monologue. Stephen Taylor Coleridge. Carlyle intimated in this passage that Coleridge talked all the time: "To sit as a passive bucket to be pumped into, whether you consent or not, can in the long run be exhilarating to no creature, how eloquent soever the flood of that eloquence may be."

Around the shores of an island off the west coast of Florida has been established, so an exchange asserts, the first sponge farm in existence. It is estimated that more than 500,000 sponges are thus being cultivated. The method is simple. Concrete discs about ten inches in diameter are sunk, the bits of sponge being first attached by pieces of aluminum wire; this is to hold them in position as a safeguard against being washed away. One disc is planted or dropped for each square yard. Full eighty per cent of the planted sponges mature.

A pathetic letter from a hired man is published in a farm paper. He says he has been a hired man for fourteen years and has held many different jobs. He would like to stay in one place, but "the room usually assigned me spoils it all. It is usually over the back kitchen or woodshed, very cold in winter and just the opposite in summer. It generally contains no furniture but an old broken chair, a small stand, and a very indifferent bed. After spending a week or a month in such a room a man is glad to move on." He appeals to farmers to give their hired men a comfortable room and bed if they wish to solve the hired help problem. Now we should like to hear the farmer's side.

What is the difference between a "marksman" and a "sharpshooter?" The United States army carefully discriminates those words. On a poster before a recruiting station for soldiers in New York City is this announcement: "Good shots receive extra pay: marksman \$2, sharpshooters \$3, expert riflemen \$5." A young man in khaki, who was parading along the sidewalk near the poster for the purpose of answering the questions of possible recruits, explained these terms. "A marksman," he said, "is a man who can hit a target; a sharpshooter is one who can make a bull's-eye at a considerable distance; and an expert rifleman is one who is so handy with his gun that he can hit anything while it is on the run."

The men at work driving the new subway tunnel under the East river had their progress temporarily retarded because the tunnel shoved into an old wooden ship. The vessel was encountered on the Brooklyn side of the old Slip-Clark Street tunnel. The engineers ventured the opinion that the ship must have foundered more than one hundred years ago. The sides are incrustated with barnacles, and the craft lies in the mud of the river bottom at a depth of about 24 feet beneath the present bed of the river. It is loaded with some kind of ore, most likely tin or lead. Those making the find were certain it is not gold. The obstruction will cause only a temporary halt in the progress, which is nine feet per day in both the north and south tubes. The tunnel is now about 300 feet from the bulkhead line on the Brooklyn side.

THE AWAKENING OF THE COUNTRY SCHOOL

Perhaps the Rural School is undertaking too varied a Task in trying to "hitch up with Life," but the Aim is soundly educational

II

Fighting Waste and Sloth

A charge commonly brought against our modern American youth is that he lacks economy and thrift. Here again the American rural school is quietly causing a social and economic revolution. A movement started in Garrett County, Maryland, under the name of the Pupils' Economy League is spreading thruout the country districts with surprising rapidity, and undoubtedly will, in time, save many millions of dollars of avoidable waste. Each member of the association wears the league button—what child does not want a badge of some sort?—and upon becoming a member promises to aid in every manner possible in obtaining greater returns for educational expenditures and in saving community money.

He agrees to report and, if possible, to prevent the destruction of fences, the defacement of buildings, the mutilation of interiors, the breaking of glass, the loss of furniture, books, and instruments, and to inform the proper officials concerning bad places in roads, broken or leaking pipes, damaged sidewalks, dangerous trees, and the multitude of other things that are inimical to life and property. Moreover, on the last Friday of each month the league has a dignified general meeting in which plans for community improvements are proposed and discussed by the earnest youngsters. This is indeed teaching good citizenship by the only reliable process—that of being good citizens.

Diagramming the Cow

The old-fashioned primer said primly:

See the cow.

Is she not beautiful?

The cow can run.

But the horse can run faster than the cow.

Little Johnnie would have expressed it differently:

Put your peepers on the cow.

Ain't she a bute?

She can get a hump on herself.

But she ain't in it with the horse.

But the cow is decidedly "in it"—especially at the present high price of beef. So over in the country schools of Ohio "cow charts" are being used to show the student exactly the nutritive value of each section of the animal, and what the proper price of a pound from each section should be. The picture displays the cow diagrammed as the butcher would divide her; each portion is numbered, and the selling price is marked on each section. The children attempt to draw by memory the diagrammed cow, and after five or six lessons can outline that cow's financial anatomy to perfection. No more can the Ohio butcher impose upon the innocent young wife and sell her a piece of chuck steak for a T-bone, or a slice of shoulder for a sirloin. This is beginning thrift at the right end; for a penny saved is a penny made.

School Gardens

Then, too, this school-garden movement in the rural and small-town school—what statistician can really calculate how much it has added to the wealth of this country? At Canton, Illinois, for illustration, the teachers aroused the Parent-Teachers' Association to the importance of having gardens for the children. The Association put it before the town commercial club; the club procured vacant lots and offered prizes; the town and country papers took it up as a good news item. Soon the whole neighborhood was talking about it. Two hundred and eight gardens were grown, and three judges from the Board of Education, the Parent-Teachers' Association, and the Commercial Club judged the plats according to crop, arrangement, size, cultivation, location, and preparation. They should have added something for perspiration; for the total results showed real work. From that one season's efforts came produce valued at \$1,008.80. There were radishes worth \$193.27; onions to the value of \$176.59, and lettuce amounting to \$183.14.

Look for a moment at the physical, intellectual, and moral results of such a movement. It gave direct financial aid to several families genuinely in need of help; it furnished fresh vegetables for many a table that knew too often only pork and beans; it furnished employment and entertainment for young people who

otherwise might have found devilment for their idle hours; it awakened real interest in the soil and in nature; it caused more interest in child life; it created a better understanding between home and school; it gained the co-operation of parents in educational efforts; it trained the mind and eye toward an appreciation of the orderly, the clean, and the beautiful; it taught perseverance and thrift.

Banking for School-children

But by far the most important school movement to-day in the interest of thrift is the *school savings bank*. Do we Americans truly realize the magnitude of this endeavor? To-day there are over \$1,300,000 in these savings banks created by the school-teachers, and more than 217,000 children are depositors. Founded in 1873 by a Belgian teacher, Professor Laurent, of Ghent, the school banking system was first inaugurated in America at Long Island City by another Belgian, John H. Thirty, and to-day from Maine to California the youngsters are depositing their pennies and "jitneys." Generally the school keeps the child's money until the sum of \$3 is reached, and then deposits in the youngster's name in a bank paying at least three per cent. The amounts deposited in the cities since the beginning of the system have, of course, been large—\$600,000 in Pittsburgh and \$250,000 in Toledo—but in towns like Helena and Great Falls, Montana, and Chester, Pennsylvania, the savings of children also show astounding growth.

Other Activities of Country Schools

Such are a few of the many vital activities of workers in our rural and town schools. Space will not permit explanation of the many other practical efforts to make life profitable and interesting for every country and town child;—how, for example, in North Carolina and Montana the teacher has set the students to collecting the county legends and history, interviewing the oldtimers, and thus storing up a heritage of worthy pride; how in all rural communities of Florida a careful physical examination of every child by agents of the State Board of Health is now required; how the rural-school warm lunch, with its well-balanced ration, has spread its savory odors from the one-room prairie school in Nebraska, where it was first cooked, to every State in the Union; how the white children on the Flathead Indian Reservation in Montana study arithmetic by feeding and weighing pigs; how in some counties of the same State a house and ten acres are being provided free for the rural principal so that he may be more contented and permanent; how in rural New York, Ohio, Montana, and Washington the children are taught to sing, not by some cracked-voiced pedagogue, but by means of phonograph records of the best voices in the world; how in East Chicago, Indiana, and Williamsburg, Virginia, the rural child is being promoted on the basis of his doing his best, and not on the heartless grading system; how the Rural Life Association in Montana has gained such influence that it has induced the Governor to start the custom of setting aside one day known as Rural Life Day for the study of country conditions; how at Lewistown, in the same State, the schoolboys built four of the buildings in such a manner that the structures are the pride of the community; how—but what's the use? We are only started; as Kipling would say, "All that is another story."

The old fogies may snarl and declare that the children had better be learning how to cipher and spell; the dilettante may complain that we are worshipping materialism; the classicist may wail that the inspiration of Greek and Latin is lost forever; but the fact remains that the present generation of rural children is reaching citizenship with more knowledge and appreciation of its responsibilities and powers, and with more zeal for social welfare and brotherhood than we or our fathers ever dreamed of. Surely the old-time pedagogue was right when he declared: "Things ain't now what they uster was ben And people don't do now what they uster did then."

A New School System for Maryland

Since the first day of last month the State of Maryland has been living and working under a new school system—one that is pronounced by those who

have given the matter careful study a distinct improvement over the former system. The numerous and important changes in the State school laws came about as the result of a State-wide survey of school conditions in Maryland made by the General Education Board. This survey was begun two years ago, at the invitation of the State government, by which a large portion of the expense was paid. The recommendations of the Survey Commission, headed by Dr. Abraham Flexner and Dr. Frank P. Bachman, were set forth in an illustrated book of nearly two hundred pages which was published and distributed in January last. The bill making effective the recommendations of the report was introduced in the Legislature on February 25, passed both branches on April 3, and within a short time was signed by Governor Harrington.

The new features added to the Maryland State school law by this measure are summarized by State Superintendent Stephens as follows:

1. Members of State and county school boards are henceforth to be appointed by the Governor, regardless of party affiliation and without the advice and consent of the Senate. This is a great step in the direction of eliminating politics from the membership of these bodies.

2. Standard qualifications are established for State and county superintendents, school supervisors, truant officers, and teachers of special subjects. The approval of such appointments by the State Department is required and one-half of their salaries are to be paid out of the State funds.

3. The minimum salary of the county superintendent is fixed at \$1800.

4. Broad powers are given to the State and county superintendents in professional matters.

5. State certification of teachers is established.

6. A minimum school year of seven months for colored and nine months for white schools is required.

7. Compulsory school attendance is required of all children between the ages of seven and thirteen years during the entire school year.

8. Approval by the State Superintendent of all plans for new school buildings and for repairs in excess of \$300 is provided for.

9. Teachers will henceforth be appointed by the county superintendent and confirmed by the County Board of Education.

10. A minimum county school tax rate of 34 cents must be levied, with the right of the County Board of Education to demand 40 cents.

11. State school funds will be apportioned as follows: Two-thirds on number of children between the ages of six and fourteen and one-third on the school attendance.

12. A high-school supervisor, a rural-school supervisor, a white supervisor for the colored schools, and an additional clerk are added to the staff of the State department of education.

13. A primary supervisor must be appointed in each county having 100 teachers; also an attendance officer in each county and a stenographer for each county superintendent.

14. A biennial school census must be taken.

Governor Harrington, himself a teacher and educator of thirteen years' experience, declared that the recommendations of the Survey Commission met with his heartiest approval. Superintendent Stephens has added to his cordial endorsement of the new law the statement that in his judgment more vital school legislation has been obtained for Maryland in a single year than would have been likely to be passed in twenty years if there had been no aid from outside the State.

DENOMINATIONAL

Continued from Page 4

New York District Conference

In every way the thirtieth annual conference of the New York District, which convened June 22 to 26 at Tonawanda, N. Y., was a pronounced success, for the choicest summer weather favored us, God's grace directed us, and the spirit of fraternal harmony inspired us. The opening service found a very large percentage of the members present. The sermon by Dr. W. F. Werheim on: "The Preparedness of the Church of Christ," while suggested by present political conditions and relations, also dealt with the vital problems of the Evangelical Church. The local church largely joined in the communion service which followed.

All services were very helpful. On Friday night Pastor C. P. Sturm of Marthasville, Mo., presented in an impressive manner the work for the poor epileptics which our Church is doing at the Emmaus institutions. and Pastor L. Miller spoke effectively on: "Youthful Misconceptions of God."

Sunday was full of spiritual offerings. In the morning President General Baltzer preached a strong sermon on: "Two Characteristics of the Power of Christ" affirming them to be 1. Earnestness and 2. Tolerance. Pastor H. J. Brodt addressed the large Sunday-school. In the afternoon approximately 300 men of the Evangelical Churches of Buffalo and vicinity gathered to discuss congregational and denominational problems, and to offer their hearty co-operation in their solution.

The evening service was devoted to the missionary work. Pastor M. Davis spoke on home mission work and Pastor F. Frankenfeld, as a member of the Board, on foreign missions. Both speakers emphasized convincingly the urgency of the missionary cause. Mention should be made of the fine congregational singing of Salem's Church, especially the fine German chorales sounded forth in all their majesty and beauty.

The District attended to the business at hand in four general and one ministerial session. The reports of the District officers and boards, as well as of the general officers and boards were received, considered, and passed upon. The District devoted much time to a discussion of the Ministerial Pension and Relief Fund. A very capable paper on this subject by Pastor G. Berner was read, approved and ordered printed for distribution among pastors and laymen.

The District had the pleasure of welcoming two pastors, Philip Spaeth and Jahn R. Graf, and two congregations, St. Paul's of Hornell, N. Y., and St. James' of Fairview, Pa., into the fellowship and union of the Evangelical Synod.

Much credit is due Salem's congregation of Tonawanda, N. Y., and especially to Pastor and Mrs. A. Hils for the cordial hospitality extended to the conference, which made our stay very agreeable. Not the least enjoyable was the automobile excursion on Friday afternoon to Niagara Falls.

Of resolutions passed only the following are enumerated:

1. We agree with the honorable President General that "it is our duty, to shrink from no sacrifices in the carrying on of our work, and that it behooves us, as possessing greater means than our forefathers, to accomplish greater ends by working in the same spirit of earnestness and faithfulness which animated them.

We believe that evangelistic gatherings prepared in genuine Evangelical spirit and led by consecrated and conservative Evangelical pastors would become a source of much blessing to our congregations, and we request our District president to appoint a committee to arrange for such gatherings.

We are not in favor of a dissolution of our connection with the Federal Council of Churches of Christ in America, but contrariwise urge that we enter into closer relationship with this body to the end that we may receive the more benefit from such fellowship and also be enabled to influence the proceedings of this body.

The District rejoices in the success of the Evangelical Academy at Fort Collins, Col., but wishes this institution to be restricted to the training for the ministry of Russo-Germans, for which purpose it was called into being.

The District is strongly in favor of summer schools for Sunday-school training and urges its members to avail themselves of the school at Elmhurst this summer.

The District urges its Sunday-schools to aim at reaching the "Evangelical Standard" for Sunday-school work defined by the Board.

The District realizes that our Evangelical mission work in India is going thru a time of testing owing to the war conditions, but encourages our loyal missionaries to stand fast believing in the final victory which God will grant His cause.

In view of the general restriction of our mission work in India we rejoice in the advancement made in the matter of Christian schooling for the natives.

The District considers the enlargement of the business plant of Eden Publishing House an improvement, and rejoices in the ever-widening usefulness of the denominational publishing house.

The election of officers resulted as follows: president—Pastor R. Vieweg; vice-president—Pastor A. Goetz; secretary—Pastor H. M. Wiesecke; treasurer—Mr. Charles J. Roth. *H. M. Wiesecke, Secretary.*

For the first time a special meeting for men was held in connection with the New York District conference. The men responded splendidly. Mr. A. Haass, of St. Paul's, Buffalo, presided. Three hundred and fifty men filled the conference church on Saturday afternoon. Mr. Adams of Salem's Men's Club extended the glad greetings of his society in both German and English. A practical and profitable program followed. Under the subject, "Church Finances," Mr. F. Henricke of Immanuel, Buffalo, opened the discussion on "Pew Rental or Weekly Envelope System—Which?" and Mr. E. Trost of St. Matthew's, Buffalo, told of "The Every-Member Canvass." The next subject was: "Our Denominational Benevolences." Mr. C. Siekmann, of St. Mark's, Buffalo, speaking in German, told what the various benevolences of our Church are and how they are usually raised,—or often not raised,—in our churches. Mr. E. Hoch, of St. Matthew's of Buffalo, speaking on "The Old and New Way," told how the Duplex weekly envelope system had doubled the benevolences in his church over the old way of occasional offerings for denominational purposes. He said that their benevolences last year were over \$1,000, whereas \$600 was the highest ever before.

The last number on the program was a strong address on "The Man's Place in Church" by Mr. Wm. Brown of Salem, Rochester. In well selected words and with great fervor he urged the men to respond to the call for service in the church, the highest service being that of winning men for Christ.

Special music was rendered by the efficient orchestra of St. Luke's, the Brotherhood Quartet of Immanuel, Buffalo, and the large choir of St. James, Buffalo. Prayer led by Rev. M. P. Davis brought this inspiring and instructive meeting to a close. All agreed that the meeting was just what our men needed and wanted. And hopes were expressed that a like meeting would be held in connection with future conferences. *H. L. S.*

Conference of the Ohio District

During the days of mobilization of the Ohio National Guard at Camp Willis, Columbus, the Ohio District also mobilized in the same city for the annual conference. St. John's Evangelical Church (Rev. Timothy Lehmann, pastor) proved to be a most generous host. The various organizations of the church including the Camp Fire Girls and the Boy Scouts vied with each other in the entertainment of their guests. To facilitate the work of the pastor the congregation presented to him a new automobile (not a Ford!) a few days before the opening of the conference.

The conference sermon was preached by Rev. S. Lindenmeyer, Portsmouth, O., on Thursday evening. Pastor Lehmann welcomed the pastors and delegates in behalf of the congregation, to which Rev. J. Digel, president of the District, responded in behalf of the conference. At the close of the service the pastors and delegates joined in the observance of the Lord's Supper.

Rev. Karl Roth, Valley City, conducted the devotional study on Friday and Saturday morning in which he presented a masterly exposition of the words of Jesus: John 8: 31-36.

President Digel gave as the keynote of his report 1: Tim. 6, 12, "Fight the good fight of faith." The report gave evidence of steady progress in the work of the District. However, the growing power of the forces of evil are a challenge of the Master to greater zeal and fidelity in our service in the Kingdom of God.

The statistical report shows a gain of 2,948 members, 2,444 communicants and 1,341 Sunday-school members. In spite of this appreciable gain in membership the District reports a gain of only \$413.37 in benevolences above the previous year.

On Friday morning Rev. K. A. Roth, Monroeville, O., gave a very stirring address on "The Fundamental Need of the Church," and Rev. H. Eppens of Cleveland discussed the interesting and timely question: "Do the Holy Scriptures permit Women to Teach and Preach in the Church?" The speaker's conclusion that the practice is sanctioned by Scripture and the customs of the Apostolic church evoked a very interesting debate.

Continued on Page 8

"Examining the Scriptures daily, whether these things were so"

August 13, 1916. Eighth Sunday after Trinity

Convention of Evangelical League and Sunday Schools

Cleveland, Ohio, August 15-20

The District Leagues, Young People's Societies and Sunday-schools of our Church are cordially invited to send representatives to this convention.

The headquarters of the convention are at Zion's Church, W. 14th St. and Branch Ave., where all mail and telegrams should be sent.

The convention opens Tuesday evening, August 15, 7:30 o'clock (Eastern Time) and closes Sunday evening, August 20. The mornings are devoted to studies and business meetings, the afternoons to simultaneous specialization conferences and the evenings to mass meetings. Thursday evening this meeting will be held at Edgewater park. On Saturday will occur an all day outing by boat to Cedar Point, on Lake Erie.



Bethany Evangelical Church

Every phase of League and Sunday-school work will be treated. Everything will be interesting, instructive and inspiring. What is more, everybody is welcome, and anyone desiring to attend this convention and enjoy all the privileges will kindly send name, address and one dollar to Miss A. Vanicek, 1096 East 77th St., Cleveland, Ohio. Do it now.

Cleveland is waiting for you

Meeting of the Special Lesson Committee

The members of the Special Lesson Committee which was organized and began its work of developing and systematizing the Evangelical Bible Story Lesson Course, so as to adapt it to every grade and all the needs of Evangelical Bible schools, will meet at Cleveland, O., on Monday and Tuesday, Aug. 21-22, at 9:00 A. M. for the purpose of receiving and deliberating upon the reports of the various sub-committees.

Those having membership on this Special Lesson Committee are:

1. *General Officers*:—The Rev. John Baltzer, President General, and the Rev. D. Irion, D. D., Vice-president General.

2. *The Central Sunday-School Board*:—The Revs. Paul Pfeiffer, Chairman; W. F. Simon, Ph. D., Secretary; C. L. Langerhans, Treasurer; Paul Buchmueller, Teacher Training Supt.; E. Gehle, Home Dept. Supt.; C. J. Keppel, Adult Dept. Supt.; Theo. Mayer, General Secretary.

3. *The English Periodical Commission*:—The Revs. J. H. Horstmann, Editor "The Evangelical Herald"; Henry Katterjohn, Editor English Sunday-school Publications; Ewald Kockritz, Editor "The Children's Comrade"; Theo. Oberhellmann, Chairman Board for Publications; W. N. Dresel, President Evangelical League.

4. *Others connected with Evangelical Sunday-school work*:—Pastor Karl Kissling, Editor German Sunday-school Publications; Prof. S. D. Press, Member International Lesson Committee; Mrs. Emma K. Bomhard, Author of "Apt to Teach"; Miss Louise Schellhase, Elementary Worker; Miss Nettie Hugo, Junior Worker; the Rev. F. Frankenfeld, Sunday-school Lecturer.

Paul Pfeiffer,

Sec'y. Special Lesson Commission.

Helps for a Good Meeting

Rev. Henry Katterjohn

TRUE BEAUTY

- M. Aug. 7. Physical beauty. Ps. 39: 1-11.
T. Aug. 8. Fair face, false heart. 2 Sam. 14: 25-33.
W. Aug. 9. Beauty of meekness. 2 Sam. 16: 9-14.
T. Aug. 10. Beauty of holiness. Eph. 5: 24-33.
F. Aug. 11. Beauty of goodness. Gen. 50: 15-21.
S. Aug. 12. Beauty of friendship. Philem. 1-25.

Sun., Aug. 13. Topic—True Beauty, and How to Get It. Prov. 31: 10-31.

Suggestions to the Leader

EXHIBIT NO. 1. FOR THE GIRLS

Mount clippings containing advertisements of cosmetics and other beautifiers. Hang these mountings where everybody can see them. Opposite these mountings display, or draw a picture of the Bible, the word of God. Beneath write the words: *God's Word alone gives everlasting life.* Ask one of the elder, motherly women, whose advice the younger girls will accept, to speak on the evils and dangers of these remedies offered for sale with the recommendation that they beautify the complexion and skin. Let her point out that the surest way to physical beauty is a healthy body, and the observance of all those rules of living that insure health and strength.

EXHIBIT NO. 2. FOR THE BOYS

Have a collection of cigarettes, smoking tobacco, pictures, drinks, etc., and opposite these show a copy of God's word, His divine Law of life. Underneath write the words: *"Blessed are they that are perfect in the way. Their lot is strength and holiness."* Have one of the older men, whose advice boys will heed and who in turn understands the boys and their temptations, speak of the many evils that threaten the boy. Boys admire strong, athletic men, and the thought uppermost in their mind is: *How can I get to be manly?* Show that true manliness is to be desired, it is an object of beauty. But point out that manliness cannot be acquired by imitating evil habits, but only by doing God's will. The law of God shows the way to true beauty, real manliness.

The Topic Presented

The writer of the Proverbs describes the truly beautiful woman. A truly beautiful woman is beautiful because of the influence of her life upon others. Her price is far beyond that of rubies, the most valuable stone. What makes her beautiful?

1. *The care for her household.* Vs. 10-19. "She worketh willingly with her hands," "she is like the merchant ships," "she riseth up while it is night," "She considereth a field and buyeth it," "She planteth a vineyard," "Her lamp goeth not out by night."

This is a beautiful picture of a busy house-wife, who is a copartner of her husband, who lives for her home, who sacrifices herself physically and intellectually that her own might prosper.

2. *The care for the poor and needy.* V. 20. "She stretches out her hand to the poor." "She reacheth forth her hands to the needy." A beautiful picture of true charity. She does not give by proxy, but with her own hands gives to the poor, and, what is still more important, "reacheth her hands to the needy" in fellowship and goodwill.

3. *The reflex upon her household.* Vs. 21-22. "Her household are clothed in scarlet." "She maketh for herself carpets of tapestry." "Her clothing is fine linen and purple." Her household reflects her care and planning. They have attained social standing and prominence.

4. *The reflex upon her husband.* Vs. 23-35. "Her husband is known in the gates." He has attained business and social standing. He is known for his wisdom, and his advice is heeded when things are discussed at the meeting of the citizens in the gate of the city.

5. *The reflex upon herself.* Vs. 25-31. Her work has not consumed her, in giving herself she has received. "Strength and dignity are her clothing." "She laugheth at the time to come." "The law of kindness is on her tongue." "She looketh well to the way of her household." "Her children rise up and call her blessed." She is dignified in her bearing, the people respect her for her own sake rather than because of her station. She is joyful and happy. She is kind towards all. Her admonitions are heeded. Her children obey her and call her blessed.

6. *The Summary.* "Grace is deceitful, and beauty

is vain. But a woman that feareth Jehovah, she shall be praised. "Let her works praise her in the gates."

The Application

1. True beauty is a quality of the soul, and not of the body only. Where the soul grows beautiful, the entire body becomes transformed and radiant with heavenly beauty. The mere outward beauty fades with years, while the highest beauty, that of the soul, grows more lovely with the passing years.

2. Beauty is a great gift to be used as God may direct. Selfishness soon mars the lines of the face, and degrades and destroys the natural beauty bestowed upon us by God.

3. We grow beautiful by devoting ourselves to the service of others. The wife and mother described by the writer of the Proverbs grew beautiful by giving herself to her home, her children, and her husband. In spite of the heavy burden she grew happy and beautiful, so that all loved her and were proud of her. That is the comfort for all of us, who may deem that they have not received the full share of bodily perfection. The soul reflects the beauty of God. And he only is beautiful in whom the Spirit of God dwells.

Some Questions on the Topic

What makes a face beautiful?

How does the soul determine the outward appearance?

Why is the beauty of the soul infinitely superior to the beauty of the face?

How can the highest beauty be cultivated?

How can we make others beautiful?

Some Scripture on the Topic

Psalms 39: 11; Proverbs 6: 25; 31: 30; Isa. 3: 24; Ezek. 16: 14; 28: 17; Psalm 49: 14; Psalm 27: 4; 29: 2; 45: 11; 90: 17; 110: 3; Isa. 52: 7; Ezek. 16: 14; Zech. 9: 17.

A Prayer

We thank Thee, our heavenly Father, that Thou dost reveal Thyself to the world thru our life, our words and deeds. As Moses' face became as glorious and radiant as the sun, while speaking to Thee, so can each life grow in beauty and radiance, if Thy spirit dwells in the heart. We pray that we may be careful and prayerful, ever thoughtful of our high calling, to reveal to others the glory and goodness of God. May our beauty of righteousness and holiness attract others to Jesus our Saviour, that they may find healing for their sins, and beauty for their life. Amen.

The Advanced Bible Lessons

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the Third Quarter, 1916

- Lesson 8. Aug. 20. At the Cross. Luke 23: 26-49
Lesson 9. Aug. 27. The Triumphant Christ. Mark 16: 1-20
Lesson 10. Sept. 3. The Beginning of the Christian Church. Acts 2: 1-13
Lesson 11. Sept. 10. The Development of the Christian Church. Acts 3: 42-47
Lesson 12. Sept. 17. Opening of the Door to the Gentiles. Acts 10: 9-20
Lesson 13. Sept. 24. From Saul to Paul. Acts 9: 10-22

Lesson 7. Jesus on Trial

DAILY BIBLE READINGS

- M. Aug. 7. John 18: 2-11. The Arrest.
T. Aug. 8. John 18: 12-24. Questioned by Annas.
W. Aug. 9. Matt. 26: 57-27: 2. The Trial and Verdict of the Council.
T. Aug. 10. John 18: 28-39. Tried and Acquitted by Pilate.
F. Aug. 11. Luke 23: 4-12. Brought before Herod.
S. Aug. 12. Luke 23: 13-24; Mark 15: 1-20. Scourged by Pilate.
S. Aug. 13. John 19: 4-16. Behold the Man!

Lesson Key:—"I find no crime in Him." John 19: 6b.

The first impression on reading the trial of Jesus Christ before the supreme court of His people, and later before Pontius Pilate, is that Jesus' attempt to defend himself was unsuccessful. His refusal to answer many of the questions put to Him, however, is by no means an indication that He knew it would be useless to plead His case, and that He preferred to bring it to a speedy end rather than retard the proceedings by making a useless defense. It is rather a fact that Christ defended himself most splendidly and successfully. True, He was not acquitted, and He suffered death at the hands of His accusers, but nevertheless He accomplished what must always be the object of true defense, the establishment of His innocence,

and compelled His judge to pronounce the verdict "not guilty." Tho He suffered the severest punishment known to Roman law, He conducted His defense in such a manner that His own innocence, and the injustice of His accusers is immediately plain to every intelligent reader.

It seems surprising in view of Matthew 5: 39, "but I say unto you, resist not him that is evil, but whosoever smiteth thee on thy right cheek, turn to him the other also," that Jesus should have spoken as He did when one of the officers struck Him with his hand, "If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?" John 18: 23. One should expect that Jesus would have patiently endured the abuse of the officer instead of insisting on His own rights. We should note, however, that Matthew 5: 39, and the words preceeding and following, were spoken to condemn the spirit of retaliation and revenge which had come to be sanctioned by the Jewish law. The Mosaic law, "an eye for an eye and a tooth for a tooth" had been given in order to prevent this very spirit from gaining control, and insisted that the penalty should be no greater than that merited by the crime. Jesus seeks not only to restore this original meaning of the law, but to lift it to a higher and purer level. "Rather," He says, "than strike again when somebody strikes you on the right cheek, turn to him the other also. It is better for you to suffer an injustice and a wrong occasionally, than to do wrong in revenging yourself." Before the high priest Jesus was merely insisting upon His rights which the court, contrary to its high calling and sacred duty, was ignoring and abusing.

Is it not strange that these Jews, well versed in the law of Jehovah and with the benefit of all the teachings of the prophets, and in the face of the absolute innocence of Jesus Christ, should nevertheless determine to reject Him and put Him to death? How may we account for the fact that these people, with the best teachings and inspiration at hand, should be so utterly hardened against the true righteousness in the person of Christ? The only explanation seems to be that they were so thoroly permeated by the spirit of self-conceit, self-righteousness and hypocrisy that their hearts no longer responded to the appeal which Jesus' person, character and works made to them. Very frequently we find a similar condition in our churches, where people who are counted as earnest Christians and active workers are yet inconceivably opposed to recognizing real truth and true righteousness if it is opposed to their own selfish or worldly aims and ambitions. We need to humble ourselves constantly before God's spirit of truth and of righteousness, lest we be led into similar temptations.

Pilate is an example of the man who is afraid to do his duty. He began splendidly and his part in the trial was conducted fairly and justly until he sees that his course is not satisfactory to the Jews. He had the whole force and prestige of the Roman law and the Roman army at his command to uphold the verdict he had rendered; he is apparently determined to set Christ at liberty, but he does not want to accept the responsibility for his decision at the cost of popularity with the enraged Jews. For this reason he tries one expedient after another in order to evade responsibility, and finally permits himself to make a compromise with his sense of justice.

The question as to when a compromise is right and when it is wrong, is sometimes a most perplexing one. On the whole the answer will depend on whether it is a question of principle or merely a question of expediency or method. Questions of principle must never be compromised. Principles are the very cornerstones of character, and to compromise them means to undermine the moral foundations of conduct. Methods are usually of secondary importance, and the decision as to which method is best depends on what may be considered expediency at one time or another and here compromise is the order of common sense. The more we are ready to listen to others who may be better informed, or more experienced than we are, the easier it will be for us to find the right course of action. A compromise on questions of principle leads naturally into wrong conduct; a compromise in questions of method or expediency is more apt to lead to right conduct than to wrong.

Windsor, Colorado

Continued from Page 4

peacefully, and my Iowa Synod "associate pastor" is helping me faithfully to fill my church. Really we ought to compensate him for his efforts and give him

a badge of merit, but we will leave that until a more convenient time later on. Conditions were once more at the boiling point in the last annual meeting of the Iowa Synod's church of this step-brother, who kindly calls us the "anti-Christ," so that the city marshal had to be present to keep order. A number of the members withdrew from the church, but the pastor sang, "Praise God from whom all blessings flow, My enemies have had to go." It is sad but true. Thank God, we have not yet had things of this kind happen among us. May God graciously keep them from happening. Trusting in His protection and blessings we shall keep on working for His glory, and to Him be praise and honor forever.

Paul Jueling.

Conference of the Ohio District

Continued from Page 6

Friday afternoon was devoted to committee sessions. On Friday evening the work of the Emmaus Asylums was ably presented by Rev. J. W. Frankenfild, Supt. of St. Charles, Mo.

Saturday morning was devoted to committee reports which were read in English as well as German according to the request of the lay delegates at the last conference.

On Saturday afternoon the members of the conference were conducted on an automobile sightseeing tour thru the city by the members of St. John's Church. Following the delightful ride the Eden-Elmhurst Alumni gathered at the Elks Club for their second annual banquet. Prof. S. D. Press of St. Louis was the principal speaker. At the close of his eloquent address \$200 was pledged by the alumni present as a gift to their Alma Mater.

The conference had the pleasure of visiting one of our largest Sunday-schools and seeing it in action on Sunday morning. Rev. H. Bode, St. Louis, Mo., General Treasurer of the Synod, preached in the morning service, and Rev. C. J. Keppel of Kenton, Ohio, in the evening. In the afternoon the Ohio Federation of Brotherhoods held a very interesting meeting which was attended by 400 men. Brief addresses were given by Mr. H. L. Eddy, Scout Commissioner of New York, Mr. N. S. Warwick of Columbus, and Rev. L. Weber of Pomeroy.

On Monday morning Rev. M. Schulz of Port Washington led the memorial service in honor of the departed brethren of the past year. The morning and afternoon sessions were devoted to the discussion of the reports of the various committees. The following officers were elected for the ensuing year: Rev. J. Digel, president; Rev. Timothy Lehmann, vice-president; Rev. Theo. Eisen, secretary; Mr. Conrad Wiegand, treasurer. In the closing service on Monday night Rev. F. G. Ludwig of Milwaukee, Wis., preached on the work of Home Missions. Rev. F. Haelele installed the officers at the close of the service. The president thanked the St. John's people for the splendid hospitality and the 30th annual conference of the Ohio District adjourned.

The following resolutions deserve special mention.

DELEGATES Cleveland Sunday School Convention! Please take Notice!

At the Sunday School and Young People's Convention to be held at Zions Evangelical Church, Cleveland, Ohio, August 15-20, Eden Publishing House will exhibit a GRAND DISPLAY.

For Pastors and Officers of Sunday Schools who do the BUYING FOR THE HOLIDAY SEASON, we have arranged to show a FULL LINE OF SAMPLES appropriate for Gifts. Have a look at these Goods, and if possible let us have your Orders. IT WILL BE BOTH TO YOUR AND OUR Advantage, if you buy early this year.

DO NOT MISS THIS OPPORTUNITY

EDEN PUBLISHING HOUSE

The plan of evangelism suggested by the President General, if conducted in the Evangelical Spirit, is heartily recommended and indorsed.

The District is of the opinion that the Synod should not sever its connection with the Federal Council because of utterances which seemed to reflect on the Central powers, but should make its influence on this and other questions felt at headquarters. If this is done the Federal Council would no doubt give due regard to our feelings and sentiments.

The District considers the new scale of salary increase for home missionaries splendid forward step.

The District rejoices that the St. Pauls Evang. Church, Columbus, has become self-sustaining and authorizes the Mission Board to begin the work of organizing a new church in Akron at once.

The District believes that we should continue our work in India in spite of the difficulties and prejudices engendered by the great war. The District heartily approves of the plan to establish industries for the converted Christians in our mission field.

The District urges the pastors to devote more time and study to the social problems that confront our age.

The District heartily endorses the work of the General Secretary Rev. Theo. Mayer on behalf of our Sunday-schools and urges all Sunday-schools of the District to cooperate with the District Sunday-school Board in arranging a Sunday-school tour thru Ohio with the General Secretary during the latter part of September.

Rev. Silas Bittner was formally received into membership of the Evangelical Synod.

Altho the conference has passed into history its blessings and fruits will abide. As the pastors and delegates journeyed homeward their hearts were filled with a renewed determination to "fight the good fight of faith" until the final victory is won. P. M. S.

CHANGED ADDRESSES

Rev. Carl G. Haas, 406 Deer St., Dunkirk, N. Y.
Rev. J. C. Hansen, 259 Mercer St., Trenton, N. J.
Rev. W. C. Mueller, 86 Erie Ave., Gowanda, N. Y.
Rev. G. F. Schuetze, Tigerton, Wis.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

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NUMBER 32

A Successor for Justice Hughes

President Wilson seems to be determined that the spirit of social and civic progress shall be well represented on the United States Supreme Court. Mr. Justice Brandeis is perhaps the best known exponent of this spirit, and Judge Clarke, the most recent nominee, seems to have similar leanings, tho not by any means as radical as those of Justice Brandeis. Judge Clarke, who was nominated for Justice Hughes' seat on the United States Supreme Court on July 14, was appointed Judge of the Northern Federal Judicial District of Ohio two years ago. Mr. Clarke, is fifty-nine years old, a bachelor and a graduate of Western Reserve University. He came to Cleveland nineteen years ago and was for a number of years chief counsel to the New York, Chicago and St. Louis (the so-called "Nickel Plate") railway system. Despite this, and while he was still attorney for the Nickel Plate, he urged the enactment of a two-cent fare law and other radical legislation. The most notable incident of his term on the bench occurred in November 1914, when he ordered that the Wheeling and Lake Erie's shops at Brewster and Ironville, Ohio, be opened. They had been closed for two months by receiver's orders so that certain interest payments might be met. Judge Clarke declared this policy to be neither wise economically or just socially. About one thousand workmen saved their jobs thru this order.

Judge Clarke has also been deeply interested in a wide range of civic activities in Cleveland. His most prominent service was in connection with the installation of newly naturalized citizens and the responsibilities of American citizenship. His position made him responsible for the issuance of naturalization papers and he always invested these proceedings with as much dignity and solemnity as possible, at the same time making them available for the people he wishes to serve. On these occasions a prominent speaker delivered an address and Judge Clarke himself with appropriate remarks gave out the certificates of citizenship. In Ohio Judge Clarke has been active in politics as chairman of the short ballot committee; he worked actively for the home rule amendment to the Ohio constitution and helped to frame it; was chairman of the committee that aided in the successful opposition to a proposed amendment extending the terms of County officers and has been active in the protection and extension of civil service.

There is in Cleveland, irrespective of party, a strong favorable general opinion concerning Judge Clarke's efficiency in his present position. The *Cleveland Leader*, a political opponent, comments as follows on the appointment:

"There will be no questioning in this city of the ability and scholarship of Judge Clarke. He has won a notable reputation for learning and talents of a high order. He is eloquent, distinguished in person and manner, and a man of strong character. There may be some criticism of the appointment on the ground that longer judicial experience might properly be exacted of aspirants for places in the highest Court in the Republic, but Judge Clarke has served two years on the bench, whereas the latest preceding nominee of President Wilson, Justice Brandeis, was selected when he had no judicial experience whatever. . . . John H. Clarke may well make an impressive record on the bench of the Supreme Court." It is understood that Judge Clarke has held strong anti-imperialist views.

Should Judge Clarke be confirmed President Wilson will have appointed one-third of the members of the Supreme Court. Two years ago he named Attorney-General McReynolds to an Associate Justiceship, then Justice Brandeis, and now Judge Clarke,

The Evangelical League at Cleveland

By the time this issue of the Evangelical Herald reaches its readers hundreds of Evangelical young people from all parts of the country will be getting ready to attend the seventh National Evangelical League convention, which meets August 15-20 at Zion Church, Cleveland, Ohio. There are still a large number of our people who do not recognize the great importance of such a convention, and it may even be that many of those who are planning to attend are not fully alive to its significance. When we remember that these same young people will, ten to fifteen years hence, have the leadership of our churches, and that the condition and the activities of these churches will depend to a large extent on the character of that leadership; when it is considered that, whether or not the Evangelical Church will be able to count upon its churches for a due appreciation of its denominational ideals and tasks and for an active and loyal

A THOUGHT FOR THE WEEK

The Beauty of Peace

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

Breathe thru the hearts of our desire
Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak thru the earthquake, wind, and fire,
O still, small Voice of calm!

—J. G. Whittier.

support of its many enterprises, depends on whether those who are now our young people will have had an opportunity to understand their Church and appreciate the things it stands for, the importance of such a convention can hardly be overestimated.

Conventions of this kind are not mere pleasure jaunts where a "good time" is the first object, they are meant for training schools in denominational efficiency and loyalty, where those who visit them come face to face with the real mission of their Church, if they have not yet done so; where they hear and see the leaders of their Church; learn all that can be learned about the many branches of its work; get into touch with up-to-date and efficient methods of work and where they come to feel something of the Evangelical spirit and are fired with a new enthusiasm for their Church and the kingdom of God. The daily devotions and Bible study; the inspirational addresses and mass meetings; the conferences on every phase of Sunday-school and League work; the business meetings and the historical pageant of our Synod given by the young people of the Indiana District, and even the games and sports and recreational exercises and entertainments, all have no other aim than that of developing the best qualities of heart, mind and body, and to help qualify the members of the convention for better work in the various activities in which they are engaged. Those who attend the convention are to be congratulated on the opportunities to see and hear the good things of all kinds which have been prepared for them, and those who miss it will have to wait a long while before similar opportunities will again present themselves.

The seventh Evangelical League convention deserves the wholehearted interest of all who believe in the future of the Evangelical Church, and the earnest prayers of all who are concerned for its welfare.

The Meaning of the Brotherhood

Beyond the Cleveland convention there looms up another great National Evangelical gathering, the second National Evangelical Brotherhood convention, to be held October 10-12 at St. Louis, a gathering which, in view of the possibilities and opportunities for real inspiration and achievement, is second to none in the whole range of denominational meetings. In view of what this convention may mean to those who attend it, to the churches that will be represented there, and to the whole Evangelical Church, and in view of the need of a better understanding of the Brotherhood idea in some quarters, the Herald is glad of the opportunity to keep this convention and the movement for which it stands before its readers.

It is a real need which the Evangelical Brotherhood aims to meet. We are all familiar with the story of the man who, on his deathbed, called his sons around him and bade them break the arrows which he gave to each. It was child's play for the strong men to snap each one of the arrows in two. But when the dying man presented a bundle of arrows tied together and asked them to break it, not even the strongest was able to even bend it. "In unity there is strength."

Our Evangelical Church may well be proud of the manhood in her congregations. Nowhere else are there to be found finer examples of Christian character and service and of sincere denominational loyalty, and volumes could be written without exhausting the story of devotion and sacrifice with which they have sought to do their duty in the churches that had the privilege of having them in their midst. The only trouble was that there were too few of them, and that they did not know each other or had no opportunity to get together and to work together. They did their work in their own churches as well and as faithfully as they could, and many of them served their Church in an exemplary and conspicuous manner on its Boards and in many different offices. But isolated and singlehanded as they were they were unable to render their highest service to their brethren in other churches, who perhaps had no such shining examples of loyalty and devotion in their midst, and their beloved Church remained without the larger inspiration and influence that their lives and their service might have radiated had there been an opportunity to get together and to work together for mutual advancement and in the interest of their Church.

The Evangelical manhood of today is far more fortunate. The organization of the Evangelical Brotherhood has given them not only the bond of unity that binds them together as members of one large denominational family, but also the inspiration, the means and the goal for mutual service of the highest kind. The men of the Evangelical churches no longer need to serve alone in their limited fields. At the Brotherhood conventions, local, District and National, they may meet others of their kind and spread the wholesome contagion of loyal service into larger and ever widening groups. The vision that has been caught by one, whether it be that of a deeper and more fruitful spiritual life, or of a larger and more efficient service, may be shown to others who would probably never have discovered it themselves, and these and their churches and the whole Church will be the gainers. Things that one man could never have done for his Church, much as he might have desired to do them, can be easily done by fifty or a hundred or by ten thousand men bound together by a common aim and inspired by a common task. There is absolutely no limit to the possibilities in congregational and denominational work if Evangelical men learn the trick of getting together and of working together. And the St. Louis Convention will "show" them how.

The Praise of Prayer

"O that men would praise Jehovah for His lovingkindness, and for His wonderful works to the children of men!" Psa. 107: 8.

The title of Psalm 107 gives no clue to the author nor to the time when it was written. We are probably safe, however, in assuming that it was written soon after the return from the Babylonian captivity, as the first three verses of the psalm seem to refer most naturally to the restoration of the Jews to their old home after the period of exile. If there was any one who had abundant reason to praise God for His goodness, it was the people whom Jehovah had "redeemed from the hand of the adversary, and gathered from the lands" of their dispersion.

This interpretation is all the more probable as the return of Israel from exile marks a new epoch in their history as well as in the development of their character. The people who returned to Jerusalem under Nehemiah differed in many essential ways from the hosts whom Nebuchadnezzar had deported after the destruction of Jerusalem. The Jews who returned from Babylon were forever cured of their old besetting sin of idolatry. While in their own land they had been continually hankering after strange gods. In the land of exile, however, they had had their fill of idolatry and had learned to seek all the more earnestly and faithfully the one great God who had chosen them from among the nations of the earth and had done so much for them. It was during the captivity also that the thought of the purpose and glory of suffering dawned upon them. Out of the bitter experience thru which they had come there was growing a peaceable fruit of righteousness to them that had been exercised thereby. Job already saw something of the purpose of suffering, but he in no way approaches the deep spiritual insight into God's order and purpose of salvation thru suffering which appears in Isa. 53. It was at Babylon also where, without the divinely appointed sanctuary and the ritual of the Temple worship, Israel learned better than ever before of the spiritual realities of their religion. What made religion real was not the offerings of the temple or the regular forms of worship, but the offering of a pure heart, and to deal bread to the hungry and give shelter to the outcast. Isa. 58: 7.

But perhaps nothing else was so deeply impressed upon them as the place and value of prayer as an expression of their relationship to God. When the incense from the temple ceased to ascend they learned to understand that the presence of God did not depend upon outward signs or symbols, but that He was everywhere where the hearts of His children turned toward Him with praise or supplication. Daniel was the great and faithful prayerer of the Hebrews. His windows always open toward Jerusalem were a steady reminder to all to seek the strength and the comfort of God's presence, and his experience opened a new epoch in the religious development of his people.

Psalm 107 is undoubtedly an expression of this new recognition of the value of prayer, as, after the brief introduction, it describes the power of prayer in the most varied scenes of human life, and the constant readiness of God to deliver those who call upon Him in their day of trouble. The caravan of pilgrims wandering in the desert; the prisoners in darkness and bondage; even the foolish men, overtaken with disease as a consequence of their transgressions; the sailors in the midst of a terrible storm; all of these have experienced the help of God in the form of guidance, help and salvation in their hour of distress. And after every experience there comes the refrain, telling of the author's earnestness and of his devotion to his God: "O that men would praise Jehovah for His lovingkindness, and for His wonderful works to the children of men!" No doubt he has been moved to write the psalm by the lack of appreciation which men usually show toward even the most striking experiences of God's blessings. Perhaps he himself has had a personal part in the several experiences he narrates, and cannot understand why they should not make the same impression upon others that they have made upon himself. No doubt men would more generally realize the relationship of prayer and of God's help in distress if they had any idea of the power of the presence of God and of the importance of prayer as a means using that power in the everyday affairs of human life. If this were more generally the case men would hardly fail to praise Jehovah for His lovingkindness and for his wonderful works to the children of men.

The complaint of the psalmist of old is a common

one among Christians even to-day. Those who realize the goodness of God and His wonderful works to the children of men find it hard to understand why not all who enjoy the bounties of God's favor unite with them in prayer and in praise. In the writer's opinion no one has done so much to answer this question satisfactorily as Dr. Harry E. Fosdick in his little volume, "The Meaning of Prayer." What makes this little book so valuable is the fact that it sets forth so clearly the place of prayer in the life of the Christian. After reading Dr. Fosdick's book one sees clearly that the chief reason why so much of our praying is in vain is because we do not give it the proper place in our thought and our life. There are three things, the author points out, which make up human life and influence: thought, work and prayer, each one of which has its own particular field and its own particular laws, and neither one of which can take the place of any one of the others. A great many persons make the mistake of supposing that praying is unnecessary as long as they do their best as to thinking and working, while a very large percentage of Christians are under the false impression that praying is far more necessary than either working or thinking. The Bible has no promise of any kind that excuses us from doing our best in the way of either thinking or working in the hope that prayer will make up the deficiency. True prayer always presupposes thoro thinking and faithful working. And if to thoro thinking and faithful working is joined sincere, earnest and believing praying the promises given in John 14: 13 and James 5: 16 are always fulfilled. And God is always able to show His mercy and lovingkindness even where these conditions have not been fulfilled, so that all sorts of men under all sorts of conditions may at any time experience the blessed results of prayer.

There is therefore every reason why men should recognize the privilege and the power of prayer, why they should exercise it freely and then praise God for His lovingkindness and for His wonderful works to the children of men. That those who have had little opportunity to hear of or experience the results of prayer should not appreciate its possibilities is intelligible and to a certain extent excusable. But that the Christian, who has had so many opportunities to learn of the power of prayer, should employ it so little is both unintelligible and inexcusable. Christians who make any pretense to sincerity, intelligence and earnestness have every reason for making faithful use of their privilege of enjoying the communion, the counsel and the cooperation of God in every line of their endeavor.

The Modernizing of the Brookses

BY MAUD MORRISON HUEY

I

"But gaiters are so old-fashioned. Don't you think you could wear these?" Bertha Brooks held a pair of soft kid shoes before her mother. "They're like a glove, and the heels aren't so very high."

Mrs. Brooks began to unbutton her flat cloth gaiters reluctantly. "I'll try them on," she said with a sigh of resignation, "tho I just about know they'll kill me. I never could stand it to be hurt in my feet."

"Of course, I wouldn't want you to be uncomfortable," her daughter interposed as she sat down to help her mother with the new kids, "but if you could wear these, they'd match your new suit beautifully."

A look of distress passed over the older woman's face and she sighed again, this time more wearily, for she felt that thoughts of the new suit would always make her tired thru and thru, she had spent so many tedious hours having it fitted and arranged. She supposed it was pretty. She had thought it beautiful in the piece, but somehow she had a feeling against it now.

"You see, mother, we'll probably meet the Stevenses in Montreal, and Harriet Gaynor and her husband get on at Three Rivers. You remember Harriet? She roomed with me in '03. Her husband's people are very stylish, they say."

Just here Bertha sighed herself, and the mother looked at her sharply. She did remember Harriet. Bertha had held her up as a model during their school years, and had envied her the career that had followed her college course. Harriet had gone away to the great city and had made a success. She had specialized in art, and now she and her husband owned a studio.

It had seemed to Mrs. Brooks that if she spared Bertha until after her graduation it was all that could be expected of her. Life hadn't meant anything to her with Bertha away. Bertha was her baby, and

they had money enough for all. What need was there for her child to choose a career?

Bertha had tried a few things. She had substituted in the city schools, and she had taken a class in music, but it had kept her away so much and had brought such small remuneration that it really hadn't been worth while. They got along very nicely at home, she thought. It didn't seem as if anyone could be lonesome for things to do.

It was on Bertha's account that they had come to live in the city. It had seemed a shame after a college training to settle down so far away from all the advantages she had learned to prize, and it was true that there was no longer any need of going on in the old way. She and father had worked hard all their lives, and they had been thrifty and economizing. Out on the prairies waved 320 acres of golden grain belonging to them. It was quite time they stopped and enjoyed the fruit of their labors, so Bertha had argued, and of course it was so, only it would have been easier for her and father to go on in the old way.

But of course Bertha's life had to have some consideration, and when she had faced the thought of losing her daughter she had been willing to make a few sacrifices. They had abandoned the old homestead, tho the giving up of it had almost killed father. Most of the dear things they had begun keeping house with had been left on the old place and they had bought new—new carpets, new furniture, new clothes. They had a fine piano, as fine as any on the street, and a beautiful parlor set, much too good to use for common. They had fitted up a little studio in the attic for Bertha's photograph work. She was interested in photography. Everything they could do to make her contented at home had been done, yet sometimes it seemed as if they had failed miserably.

A troubled look came into the mother's face as she watched her daughter. After all they hadn't been able to live up to things very well, she and father. She had feared they had been a terrible disappointment to Bertha. She stood up on the new shoes and tried to smile bravely.

"Why, yes, I guess they're all right, daughter," she found herself saying. "They look nice, don't they? Yes, they fit pretty well," as Bertha questioned her anxiously.

"And the gloves—you haven't tried them on yet, have you, mother? I got them at Siegel's. They're the very best French kid and warranted." She patted her mother's toil-worn hand. "You're such a pretty mother, I want you to have the nicest of everything."

What was the slight discomfort of tight shoes and gloves to such sweet words! The tired little mother felt that now she could endure them without a murmur.

They were about to set out on their first real outing, and the getting ready was an affair of great importance. Ever since they had come to live in the city, Bertha had urged a summer vacation, tho it seemed that living in town all the time ought to be excitement enough for anybody. Still, all their neighbors took an outing and the windows of their homes were boarded up nearly all summer. It seemed to be quite the proper thing, tho for real rest simple Mrs. Brooks would have preferred staying at home any time. If there was one thing that tired her out completely it was sight-seeing.

It had taken a great deal of convincing to win even a reluctant consent from Father Brooks, but Bertha had wanted to go so long, and really, there wasn't any reason why they shouldn't. There weren't any chores to do now, and there was nothing to stay at home for, but oh, how he wished there were! He pulled himself stiffly into his new clothes and stood in the hall holding his hat, while the "women folks" finished getting ready. He had cultivated the habit of being punctual. Mother was in the parlor bedroom pinning on her new hat. He looked in on her shyly. Somehow she didn't look like mother since Bertha had given her such a thoro overhauling, and he didn't feel like himself. The high collar that Bertha had bought him hurt his neck, and he seemed like an awkward boy in his colored tie. There was one thing he hadn't done, tho, he hadn't put on any "pesky" cuffs, tho Bertha had urged him to do so. That was one thing he had stood out in. It gave him a certain satisfaction now as he thought of it.

"Most ready?" he questioned as he watched Bertha tying a veil over her mother's face. He remembered in the old days how his wife had objected to veils; but she seemed to be submitting meekly enough. He imagined they would be a nuisance. A

body wanted to breathe what little air there was on a hot day. He said so, but Bertha went on firmly pinning up the veil behind.

"It makes mother's hair look so much better," she explained. "Veils are really a comfort when you get used to them."

He looked longingly at the big, comfortable arm-chair he was leaving behind, the last Post lying beside it and the cozy floor cushions piled in a heap in the corner. Traveling might be all right, but it couldn't beat staying at home, to his notion.

There was only one place that could beat this he was leaving now, and that was the old place he had left five years ago—that old homestead that had been his and his father's and his father's father's—the dear old farm where he was free to wear boots if he wanted to; and pull them off at the bootjack behind the kitchen of an evening with his feet up on the stove hearth and his chair tilted back against the wall. Hang a place that didn't have a stove in it, anyhow! What comfort was there sitting down by a hole in the floor on a cold evening? What new-fangled heating arrangement could take the place of the good old "Round Oak" heater, with its blazing isinglass front, unless perhaps the old, old hearthstone of his boyhood, the crackling of whose backlog haunted his dreams even yet.

They had seemed so happy—he and mother and little "Berthie"—back there, but of course Bertha was grown up now.

"The Words of My Mouth"

At a meeting of railway secretaries of the Young Men's Christian Association, one man spoke of the boys who play about the railway yards, and how their lives are influenced by the words they hear the older men use. He told the story of a great tree that, when it was cut down, showed near its heart the scars that had been made upon it while it was yet a sapling—scars that must have been made by an Indian tomahawk, for the tree was well-grown when the first white men came to this country.

"Even so," he said, "I bear in my own heart the scars of words that I heard while I was a child. I would give much to be able to obliterate them. Whoever thus stamps an evil word in the memory of a boy does him a lifelong injury. Again and again I pray that the words of my mouth and the meditation of my heart may be acceptable in God's sight."

The discussion that followed showed that others had had the same experience. Every one who spoke agreed that men who work in any capacity upon the railways ought never to forget the presence of boys, who like to be about the cars, and who learn good or evil from the words the men speak in their hearing.

We are at last beginning to realize the abiding influence of mere words. Instead of being easy to forget, they are as nearly immortal as anything human can be. Lincoln said at Gettysburg that the world would little note nor long remember what was said there, but that it would never forget what the soldiers had done there. Lincoln was mistaken. His words at Gettysburg will be remembered and cherished when men will have forgotten in what war the Battle of Gettysburg occurred.

Words, good or bad, have an immortality of their own. We do well to pray both for the words of our mouth and the meditation of our heart.—*Selected.*

Talking it over with the Boy

Experience of others in bringing up their boys have so greatly aided me in bringing up my own that, perhaps, a way which helped me thru a trying period with one of my sons may, in turn, be of use.

Altho for years I had tried to instill good manners as well as morals, there came a time when one of the boys seemed to forget everything I had been at such pains to teach. He positively ignored the rights of others, and developed little tricks of manner which, while not serious, were exceedingly annoying.

It is a delicate matter to keep calling attention to failings in a big boy of sixteen, and I found our good fellowship was becoming strained.

A simple plan suggested itself—I gave up all fault-finding except on one day of the month. On that day we had a good talk and got over it.

This cleared the atmosphere, sullenness disappeared. I did not feel neglected, yet could stop what had become nagging, and the one serious talk proved far more effectual than constant protests.—*Kansas City Star.*

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Suppose You Try Smiling

BY MYRA GOODWIN PLANTZ

Your burden is heavy, I haven't a doubt,
But others have loads they must carry about,
And they are not whining;
Some people are glad if but half of the way
Lies out of the shadow, or part of the day
They see the sun shining.
Suppose you try smiling.

I know you are lonely, but other hearts ache,
And bravely refuse to be blither or break,
Because of life's sorrow;
They think of the joy in the land far away
And hasten the slow passing hours of to-day
With hopes of to-morrow.
Suppose you try smiling.

This funny old world is a mirror, you know;
Turn its way with a sneer, or face of a foe,
And you will see trouble;
But meet it with laughter and looks full of cheer,
And back will come sunshine and love true and dear,
Your blessings to double,
Suppose you try smiling.

All places are open to those who are glad,
Too many lack courage, too many are sad;
Those near you need cheering.
So sing with your burden, the way is not long,
And if you look upward your heart will grow strong,
And skies will be clearing.
Suppose you try smiling.

Ministering Spirits

BY NEWELL CARROLL MAYNARD

I lost a dear friend the other day. Death came and snatched him away with a cruel hand. I had known him many years; we had talked together and walked together; had shared each other's joys and sorrows; had lived, loved and labored side by side in a common cause to which we had both given our lives. But now he has gone, and how vast is the vacancy he has left! I have lost him! He now belongs to death and Eternity! Lost him, did I say? I didn't mean that. I have not lost him. He is as much my friend as ever—and more. Now freed from the limits of time and space his gracious influence is with me always. "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" His spirit come to minister unto me, his friend.

Sometimes as I walk homeward in the quietness of the evening hour just as we used to do, the day's work done, his presence seems near, and a calm of sweet content rests upon the lonely heart. Again, as the day breaks over the hills and I start forth to its duties, I go in the strength of his continued helpfulness.

Heaven is not far away. Of this I feel sure, for its peace oft breaks thru the thin veil of sense which hangs between, and when it does he is my ministering spirit. And his message is ever that of peace. A peace quite indescribable in words, but such as midnight's holy hour breathes upon the still and pulseless world.

In that peace I am content. Knowing that he still lives I know, also, that he thinks of me even as I of him. The grave to which we carried him was not a blind alley, but an open highway leading into the land of peace. Thru that same highway I shall be glad to follow at any time. The distance is so short I am sure I shall not mind it. But while I remain I am content in the sense of his continued companionship. I have neither lost him, nor he me. The gulf is spanned by the bridge of love; his love reaching to me and my love reaching to him, therefore are we one, as before.

Abstainers and Others

It has not been many years since total abstinence from the use of all alcoholic liquors as a beverage was regarded as an extreme, if not a fanatical, position. To-day, under the leadership and example of many of the greatest and best people, total abstinence is urged as the sane and safe course for every man. A single drink of intoxicating liquor has often fired a man's brain and led him to commit a crime or do some disgraceful act. Some very strong and very

brave men have frankly said that they found that they could not safely tamper with drink and that their only safety lay in entire abstinence.

Bostock, the noted trainer of wild animals, declares that the animals in some way recognize a man of loose habits and will not continue to acknowledge the authority of a man who is not master of himself. He says that a man who has formed the habit of drink cannot continue his work unless at special peril. He tells of a noted lion trainer who began the use of liquors and the habit was getting power over him. One day in a performance he saw the lions looking at him curiously and realized they had lost their respect for him and he at once quit the work.

Burbank, who is called the "plant wizard," and who is doing such marvelous things in transforming flowers and fruits, recently said: "I can prove to you conclusively that even the mild use of stimulants is incompatible with the work requiring accurate attention and definite concentration." He also said that "the men he found unable to the delicate work of budding invariably turned out to be smokers or drinkers."

Gen. U. S. Grant learned by sad experience the dangers of drink, and for years before his death was an abstainer. His son, Gen. Frederick Dent Grant, recently made a statement, and personally verified it for this paper: "Tell young men that I do not drink a drop of liquor; have not for eighteen years. I am afraid to drink it. I tried to drink with extreme moderation, because I knew that alcohol is the worst poison; but I found it was an absolute impossibility to drink moderately. Because moderate drinking is a practical impossibility, I became an absolute teetotaler—a crank, if you please. Ninety-five per cent of desertions and acts of lawlessness in the army are due to drink. If I had the greatest appointive powers in the country, no man would get even the smallest appointment from me unless he showed proof of his absolute teetotalism. As it is, of my own appointees, the members of my staff, not one of them touches a drop. They know better."—*Exchange.*

The Art of Throwing Things Away

If one wishes a tasteful, orderly house, it is quite as important to know what to throw away as to know what to put in. Articles piled on a mantelpiece merely to fill it up, or articles collected as souvenirs of travel, which have no particular beauty in themselves and do not harmonize with each other, will make the most expensively furnished rooms look tawdry. Such things accumulate rapidly about the one who has not learned to throw away what she—for it is usually a woman who cherishes her old belongings in this way—does not really want. The safest rule is rigidly to reject what does not fit into our needs, lest we be buried alive under a mass of rubbish.

The same thing is true of the furniture of our minds. How many of us know how to put away our past mistakes, our outgrown opinions? We sit down and brood over a failure and invite it to remain with us. We mourn over our losses until they fill our minds and we can think of nothing else. We try to live again a yesterday that is past and dead and can never be reconstructed, and in so doing we lose the more glorious tomorrow that we might have created. "The good old times!" What useless sighs have been squandered upon them! Perhaps the old times were as good as has been said—perhaps they were not. Of one thing we may be very sure, they are never coming back. "Forgetting the things which are behind," let us press on.—*Forward.*

The Gift of Sincerity

There is no virtue that more men believe in and fewer men practice. Many of us, it may be fair to say, are busily engaged in the utterly futile attempt to run a bluff on the rest of the world. From pillow shams and false fronts to imitation marble buildings and watered stocks, things are quite largely not what they seem.

Take from a man every gift but sincerity; let him be blind and deaf and lame—let him stammer in his speech, lack education, and good manners. Handicap him as you please, so you leave him sincerity, and he will command respect and attention. His work will endure. The world, which is always looking for the real thing, will gladly overlook all his infirmities.

Denominational

Atlantic District Williamsport, Pa.

At the recent conference held at Williamsport, Pa., pastors and delegates were pleasantly surprised to see the new beautiful parsonage and Sunday-school hall which had been dedicated on May 28th. The buildings comprise one large brick structure which is combined with the church. The ground floor contains the large, light and airy Sunday-school hall as well as the serving room, kitchen, and Primary department room. Above the latter there is the parsonage with its many large and beautifully decorated rooms. Everything is neat, compact and yet very roomy, speaking well for the congregation and its pastor, who are proud of the fact and justly so, that this house is the only one of its kind in the District. We wish the pastor and the congregation much joy in the use of their new structure.

Annapolis, Md.

June 25th was an eventful day for St. Martin's Church, Annapolis, Md. In connection with the pipe organ dedication a new altar was also dedicated to the service of the Triune God. The organ is in part a gift of Martin M. Smith in honor of his wife, Mrs. Katherine Smith, and partly a donation from the Carnegie Corporation of New York. The altar was dedicated by the St. Martin's Bible Class. The German address was given by Rev. J. A. Weishaar of Williamsport, Pa., president of the District and former pastor of the congregation. Rev. E. G. Kuenzler of Baltimore, Md., spoke in English, pointing out the close and ancient union of altar and organ, stating that at the time when altar service and sacrifice began, songs and psalms and praise also had their beginning.—We hope that the altar and the organ may be the motive of drawing many to the house of God to receive forgiveness of their sins and praise the Lord with a joyful song.

H. F. C. H.

Indiana District Louisville, Ky.

On Sunday, July 2nd, the new Bethlehem Evangelical Church was dedicated in three services. At 9:45 A. M. a farewell service was conducted by the pastors, the Rev. Conrad Held, in the old church, which had been in use for twenty-five years. Then the congregation marched to the new church, one square south and two squares east, where the dedication was performed by the pastor. The Rev. William F. Mehl preached in German, and Prof. J. Sampey of the Baptist Seminary, in English.

The afternoon service was led by the Rev. Louis Hohmann. The Rev. John G. Stilli spoke to a large congregation; he was followed by the Rev. R. L. Bell, of the nearby Presbyterian church. The Rev. C. Miner led the evening service, while the president of the Indiana District, the Rev. H. J. Schiek, of Evansville, Indiana, delivered the address. Representatives of the three churches which Bethlehem had assisted in their organization, brought greetings.

The Ladies' Society celebrated on Monday night, July 3rd, in a service led by the Rev. David Brüning. The Rev. H. J. Schiek spoke in German and the Rev. Theodore Hempelmann in English. A patriotic Brotherhood service was arranged for the "Glorious Fourth." At this service the Rev. Ph. Wiggermann was the leader. Mr. Daniel Ortmeier, of Evansville, Indiana, president of the Indiana District Brotherhood Federation, delivered a very interesting and instructive patriotic address. The Rev. Harry Pfeiffer spoke on the needs of our educational institutions at Elmhurst, Eden and Fort Collins.

Wednesday evening was devoted to the interests of the Young People's League, and was led by the Rev. Theodore Haefele. An exceedingly original sermon was delivered by the Rev. F. Meusch, of New Albany, Indiana. The officers of the Falls City Young People's Federation were installed by the Rev. Conrad Held.

On Thursday afternoon and night the Ladies' Society served supper to their many friends, in the spacious basement of the church.

The church is built in a Romanesque style, and is entirely fireproof, being built of brick, concrete and stone. The main auditorium has room for 275 people; the Sunday-school room adds another 300 seats. Nearly all of the art-glass windows were donated, also the altar and baptismal font. The building opera-

tions were begun in October 1915, and without the organ and the bells, the cost is \$25,000.00.

The people of Bethlehem Church are to be congratulated on the completion of this work, for the success of which their pastor, with untiring energy and faithfulness, deserves a large part of the credit. May it indeed prove itself a Bethlehem, and bring the Light of the World into many hearts that come seeking rest for their soul, and light on their life's way.

F.

Conference of the Pennsylvania District

On the evening of June 22nd the pastors and delegates of the Pennsylvania District met in the First Evangelical Church, N. S., Pittsburgh, for the twenty-first annual conference. The conference was formally opened with special services which the Rev. Otto Breuhaus, president of the District, officiated at the altar and the Rev. J. Baltzer, President-General of the Synod, delivered an inspiring sermon. The members of the conference were heartily greeted by the oldest member of the First Evangelical Church, Mr. Gerwig, and to this cordial welcome the president of the District responded. At the close of the preaching service, the members of the conference and a few members of the entertaining church assembled around the altar to partake of the blessings of the Lord's Supper.

On Friday morning at nine o'clock, the first business session of the 1916 conference was called to order after the president had invoked God's blessing to rest upon the proceedings of the conference. To the roll-call seventeen pastors and twelve lay delegates responded. The president and the chairmen of the committees submitted their annual reports, which were received and turned over to the proper committees. Sessions were conducted on Friday afternoon, Saturday morning and Monday morning. A short ministerial meeting was held on Saturday morning.

Just a few of the many resolutions adopted by the conference can be printed here:

We urge the Synod to so rearrange the time of conferences of the Districts so that it will be possible for the President-General to be in attendance upon the sessions of all conferences.

The District also recommends a change in the name of our Synod; the official name should be: German Evangelical Church of North America.

The District recommends that the plan of instruction in Elmhurst College be so enlarged, that this institution can be properly designated as a college.

We sanction the action of the Seminary Board in taking charge of the Fort Collins Seminary.

We regret that the European war has interfered so much with the work of the missionaries in India; but we are convinced that the heavenly Father will not forsake His children. We urge the Board to send the Rev. Tillmanns into the field soon.

We are pleased that the project of raising \$100,000 for the Church Extension Fund has materialized; but hope that the congregations will continue to contribute for this worthy cause.

The District thanks the heavenly Father that He has made it possible for the Board of Ministerial Pensions and Relief to provide for the invalids, widows and orphans.

We consider the two periodicals "The Evangelical Tidings" and "The Evangelical Teacher" splendid helps for the work among the young people of our church and hope that many subscribers for these papers will be gained.

The Rev. Aug. Knipping was received into membership of the Synod.

The morning devotions were conducted by the Rev. Otto Breuhaus, Rev. W. A. Bomhard, the Rev. F. Nickish.

A very interesting paper on the subject: "Concerning the World of Thought of the Primitive Peoples" was presented to the conference by the Rev. P. Krusius, Ph. D.

Result of the election: Rev. Otto W. Breuhaus, Lowell, Ohio, president; Rev. Theo. R. Schmale, Pittsburgh, Pa., vice-president; Rev. Aug. C. Rasche, Wheeling, W. Va., secretary; Mr. J. J. Meyer, Glenshaw, Pa., treasurer; Rev. J. L. Ernst, Rev. Aug. C. Rasche and Rev. E. Seybold constitute the mission board.

The other committees were appointed by the president of the District.

Services were held on Friday night. The Rev. Theo. Schmale served at the altar and the Rev. E. Seybold spoke on "Our Seminaries," and the Rev. G. Freund on "Affiliation with a Synod." The President-

General, Rev. J. Baltzer, also spoke briefly.—To the Sunday-school audience on Sunday the Rev. Aug. Knipping and the Rev. Seybold delivered appropriate messages. In the German service on Sunday morning, the Rev. P. Krusius, Ph. D., and the Rev. C. F. Sturm of Marthasville, Mo., preached. The young people's meeting in the evening was addressed by the Rev. W. A. Bomhard. The sermons in the closing service held in the evening were delivered by the Rev. Aug. C. Rasche of Wheeling, W. Va., and the Rev. Oscar Laubengayer of Marietta, Ohio. The Rev. O. Hempelmann of Pittsburgh had charge of the liturgical part of the meeting, and he also installed the officers of the District.

A brief summary of the work of the past year may be interesting to the readers of the Herald. The District has nineteen pastors, twenty-six congregations, seventeen parsonages and 9894 members.—Eight hundred and eight German preaching services and 1018 English services were conducted. In the Sunday-school there is an enrollment of 4860 scholars and teachers.—The number of baptisms was 438; of marriages 204; of confirmands 235; of funerals 313.—The total sum of benevolences was \$6,828.—The value of church property is \$692,500.—The members of brotherhoods number 393, of Ladies Aid Societies 1,298, of young people's societies 826.

Aug. C. Rasche, Sec'y.

Conference of the Iowa District

Hubbard, Iowa, has entertained not less than three big church gatherings this year, which is a unique record for a town of but seven hundred inhabitants.

The Women's Foreign Missionary Societies of the Fort Dodge District of the M. E. Church met there for a three-day convention in May; a few weeks thereafter the Iowa District of the Evangelical Association conducted its annual state conference at Salem Church, and from June 14-18 the Iowa District of our Church convened in Zion Church.

The opening sermon of the conference was delivered by Rev. A. Grabowski of Moline, Ill., who spoke on the importance of "A Fearless and Faithful Ministry." This sermon was followed by one on foreign missions by missionary K. W. Nottrott. Rev. A. F. Schemmer of Primrose preached the memorial sermon and Rev. K. Scheib of St. Luke's, Burlington, the preparatory sermon for the Lord's Supper. On Sunday (Trinity) Rev. E. Hansen of Clarence addressed the conference on the subject: "The Trinity, an Insoluble Mystery, yet an Irrefutable Fact." Rev. J. W. Frankenfeld, superintendent of the Emmaus Asylum for Epileptics and Feeble-Minded, St. Charles, Mo., gave an interesting account of the work in which he is engaged. Rev. J. Jans, director of the Evangelical Seminary at Fort Collins, Col., set forth the difficulties and prospects of our missionary work among the Russo-Germans in the far West. Rev. K. Brunn of Sutter, Ill., exhorted his hearers to be more active than ever before in their support of our foreign missionary work in India. The importance of the Sunday-school was duly emphasized by Rev. E. Eilers of Remsen. Rev. J. G. Krumm of Dysart and Mr. J. H. Koenig, superintendent of the Evangelical Orphanage at Hoyleton, Ill., spoke to the Sunday-school of the congregation. On Sunday evening an overflow-meeting was held at Salem Church, Rev. F. J. Rolf of Rock Island, Ill., preaching on 1 Cor. 13.

Pastors J. Jans and K. W. Nottrott and Mr. J. H. Koenig also spoke in several of the business sessions, as did also Rev. R. Maurer of Shepherd, Mont., the last named in the interest of the Evangelical colonization project in his state.

The devotional exercises were conducted by Rev. E. Jagdstein of Warsaw, Ill. Pastor F. Deuschle of Franklin read a paper on the subject: "A Servant of God or a Hireling of the Church?"

On Thursday evening a song-service was held, the choir rendering the cantata "Zion" by Beazley. Rev. C. Jankowski, associate pastor at Marshalltown, delivered an address on: "The Relation of the Young People to the Church." Aside of the choir mentioned the male octet of the church and the ministers' chorus took part in all of the services.

On Friday evening after the service a lawn social was given in honor of the visitors. On Saturday afternoon an automobile trip was taken to the Iowa State Industrial School at Eldora, about forty automobiles being in the line. The congregation at Hubbard and its beloved pastor, Rev. W. Buehler surely

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Picked up by the Way

Interesting Items gleaned from many Sources

Eighty percent of the best-known players are now acting before the camera instead of before audiences, says Robert Grau in the *Dramatic Mirror*. Most of these are probably in Los Angeles, where it is said that there are over a hundred companies engaged in producing moving-picture plays.

The American War Risk Bureau has written policies amounting to \$110,000,000 for war risks on American ships and cargoes and has earned premiums of \$2,200,000. All losses, it is stated, have been paid out of the premiums, and the \$5,000,000 appropriated by Congress for that purpose remains untouched.

The largest piece of wood ever shipped across the American continent is said to have been one just transported via the Burlington route from the State of Washington to Chicago. It was a fir spar 175 feet long, and required four of the largest flat cars to transport it.

"We can't go abroad this summer," says Mrs. Twickembury (the *Christian Register's* Mrs. Malaprop), "and so we have decided to take a transatlantic journey to California." Mrs. Twickembury will have many fellow-travelers this season, whether she goes (as she might say) in a personally conducted tour or by the individual travail plan.

The lady to whom Shakespeare is supposed to have bequeathed his "second-best bed" is cleverly pictured in *Life's* Shakespeare Number as gazing sourly at her husband thru his study door and saying, "What! scribbling again, William?" "William's" be-seeching eyes as he gazes at the sympathetic reader appeal to the universal love of a humorous situation.

A man got into a police station in New York City the other day for trying to sell, on the streets, ten-dollar bills for a dollar apiece. He had probably heard the story that New Yorkers are too skeptical to take up with an opportunity of this sort, and determined to test the theory. A friendly policeman arrested him for delaying traffic before he had succeeded in selling any of his bargains.

One of the most notable of the many memorial performances in honor of Shakespeare took place June 24 at the historic castle of Kronberg, at Elsinore, in Denmark. "Hamlet" was presented by a cast of two hundred performers, in the presence of the King of Denmark and other distinguished auditors. The scenes of the play were thus laid on the very spot where Shakespeare placed them.

American fortunes which will go to England thru the marriage of American girls to Englishmen of title are, according to an English paper, those of Messrs. W. K. Vanderbilt, Ogden Goelet, Whitelaw Reid, Ogden Mills, George Gould, and Bradley Martin. The incomes from these fortunes are, it is stated, subject to the new income tax of 35 per cent (seven shillings in the pound), which began to operate July 1.

Good examples of old brass bureau handles, casters, etc., are no longer to be found in the New York market. A recent investigation of antique shops elicited the information that a certain hardware firm makes a large line of "reproductions" of the old designs, and an inquiry of that firm as to whether any of the old brass shops on the East Side would be likely to have original brass of this description brought the answer, "No; they get their 'old' brass from us."

Many of the games of Kaffir children, as described by a traveler, are just such "nice dirt games" as American children would like to play if only their mothers would let them. This observation gives point to a story about little Willie and John published in *The Pathfinder*. "My mother don't care how much I run over the kitchen floor," said John to Willie on a rainy day when Willie's mother had forbidden the playmates to cross her threshold with their muddy boots. Then Willie said, enviously: "I wish I had a nice dirty mother like you've got, John!"

Apropos of the acute hearing shown occasionally by supposedly deaf people, the *Christian Register* says: "Theodore C. Weeks, the banker and broker, once went into the office of the late Irving A. Evans, and said: 'I wish you would lend me \$5 until Monday.' Mr. Evans, who was somewhat hard of hearing, said, 'What?' Mr. Weeks, taking courage, said, 'I wish you would lend me \$10 until Monday.' Mr. Evans handed out the money with the remark: 'I wish I had heard you the first time.'"

SOME PROBLEMS OF WEEKDAY RELIGIOUS EDUCATION

Week-day Religious Instruction is coming, but the Church will have to give it. And some good-sized Problems will have to be faced before it can do so

I.

There is no more important topic before the Christian people of the country to-day than that of providing religious instruction for the coming generation. Earnest and progressive Christians in all denominations are seeking to devise ways and means of solving this problem. The solution of the problem is all the more difficult, because of the widespread prejudice on the part of the Church and Church members against entrusting any part of the religious education of their children to teachers who are not specially consecrated and trained for such a service. On the other hand, the problem is made difficult by the inability of the Church as at present constituted to provide the teachers and the equipment for giving its young people that amount of religious instruction which is necessary in order to meet the needs of the future. A number of plans and experiments are being conducted in different parts of the country for the purpose of finding a satisfactory solution of the problem. In *Religious Education*, the journal of the Religious Education Association, Prof. George Albert Coe, professor of religious education in Union Theological Seminary, New York, gives a very valuable general view of the movement for correlating religious education with public instruction. From this we are able to form a very accurate opinion of the present status of this movement, as it affects the churches and the public schools of the country.

The Situation

Most prominent in the public eye at this moment is the experiment made by certain churches at Gary, Ind., to which reference has already been made at different times in these columns. The "Gary plan" was occasioned by the adoption by the public schools of that city of a peculiar time schedule which concerned the fitting together of two time schedules, that of a church and that of a public school. One of the large religious denominations, the Presbyterian Church in the U. S. A., has recently committed itself to the principal that the teaching of religion lies within the province of the state schools, and that the use of the Bible therein must not be forbidden. The National Education Association recently consented to administer a prize fund for an essay on a plan, for religious instructions in the public schools.

Do these facts indicate that there is a tendency to reverse the current of educational practice in this country, which has always considered religious education and public instruction as two entirely separate fields? Having cut down the religious functions of the state and built up a greater barrier against sectarian divisions in our public schools, are we now to restore religious functions to the public schools? If this is to be the case, how are we to guard against that most baneful of public discussions, religious controversy?

All in all, Prof. Coe thinks it improbable that such a reverse current has set in. He takes this position for the following reasons:

(1) The opposing religious bodies are still watchful of one another, and no workable plan for increasing the religious functions in the public schools is likely to be agreed upon.

(2) The argument for teaching the Bible in the public schools on the ground of its literary merits seems to have little weight, partly because it has been advanced by religionists from evidently religious motives, and partly because no way appears for teaching the literary significance of the Scriptures in the absence of approach for the religious life that they portray.

(3) The forces that are devoting themselves most earnestly to the reform of religious education are rarely, if ever, eager to commit religious functions to the state. The demand that the public schools provide religious education proceeds in large measure from persons who feel that something needs to be done, but have not yet become absorbed in the details of reconstruction that is already under way with the churches.

Public School Credit for Bible Study

The most significant phase of this movement of correlating religious education with public instruc-

tion, is that of permitting the public schools to credit religious studies pursued elsewhere towards graduation. This movement began in North Dakota, where it was originated by Prof. Vernon P. Squires, of the University of North Dakota. It is essentially a plan to encourage thoró Bible study by high school students, and has been in practice since 1911. The State Board of Education, which has general supervision of the high schools of the state, authorizes a syllabus for use by students individually or in such groups as might be organized outside of regular school work, and allows a half unit of credit on the high school course to any one passing an examination based on this syllabus. Extraordinary care is taken not to transgress, in either letter or spirit, the accepted principles of the state with respect to the relation of the schools to religion. There is no requirement of religion, no state teaching of religion, no use of state funds, or of state property for religion, nor is any question asked that concerns religion or historical criticism. The matter of preparation for the examination is left entirely to the candidate, and so far, the Sunday-school class has been the chief means for this preparation. The situation thus created is proving to be very stimulating to Sunday-schools which are now obliged to compare their own methods with those of the high school, and have the pride or the chagrin of having their representatives pass or fail in the examinations.

The method known as the Greely plan, which originated at the Teacher's College at Greeley, Colo., recognizes credentials brought from certain local church classes, exactly as credentials from other Normal Schools are recognized, except that,

(1) A representative of the faculty must approve the textbook and the teacher, altho the latter is nominated by the superintendent of the Sunday-school; students must also submit their records and notebooks, and a short thesis covering some piece of independent study. This plan which has also been in operation for some five years, does not involve teaching of religion by the state, the use of state funds, or state property for the teaching of religion, nor does it impose religious requirements upon students. Forty-seven per cent. of the students of the college are recently reported as being members of the classes.

The results that have been noticed are, (1) The percentage of the students in the present classes is far larger than that under the old system of Bible study in Christian Associations and at the miscellaneous Sunday-school classes. (2) The influence of former students is beginning to be felt in various communities of the state in the discussion of higher standards for the Sunday-school. (3) The Bible and the religious life are coming to have more recognition as belonging to a reasonable life.

Some of the Results

The care taken in the Greely plan to maintain high standards as to teachers, textbooks and pupil's work is especially notable. The standards of the North Central Association of Colleges and Secondary Schools must be maintained by any Sunday-school class whose pupils are to be eligible for credit. This implies that the teachers must have scholastic attainments equivalent to graduating from a college, and must have had special training in the subjects that they teach. Some delay in the introduction of the plan was necessary in order to provide the training courses for prospective teachers.

The North Dakota plan is spreading to other states. In Indiana over twenty cities and towns have adopted it, and classes of Protestants, Catholics and Jews have been organized. In the State of Washington over thirty high schools have been given credit for Bible studies, most of them using the North Dakota plan. Birmingham, Ala., has adopted a sweeping plan for credit in both the high schools and the elementary schools. Credit is conditioned not upon examination, but solely upon a certificate of attendance, diligence, faithfulness and deportment. In Austin, Texas, a plan similar to that of Colorado was adopted in the summer of 1914. Teachers who were to conduct recognized Bible courses were required to hold a first grade teacher's certificate, and to be ap-

proved by the city superintendent of schools, tho the appointment was made by the Sunday-school. During the year about two hundred students enrolled in the various classes. Sixty-five presented themselves for examinations, but only sixteen passed, doubtless because of the strength of Sunday-school traditions which have not been favorable to real work on the part of teachers and pupils. The State Board of Virginia, has adopted a plan that requires both class study (outside the high school) and examination by the high school on questions prepared by the State Board. In February 1915 a conference on Bible study for public school credit was held in Chicago. Out of the conference grew a commission which has discussed the question of standardizing such courses but has not yet rendered a public report.

The "Gary Plan"

An entirely different type of relationship between the religious education and the public school system has sprung up at Gary, Ind. It has attracted so much attention and it has been so widely misunderstood that some statements and suggestions seem to be necessary in order to remove the confusion and misapprehension as to facts and as to terminology. The plan itself has already been outlined in this paper, so that its general character may be presumed to be familiar. First of all it should be born in mind in discussing the Gary plan that the expression "the Gary plan" is misleading, since it does not distinguish between the Gary plan of public schools and the Gary plan of church schools for week-day instruction and religion. It would seem wise to adopt some such terminology as "Gary plan of public schools," and the "Gary plan of church schools."

Other important facts are, that the Gary plan of public schools includes no instruction in religion nor is any such instruction given in the public school buildings, and that the public school authorities of Gary do not in any way control, supervise, support, or patronize the church schools.

A pupil who is on his way to or from religious instruction is in the custody of his parents, not of the public school.

The public school authorities of Gary have not entered into an agreement with any religious body. A pupil is able to attend religious instruction during school hours solely because his parents, by written statement, withdraw him for the hour in question from the public school. They may withdraw him at the given hour for other purposes also, as taking a music lesson, or helping with housework. No credits are given in the Gary public schools for studies pursued in the church schools.

The Gary plan of church schools does not necessarily depend upon the Gary plan of public schools. The only point at which the two plans need to pay any attention to each other concerns the dovetailing of time schedules. Similar dovetailing is possible also with the Ettinger public-school program, a scheme used in certain parts of New York City, for relieving congestion by using a single school building for two relays of pupils. It does not seem hopeless to attempt such modifications of even the traditional schedule as will permit the church schools to have pupils of different grades, or groups of grades, at different hours.

The question is sometimes asked whether opportunity has not been given at Gary for ecclesiastical encroachments upon the public schools. A resident of Gary, a person familiar with the situation, informs me that on one occasion a clergyman, upon being invited to address the pupils in one of the public schools, advised all who were of a certain nationality to attend the religious instruction of his particular faith. The impropriety of this act was recognized, however, and no fears appear to be entertained that such errors will occur again.

It is evident therefore, that the relations between the Gary public schools and religious bodies are being regulated with great care. There seems to be neither friction nor apprehension in the community. The testimony rather goes to show that mutual confidence prevails.

New York experiments with the Gary public school Plan

In order to understand the experiment conducted by the Board of Education of New York City, with the Gary public school plan, it should be understood, first that this experiment had nothing to do with any experiment in religious instruction. The problem of providing religious education for the children of New York City is one of enormous difficulty. The rapid

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Religious News

Making Americans out of Mexicans

The State of New Mexico has just issued first grade certificates to all graduates of Menaul School. A human interest far beyond the ordinary is bound up in this simple statement. This school accommodates 150 pupils who come from the poorest classes for hundreds of miles distant from Albuquerque. In the country they live in queer little flat-roofed, one story adobe houses, strikingly decorated with strings of red peppers, which make effective cornices. They come to Menaul to learn the American language, American habits, for all are Mexicans and Spanish, and, tho often fifteen years of age, they have never seen a book in any tongue.

The Menaul School was first located at Las Vegas, but in 1896 it was moved to Albuquerque—to buildings vacated because the Government opened its own schools for Indian children. It was named after the Rev. James A. Menaul, a missionary, and is one of the schools supported by the Woman's Board of Home Missions of the Presbyterian Church. Among its graduates have gone out preachers,—many of whom go back to minister in their own communities—teachers, cooks—for at the school the boys help to bake bread—carpenters, farmers, miners, railroad men and lawyers. The boy who has gone thru Menaul is an American in language, habits and sentiments, and is accepted as such by his American neighbors.

Schools of Religion at University Centers

A fund of \$50,000 has been raised chiefly by people of Urbana and Champaign, the seat of the University of Illinois, with which to purchase a site adjoining the University campus for the creation, in connection with the University, of a Christian School of Religion, and Christian Social Center. The plan is projected by Methodists, and is a part of a general one that may sometime provide such schools and centers, with adequate equipment, at the great educational centers of Minnesota, Missouri, Wisconsin, Iowa, Michigan, Washington and California. The four Methodist conferences of Illinois are behind the project at Urbana-Champaign.

The site provided, it is purposed now to secure \$100,000 with which to erect buildings. The general project is in charge of what is known as the Wesley Foundation, and a start of \$15,000 has been made with this building fund. Buildings are to consist of Social Center, School of Religion, Library, Church and dormitories. It is announced that buildings, centrally located in relation to university buildings, are to correspond with them in architecture and material, thus making the Church and the State appear identical.

The University of Illinois has in it 1,200 young men and women who come from Methodist homes, or who prefer association with that religious body. The plan is primarily to look to the religious instruction and social welfare of Methodists, but as far as possible the Foundation will, it is announced, make the Wesley Foundation a School of Religion for all who wish to attend. Community service by churches will be a prominent feature of the studies offered.

Presence of Troops stimulates Religious Effort

Churches are doing along the Mexican border a clever bit of permanent Christian work. National Guard chaplains now on the border are, for the most part, leaders in their respective Church plans at home, and are not exclusively identified with the Army to the extent that regular Army chaplains are. Being on the border with troops, they are exerting themselves to help struggling missions in the border settlements. They are preaching to the people, but more than that, they are sending back home for funds to provide permanent buildings, and getting single congregations north and east to take support of missionaries for a year or more.

From Brownsville west to Nogales, Arizona, there is hardly a town that is not utilizing chaplains to strengthen permanent Christian work. Missionary societies in Boston, New York, Philadelphia, Chicago and Cincinnati are cooperating. At Columbus, New Mexico, two chapels are projected. At Spofford, Eagle Pass and Laredo, Texas, Episcopal bishop, Methodist district superintendent, and Baptist missionary superintendent are on the ground, cooperating with ministers from the north, there because the troops are on the border. It is said that Columbus will profit much.

In the Philippines, in Cuba and Porto Rico, dur-

ing the Spanish war, with far less numbers of chaplains, the various Christian bodies profited markedly by the presence of troops. Permanent work was begun in Manila and San Juan, thru cooperation of chaplains; that has since grown enormously and had influence thruout the islands. Advantages to towns along the Mexican border, while troops and chaplains are there, are being realized upon by Protestants, Catholics, and to some extent by Jews. In scores of instances permanent work is being inaugurated.

Church Unity a Fact in Canada

Christian leaders in the United States who are identified with Church unity plans express keen satisfaction over the result of union negotiations between Presbyterians, Methodists and Congregationalists of Canada. The Presbyterians having now acted, union is assured, resulting in what is to be called the United Church of Canada. It has 600,000 actual members, by far the largest of Protestant bodies in the Dominion, and able to dominate vast interests to single purposes. Contributing to the union Presbyterians and Methodists bring in nearly 300,000 each, for the Congregationalists in Canada are small in numbers.

The movement toward union began half a dozen years ago, with small expectation that it would affect a merger of these bodies. Its aim was to prevent overlapping and overlooking in the needy fields of the great Canada Northwest. That aim was realized. Now the union possesses great interest to Christians of the United States, so these leaders say, in that the Canada union involves all interests. It is a wholesale merger. Finances, mission boards, publications, colleges, and pension funds are all included. It is held to be the most complete merger yet affected by any considerable body of Christians. A similar attempt is making in South Africa, but it is not yet so far advanced.

All ministers in all three bodies are to become ministers of the United Church without examination. A doctrinal basis of union has been agreed to, but all say that it contains nothing that is new to the uniting bodies. Members of existing churches go also into the new one automatically. There are to be readjustments of congregations and church properties where more than one exists in the same communities, but Canada leaders say these matters have been discounted, and no trouble is to be looked for.

To govern this new church three general bodies are provided in its new plans. The primary one follows the Presbyterian pattern, and is called a presbytery. It is essentially a court, and its relation to ministers is that of the American presbyteries. The next in grade is the conference, meeting once a year, containing ministers and laymen elected by the presbyteries, and following the general lines of Methodist conferences. Finally, there is a General Council, which takes the name and follows the lines of Congregational bodies. It meets bi-ennially, like the National Council of Congregationalists in the United States. It is the law making body, and to it, at first, will be left many decisions of administration.

To facilitate the location of ministers there is a settlement committee. It is without authority heretofore granted to Methodists, but is able to exercise a good deal more pressure than similar committees among Presbyterians. Training of men for the ministry is controlled in large measure by this committee, and new regulations that are quite up to efficient ideas have been formulated for it.

Provision is made for home and foreign mission boards, distinct in administration, for college boards to promote higher education, for publishing interests, controlling religious weeklies and Sunday-school lesson helps, and for the pensions of ministers. In all financial respects the union is complete. All agree that in the union of money and vested rights is found the most difficult task of unity committees. It is the successful solution of this problem that American unity advocates say gives them most encouragement.

Bishop Hendrix and Bishop Cranston, respective heads of Methodist unity committees North and South, the Rev. Dr. W. H. Roberts, prominent member of Presbyterian unity committees, the Rev. Dr. W. T. Manning, the Episcopal leader who fathered the Commission on Faith and Order, and the Rev. Dr. Peter Ainslie, the Disciples unity champion, express the view that the Canada experiment will have very great influence upon unity plans in the United States. There is to be prepared a statement of the Canada negotiations for use at the World Conference on Unity, whenever that shall be held.

"Examining the Scriptures daily, whether these things were so"

August 20, 1916. Ninth Sunday after Trinity

Convention of Evangelical League and Sunday Schools

Cleveland, Ohio, August 15-20

The District Leagues, Young People's Societies and Sunday-schools of our Church are cordially invited to send representatives to this convention.

The headquarters of the convention are at Zion's Church, W. 14th St. and Branch Ave., where all mail and telegrams should be sent.

The convention opens Tuesday evening, August 15, 7:30 o'clock (Eastern Time) and closes Sunday evening, August 20. The mornings are devoted to studies and business meetings, the afternoons to simultaneous specialization conferences and the evenings to mass meetings. Thursday evening this meeting will be held at Edgewater park. On Saturday will occur an all day outing by boat to Cedar Point, on Lake Erie.

Every phase of League and Sunday-school work will be treated. Everything will be interesting, instructive and inspiring. What is more, everybody is welcome, and anyone desiring to attend this convention and enjoy all the privileges will kindly send name, address and one dollar to Miss A. Vanicek, 1096 East 77th St., Cleveland, Ohio. Do it now.

Cleveland is waiting for you

Helps for a Good Meeting

Rev. Henry Katterjohn

GROWTH

- M. Aug. 14. Growing in the temple. 1 Sam. 2: 18, 19, 26.
T. Aug. 15. Silent growth. Luke 1: 67-80.
W. Aug. 16. Growing aright. Acts 17: 10-15.
T. Aug. 17. The carnal mind. Rom. 7: 14-25; 8: 5-8.
F. Aug. 18. The spiritual mind. 1 Cor. 2: 9-16.
S. Aug. 19. Grow in graciousness. 2 Pet. 1: 1-9.
Sun., Aug. 20. Topic—Growth: Body, Mind, Spirit. Luke 2: 40-52.

Suggestions to the Leader

Assign to one of the younger members of the society the task of telling the story of the boy Jesus and His first pilgrimage to the Temple. Let another member tell of the schools in Jesus' days, how Jesus received His instruction and learning. It might be interesting to use several pictures of some prominent man who has attained greatness, one showing the man as a child, the other as a boy, as a young man, and as a man. The last one ought show him in his old age, when he, like the ripened grain was ready for the harvest.

The Topic Presented

The early life of every person does not record deeds and works, definite results, but tells of growth. That is the period of ingathering. Then we receive impressions, inspirations, thoughts, ideas from without, and store them away for future use. Then the body grows and grows, unfolding and expanding year after year, until the age of maturity is reached. Then the stored up energy is given out, our strength is used for a definite purpose. Concerning the child life of Jesus we read very little. There is only one story in the Bible about the boy Jesus. There were a great number of childhood stories of Jesus in circulation at the time Luke wrote the Gospel that bears his name, but the writer did not deem them worthy of a place. Therefore he ignored all of them, save the one describing His first trip to Jerusalem to attend the feast at the temple. But Luke summarizes all the years of Jesus' childhood in the one sentence: "Jesus advanced in wisdom and stature, and in favor with God and men."

During those years nothing was expected of Jesus save that He grow. But this process of growth was just as much a part of His saving ministry, as His later years were.

1. What if Jesus had not increased in spirit? Jesus did not receive a full revelation of the will and purpose of God. His spirit could grow only as the soul of every other child unfolded. What if Jesus had said: "I am the Son of God, therefore I need not obey, need not pray, need not study God's word. I know all that." Then Jesus could never have done His work, and the world would not have had a Saviour.

2. What if Jesus had not increased in wisdom and knowledge? What if Jesus would have deemed himself too wise to go to school, or study, too wise to

be obedient? I have had old men, who had drifted away from the Church tell me: "What you are preaching I have forgotten long ago." 'Tis a pity that this is true, they had forgotten it, otherwise they would still be hungry after righteousness. If it was necessary for Jesus to study, in a how much higher sense is it necessary for us, with our dimmed understanding and limited intellectual faculties. In this respect Jesus is an example to every boy and girl. Too many of us deem it too late to devote ourselves to study. We place pleasure first in life, and act accordingly. But pleasure gives no abiding joy, it leaves only scarred souls and maimed bodies. The man and woman who grows day by day in wisdom and knowledge learns to appreciate and enjoy better the world into which God has placed him.

3. What if Jesus had not come into the world as a child? What if Jesus had come in perfect form, as an angel, or at least as a full-grown man. What a hopeless task our effort to excel in our Christian life would be, if Jesus had not come as a little child. He was a child, limited in understanding, limited in strength, limited in His knowledge of life and His ministry in this world. Day by day Jesus learned to know more of the world, of himself, and of His heavenly Father. Day by day His body grew. The child grew to be a boy, the boy to be a young man, the young man finally became a full-grown man. Like a flower the real Jesus unfolded from within. But He was in His Father's garden, under the heavenly care, always ready to do His Father's bidding.

Are you growing?

Growth is an unconscious process. We do not know that we are growing physically. Once in a while the boy or girl measures his or her height at the door jamb or against the wall, and places a mark there. After a few weeks or months they will come again, and place another mark there. How happy they are if the new mark is just a bit above the old mark. Then they know that they have grown some. And all they did in the meantime was to eat and drink and sleep, to work and play, doing their every day duty. But all the while they were growing.

We don't realize that we are growing *intellectually*. Once in a while the boy or girl is called upon to make an examination. Then they are promoted, and passed on to another class. Then they notice that they have progressed somewhat in their intellectual development. But all the while they did nothing but study and acquire wisdom. They were industrious, obedient, studious.

We don't know when we are growing *spiritually*. But once in a while God comes with special tests and temptations. Then we realize special difficulties in our life. We wonder why these trials come over us. But the Father in heaven is noting our increase in strength. He sees our growth. And after a while we feel the increase ourselves. "He has developed character," others say. And we feel that we have come to be different from formerly. And all the while we have been doing nothing but thinking of God's word and will, drinking in the deep spiritual truths so that by and by they became a part of our very life. We learn to judge things by God's laws, and to turn away from earthly things. We have become spiritually-minded by making room for the indwelling of the Holy Spirit in our lives.

Let us avoid those things that dwarf our growth. Need I mention them, those temptations peculiar to the different ages of our lives, those vices that appear "grown-up" but are in reality decay, works of the devil, by which he seeks to undermine and destroy our growth.

Some Questions on the Topic

- What has religion to do with physical growth?
- Name some things that stunt physical growth.
- What has religion to do with mental growth?
- Name some things that retard mental growth.
- How can we grow better every day?

Some Scripture on the Topic

Gen. 1: 26; Ezra 9: 6; Psalm 85: 12; 92: 13; Isa. 65: 9; Ezekiel 29: 21; Matt. 6: 28; 13: 26; 21: 19; Mark 4: 7; 13: 19; John 3: 30; 2 Cor. 9: 10; Eph. 2: 21; 2 Peter 3: 18.

A Prayer

Help us, O Father, to increase in Thy knowledge and wisdom, that knowing Thy will and Thy ways, we may be willing to obey Thee in all things, that

Thy kingdom may be built, and the world won for life and eternity. Bless our schools and societies that seek to aid our young people to attain their true growth in righteousness and truth. Guide us day by day, and use us, O Lord, for Thine own divine purposes. Amen.

The Advanced Bible Lessons

Lesson 8. At the Cross

DAILY BIBLE READINGS

- M. Aug. 14. Luke 23: 26-49. Christ Crucified.
T. Aug. 15. Isaiah 53. Despised and Rejected.
W. Aug. 16. Psalm 22. A Voice of Prophecy.
T. Aug. 17. Matt. 27: 27-44. Jesus, a King.
F. Aug. 18. Luke 23: 44-56. A Triumphant Death.
S. Aug. 19. Mark 15: 33-47. Jesus—Dead and Buried.
S. Aug. 20. Matt. 27: 57-66. The Sealed Tomb.

Lesson Key:—"On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world." John 1: 29.

According to Paul the word of the cross is the center of Christian truth. Tho it may be unto Jews a stumbling block, and unto Gentiles foolishness, he is determined to know nothing except Jesus Christ and Him crucified, even among the Corinthians, who are well versed in the wisdom and knowledge of the day. And the messages of the other Apostles place the very same emphasis on the Gospel of the crucified and risen Saviour. A study of what there is about the cross of Christ that gives it such importance and significance must be interesting to every sincere Christian.

When we consider the death of Jesus on the cross the question naturally arises, Why should it be necessary for Him to suffer such a cruel and shameful death? If He died voluntarily why did He not choose an easier and a less painful death? These questions reach down into the very heart of God's plan of redemption.

No other form of death could have met the world-need which Jesus had come to satisfy. The very purpose of His coming as the Lamb of God who taketh away the sins of the world, made it necessary that He should descend to the very lowest depths of pain, of sorrow and of shame. He could become a Saviour of all mankind only by suffering what no one else before or after could suffer. Had He perished less painfully some of the greatest sufferers of mankind might have said, He did not suffer what I have suffered; had He been put to death in a different manner the thousands who suffered more than He did, would have been beyond the reach of His message of salvation, because they would be excluded from an understanding of His message. He became the Mediator, Saviour, Redeemer and King of men because He first became the despised and rejected of men, a man of sorrow from whom people hid their faces.

Another question that immediately turns up when we consider that Jesus' death was necessary in just the way in which it happened, is that of why guilt is attached to Judas, to the Sanhedrin, to Caiaphas, to Pontius Pilate? Jesus himself says, "the Son of man cometh even as it is written of Him, but woe unto that man by whom the Son of man is betrayed! Good were it for that man if he had not been born." These men would not need to have been what they were. That they were what they were and did what they did was a matter of their own voluntary decision. The sin of Judas, of the members of the Sanhedrin, of Caiaphas and of Pontius Pilate was altogether independent of their attitude toward Jesus. Judas would have been just what he was, ready to sacrifice anything or any one for momentary pecuniary gain. The members of the Sanhedrin and Caiaphas the high priest were what they were before Jesus came under their judgment. Pontius Pilate was just the same before he came face to face with Jesus as he was afterwards. It is only that the relationship these men had to the pure and spotless life of Jesus that brought their wickedness out in bold relief. The holiness of Christ only made the sinfulness of these men more evident than it had been before. In their attitude and in their conduct there was reflected the farthest reach of the power of Satan and sin over the hearts of men. "God sent not His Son into the world to judge the world, but that the world should be saved thru Him. He that believeth on Him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." John 3: 17, 18. These persons judged themselves thru the very fact that they rejected Christ as their Savior and that was their real guilt.

How is it possible that faith in the Gospel of a crucified and risen Savior should affect a change in the life of an individual? Faith in the Gospel of a crucified and risen Savior presupposes a conviction of sin. It is only to the extent that one realizes his need of the Savior, that is, a sinful and lost condition, that one becomes ready to accept Jesus Christ as Savior. To accept Him as the crucified Savior is to actually recognize Him as the Lamb of God made to be sin on our behalf. An unreserved admission and confession of guilt is included in such an acceptance. To believe that He who knew no sin was made to be sin on our behalf, that He became obedient unto death, even the death of the cross, implies such a change in man's attitude toward sin and wrong-doing that it must result in turning against it at every point in his whole life and conduct. Thus do those who believe in Christ become a new creature and walk in newness of life, even as Jesus Christ has risen from the dead to the glory of the Father.

Sunday School Convention

Marion, Ill., June 18, 1916.

The Pinckneyville Sunday-school Circle met at Zion Church, Marion, Ill., for its sixth annual convention June 18, 1916.

A welcoming address was given by the local pastor, Rev. Mysch, and a response was given by R. F. Schade of Murphysboro, president of the Circle.

The "Child's Life from its Beginning in Sunday-school to Adult Life" was discussed under several topics. The topics discussed in the morning were: "The Pupil as a Beginner," "The Pupil as a Primary" and "The Pupil as a Junior."

After a sumptuous dinner on the church lawn given by the Ladies' Aid, the meeting was again called to order and the remaining topics on the child's life were discussed. They were: "The Pupil as an Intermediate," "The Pupil as a Senior" and "The Adult as an Ambassador of the King."

The Question Box gave rise to the discussion of many questions that interested both young and old. One hundred-seventeen delegates responded to roll call. They were as follows: Marion 42, Pinckneyville 18, Murphysboro 20, Johnson City 17, DuQuoin 15 and Metropolis 5. The offering for the day amounted to \$24.70. Twenty-two dollars of this was given to the Orphan Home at Hoyleton, Ill.

The delegates that remained for the evening services heard an inspiring sermon on "The Sunday-School" by Rev. Bassler of Murphysboro.

All who were present took home the impression that the convention was a success. May the Pinckneyville Sunday-school Circle grow and prosper by the help of God.

Anna Loos, Sec'y.

DENOMINATIONAL

Continued from Page 4

deserve the heartfelt thanks of the District as voiced by the President at the close of the conference, for the hospitality so unstintingly extended to all guests.

Among the motions of general interest adopted by the conference were the following:

The Iowa District expects the representatives of our Church in the Federal Council to maintain staunchly our Evangelical point of view. Should our honor demand it we favor immediate severance of our connections with their body.

As the Elmhurst Summer School has proven to be a real blessing to our Church we trust that a live interest will be taken in this institution.

The Iowa District wishes to thank all, who without compensation have regularly contributed articles to the Evangelical Tidings.

The District is pleased that a man of our Church, Prof. J. E. Schmale, has been secured for the chair of English language and literature at Elmhurst. We ask God's blessing for Prof. Schmale in his responsible position.

The District favors an extension of the courses at our seminaries, so that they may grant academical degrees. Until the necessary changes have been effected at Eden an agreement should be made with Washington University giving our students the privilege of working for a degree at that school.

The District favors the appointment of a graduate of our seminaries to the vacant chair at Eden Seminary.

We assure our missionaries in India that our heartfelt sympathy goes out to them during this period of tribulation into which they have been forced by the war.

The officers were all re-elected: president: Rev. J. Ernest Birkner, Creston; vice-president: Rev. G. Meinzer, Ackley; secretary: Rev. K. Fauth, West Side; treasurer: Mr. John Blaul, Burlington, the last named for the thirtieth consecutive time. Rev. E. H. Franke was elected to represent the District at the first national Sunday-school convention at Cleveland.

The Revs. J. G. Krumm of Dysart and W. Wuestenberg of Leroy Twp., Bremer Co., were admitted to membership in the Evangelical Synod.

Kahoka, Mo., will be the meeting place of the next conference. A. H.

Some Problems of Week-day Religious Education

Continued from Page 6

growth of the population, the rapid changes in its racial components, in the mobility of certain of its elements are most baffling. Hundreds of thousands of persons from six to seventeen years of age are receiving no religious instruction. In 1914 an inter-church conference of Protestant ministers was called to consider the question of weekday religious instruction. They expressed a conviction that week-day instruction must come, but advised that the most important immediate step is the strengthening of agencies for religious education that are already at work. To this end a permanent interdenominational committee of Protestant ministers was created by the action of the various ministerial associations of the city. When the Board of Education introduced the Gary public school plan experimentally into a limited number of its schools many persons of the different faiths saw a fresh opportunity for religious instruction on week days. Accordingly a denominational committee on week-day religious instruction consisting of Catholics, Protestants and Jews was organized and is now at work. The three elements are working harmoniously towards a definition of conditions under which each of these faiths may give week-day instruction during school hours without entanglement with the civil power, and entire good feeling prevails in the committee.

But with the opening of one of the Gary plan public schools, and the coincident starting of certain denominational classes, there appeared in New York the friction and apprehension that are so markedly absent from the original home of the experiment. It was alleged that public school equipment had been loaned to a church school, and that ecclesiastics had proselytized at the very gates of the public schools. Meetings of protest were held, articles and letters for and against were printed in the daily press, and circulars calling upon the citizens to protect the public schools from sectarianism were distributed upon the street. Even when it was discovered that the so-called Gary plan did not include the introduction of religious instruction into the public school system, it was held that sectarian discrimination and bitterness among the pupils themselves will be the inevitable effect of a group of sectarian schools operating in the vicinity of a public school and with its pupils. Upon the ground that the state, having assumed control of the pupils for seven hours a day, must not surrender any part of its control, the Board of Education has been asked, thru a resolution introduced by one of its members, to forbid the excusing of pupils for their hour of religious instruction as done in Gary. The matter has been referred to a committee of the Board, whose report and the decision of the action of the Board in regard to it is being awaited with great interest.

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Evangelical Fundamentals

PART ONE

* * *

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

VOLUME XV

ST. LOUIS, MO., AUGUST 17th, 1916

NUMBER 33

The Power of the Gospel

The casual reader does not always catch the full meaning of the simple words that precede Matthew's version of the resurrection story: "And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and His raiment white as snow: and for fear of him the watchers did quake and became as dead men." It is merely a brief, matter-of-fact statement, but its meaning is deep and prophetic. When Pilate, obedient to the wishes of the chief priests and the Pharisees, sent his guards to make sure the sepulchre in which Christ had been laid, they sealed it by passing a cord across the stone and impressing upon a piece of clay at either end the official seal of the Roman empire. By that act there was invoked against any one who might tamper with that seal the whole power and influence of Rome, the mistress of sea and land, the one great world-power of that day. The chief priests and the Pharisees felt sure that their object was accomplished and that nothing could break open the grave thus officially sealed.

We all know what happened, however. It was only an earthquake shock, so slight that the inhabitants of the nearby city knew nothing of it, but it was powerful enough to defy the Roman governor and to destroy the power of the Roman empire. Tho the Roman emperor probably never heard of the incident, and tho the rule of Rome continued apparently unbroken for centuries afterward, that earthquake shock on a hillside in Judea was the death-knell of the Roman empire. The resurrection of Jesus Christ set in motion a force so powerful, persistent and penetrating that all the legions and all the resources of Rome were of no avail against it. No one realized at the time that the spirit of the new life and power was directly opposed to the spirit of Rome, because it was the divine spirit of love and of righteousness and of truth, rather than that of greed and of power and of glory. But when at last the conflict came, and Rome sought to rid herself of her adversary, even the fiercest persecution and the most relentless oppression of the world-power of that day could not prevent the victory of the risen Christ.

There is no need of despairing, therefore, if it does seem sometimes as tho the greed for power and for gain and glory had the upper hand. If the simple story of the risen Christ could revolutionize and overturn the whole vast structure of ancient Rome, fortified as she was in all the seats of power, the same message can be depended upon to bring the same results today in the conflict with mammon and materialism and the forces of darkness and corruption they employ. The son of man came to destroy the works of the devil, and He will succeed again and again until the final victory has been won, and He shall reign forever and ever.

Why it is hard to get good Servants

Under the direction of the Y. W. C. A. there has recently been made an interesting and profitable investigation into the problem of household employment. Every one knows that wage-earning young women dislike to enter domestic service, preferring positions in factories or stores instead. The Y. W. C. A. endeavored to learn the reason for this by seeking the opinion of nearly 300 self-supporting young women. It is impossible of course to rehearse and analyze all the arguments presented by wage-earning young women in answer to the questions submitted. The universal feeling was, however, that a domestic serv-

ant was "looked down upon," "has no social standing"; is not as free to make friends and meet with them pleasantly; that it is better to live in one's own home than to be a drudge in the home of another; that a servant has very little freedom, little time of her own; and that a girl in a store or a factory has a better chance to develop, to get an education, to rise in the world.

The summary is important. "Household employment is performed under conditions which prevent self-direction and self-development of personal life. 'A household worker sells her person for twenty-fours a day, for seven days a week, and as part of her remuneration is granted the privilege of an hour here, an hour there, a half day a week, perhaps, if it does not inconvenience her employer. Granted that her work is light, that half the time she does nothing; still her life, her person is at the disposal of her employer.'

The remedy suggested is in the direction of providing larger opportunity for self-realization. "Make

A THOUGHT FOR THE WEEK

It is a great blunder in the pursuit of happiness, not to know when we have got it, that is, not to be content with a reasonable and possible measure of it.—Johnson.

it possible for the household worker to sell her labor for more or less definite periods of time, so that she may have equal opportunity for self-direction and self-development with the office, store and factory worker, and household employment will be able to compete successfully with the store and factory. When this is accomplished the so-called 'servant problem' will have disappeared." A fact that seems to confirm this statement, tho it is not referred to in the report, is that the woman who is called in to render special service, such as a nurse or a seamstress, does not apparently lose standing, but holds a place with skilled laborers, receiving good wages, doing good work, and living an independent, self-reliant life.

"One cannot read this report, with the comments of the young women themselves, without sympathizing to a very large degree with this widespread desire for an independent life in which there are possibilities, too often indeed neglected, but possibilities, for self improvement, growth and advancement. There is no general outlook for advancement in domestic service. There is such opportunity in very many other kinds of labor. The objection of young women to domestic service is a part of their desire to enjoy a more free and independent existence."

An English Missionary Monopoly?

The news that American missionary societies are being approached by enterprising British societies over new conditions that Christian leaders foresee if the war ends in favor of the Allies, seems to indicate that England is not satisfied with a trade monopoly, secured by orders in council, an illegal and ineffective blockade, mail robberies and blacklists, but is also attempting to secure a monopoly of missionary effort in her dominions. The scheme in detail is broached as follows:

"A part of German enterprise up to 1914 was a missionary extension comparing favorably with that of England and America. It is known to have had Emperor William behind it, in sympathy at least, and to have been of recent date. Except for the great Catholic society, with headquarters at Lyons, Con-

tinental Europe did little in the way of foreign missions up to fifteen years ago. The German activity of quite recent years has been carried on chiefly by the Berlin and Rhenish societies.

"In German Southwest and German East Africa, and in the Ladrone, Marshall and Caroline Islands, the number of Christians in native churches that depend on missionary ministrations is put at 715,000. Politically, all of these regions have been seized by the English or other Allied nations, and if the Allies win in the war will remain where they are. They will not be Teuton, and British societies are taking early steps that spiritually they may not be ministered to by Teutons.

"Anticipating Allied success in the war, Britain now wonders if churches in the United States will not help to care for the three quarters of a million Christians in Africa and Oceanica who have formerly been under German patronage. No action has yet been taken in reply, but so far as can be learned American societies regard the British proposals with favor, provided moves by Americans be free from political ambitions and entanglements."

The American societies who have been thus approached should go forward very carefully, lest they find themselves made an instrument of British world-conquest. In the last analysis the proposition is simply a scheme to keep German missionary effort out of British territory, and of appropriating for British and American societies the fruits of German labors on these fields. One should think that "the political ambitions and entanglements" of such a plan would be too plain to be easily overlooked. We trust also that missionary leaders of this country will recognize the unfairness and the un-Christian character of such a proceeding and decline to become a party to such a scheme of missionary aggrandizement and monopoly "if the war ends in favor of the Allies," which is a pretty big "if" considering Allied "successes" of the past, and the superficial character of the successes that are now being proclaimed.

Not Machinery but Power

Machinery is any contrivance for transmitting or employing power. It is never an end in itself, but always a means to an end. There are those who claim that the Brotherhood is merely another piece of ecclesiastical machinery designed and set up merely for the purpose of producing motion, just as little children like to see things "going." There may be Brotherhoods of that kind, and any Brotherhood may degenerate into that kind of a thing, just as a political party, or the work of a whole congregation, or any kind of human effort, may reach such a condition. Any machinery of that kind is fit for the scrap heap.

But the aim and purpose back of the Brotherhood movement is power rather than machinery. There must be some machinery because you cannot use power without some kind of machinery, but the Brotherhood idea is a minimum of machinery with a maximum of power. It only seeks to develop and employ to a useful purpose in the local church, the Synod and the kingdom of God the latent forces of Evangelical manhood that have been dormant there. For uncounted centuries the vast water-power of Niagara went to waste, before men conceived the idea of harnessing it and making it do real work. It could not be done before the machinery was ready, but now that the machinery is available it is being made use of not only at Niagara but wherever similar opportunities are offered. When you organize an Evangelical Brotherhood—with the right kind of machinery—you are harnessing a power that can do bigger things for its members and your church than Niagara is doing,

The Lord Our Keeper

"I will lift up mine eyes into the mountains: From whence shall my help come? My help cometh from Jehovah, who made heaven and earth," Psa. 121: 1, 2.

For tenderness and devotion, for simplicity and depth of feeling, and for beauty of expression the psalms grouped together as "Songs of Ascent" (120—134) are unsurpassed, and, to the spiritually-minded at least, unequaled. The deep-seated yearning which they breathe, the confident assurance they express and the naturalness of expression which they reveal at the first glance pull so strongly at our heart-strings that one is irresistibly set to wondering how they came into being. We feel sure that if the story of their origin could be told it would be one of intense and stirring human interest. Perhaps the most plausible explanation is that which regards them as songs sung by the pilgrims to the great national festivals as they wended their way from the plains below to the heights upon which the Holy City was situated. For the larger part of the people this was a considerable journey which was often attended with no little danger from bandits who might waylay them by day, or from wild beasts that might disturb their night encampment. Sung by one band of pilgrims they were probably echoed by others before or behind, so that the hills and the mountain wildernesses resounded with the praise and the trust of Jehovah. They may also have originated during the captivity as an expression, on the one hand, of Israel's longing for the homeland, and on the other, of their sure hope that they would be delivered in due time. Some of them, for instance Psalms 126 and 129, have positive evidence of such an origin.

But no matter what their origin may have been, all of them fit in excellently with any trials or discouragements that may come to the God-fearing from any source whatever. For that reason they have been from time immemorial the refuge of all who needed hope and trust and comfort in the time of affliction and of sorrow. It would be impossible even to estimate the number of anxious, timid hearts which this simple and beautiful hymn of trust has braced and lifted to a height of serene assurance and safety. With the earnest look of longing the author lifts his eyes from the perils and trials that beset him to the sublime heights from which help alone can come. In doing this he points the way for all those who are in need of help or relief. As long as our eyes are fixed on our troubles; as long as we think only of the disappointments and discouragements and difficulties that beset our paths it is useless to expect comfort or relief. The constant attention we bestow upon our troubles magnifies them so that they seem well-nigh insurmountable and our power to overcome seems almost paralyzed. It is only when we bring ourselves to look away from them that we are to some extent released from their evil charm and able to see things in their true light. The psalmist, whoever he is and wherever he may have been, has succeeded in bringing himself to look away from his troubles and thus to take the first step toward overcoming them. He has been brave enough to declare his independence of the evil that surrounds him, and thus to take the first step toward true freedom.

But it is only the first step. If the psalmist had gone no farther he would never have been able to reach the lofty heights of trust and assurance to which he climbs. To merely "forget" one's troubles is no real help. The "New Thought" movement and other similar ways of getting away from the disagreeable and difficult things of earth can offer only a temporary relief. The mere thoughts of pleasant and beautiful things will not make them real, and the help they furnish is only imaginary. Real help in the trials and vicissitudes of life can only be overcome by real power and real life, and the real basis of the psalmist's assurance and safety is the fact that he has found both real power and real life in his God. He who is the Maker of heaven and earth, who has called every creature and all that exists into being, is the only one who might be expected to be able to help and to protect under any circumstances that might arise, and both experience and observation have proved to him that it is absolutely safe to trust in Him. And all those who have ever tried to look away from their troubles toward God, who have forgotten their difficulties long enough to think of God and of His power and of His life have made the same experience. The thought of God, of His love, of His presence, of His power is enough to drive away any

anxiety or trouble, no matter how burdening and how dreary they may seem, just as the thought of the heights of Zion and of Jehovah's sanctuary was enough to drive away from the mind of the pious Jewish pilgrim any fears or cares that might weigh down his soul. The more God occupies our minds and thoughts the less room will there be for any earthly cares or apprehensions or hardships.

What a boon it would be if all the suffering and the afflicted, all those who are haunted by any worry and anxiety could be brought to feel something of the blessed assurance which the psalmist feels. To make those who are still fighting their troubles alone familiar with the blessedness of God's presence and power, to lead others to know and experience that no real help can come from anywhere or any one except from Him who is the Maker of heaven and earth, and to show by their own example that they actually depend on Him alone for comfort, help and relief in any trouble that may overtake them, that is the duty—and the privilege—of the Christian toward his fellow-men.

The Modernizing of the Brookses

BY MAUD MORRISON HUEY

II

They had tried to be liberal with their girl. They had given her the very best education; but now that she was thru school, of course there wasn't much chance to use her new-fangled ideas unless maybe it was on little things like this. It was to be supposed that she would want to keep hold of something, even if it was only some silly college-girl notion. He was suddenly swept with the feeling that the sacrifice was not theirs alone, that with all that they had given up, perhaps they had asked of the child more. Bertha's life was only beginning, that is, she had done little apart from him and mother, and it was not that she was not naturally of an independent nature, either. He remembered her girlish enthusiasms over a career, but that had been only childish prattle. She seldom spoke of her own life now.

Sometimes he and mother had talked of that career together, but they had always thrust it aside as a thing too hateful to be contemplated. What wouldn't they do for their girl? They would slave for her, deny themselves anything, but they couldn't relinquish the responsibility of her welfare and trust her with the keeping of her own life. Their little "Berthie" grown into a strong and capable woman? Somehow they couldn't bear to have it so.

But it was true, nevertheless. All the way to the station he kept looking at her in wonder. She was so tall and dignified, and so naturally a leader. Instinctively he and mother stepped back and let her go ahead. She seemed to know all about traveling, and saw to getting the tickets and to checking the baggage; and she had checked off all the places of interest along their route, and knew just what time they should get there and what connections they could make.

"Too bad she wasn't a boy." The thought sometimes intruded, tho from the first they had been glad their child was a girl, it would be so much easier to keep her with them. They had expected to contend with the idea of young company and of her finally marrying and leaving them, but they might be able to avert such a calamity for years. Some girls were even unmarried at 30 or 40—tho they didn't exactly like the idea of Bertha's being an old maid.

When they made their first stop it was Bertha who saw about engaging the rooms, and put their names down in the big hotel register. She helped remove her mother's dust-soiled garments, and brushed and combed her hair, taking out something fresh and dainty for her to wear down to dinner. Mother Brooks looked longingly at the loose sack she had slipped in at the last moment, but she submitted meekly to the "sleeking up" process, and followed her daughter out into the great dining room, where there were so many lights and so many people it seemed as if it must be some special occasion, tho Bertha said it was nothing unusual. The tables were glittering with silver and glass, and there were dozens of waiters. Bertha watched her father's big red hands double and undouble uneasily. He was suddenly possessed of a feeling that he ought to have worn his cuffs. He sat awkwardly upon the edge of his chair and tried to remember the things his daughter had told him he must and must not do.

"You aren't losing your appetite so soon, are you, father?" Bertha asked anxiously. "Isn't this a pretty

place—so bright and cheerful! It always livens me up to come into a place like this.

"I don't know as it appeals to you and mother as it does to me; but there's something in a crowd that makes me feel like a new person. We're only a part, you know, and it's all such a busy, happy whole. One owes the world so much. If one has a gift"—She stretched her arms out eagerly only to let them fall into her lap with a despairing gesture.

They stayed three days in Toronto, and visited all the near-by points. At Montreal they met the Stevenses, and at Three Rivers Harriet Gaynor joined them as they had expected. The renewing of old college ties did not tend toward Bertha's peace of mind. Old plans and ambitions were referred to, and the fact that they had not materialized in her case was a burning mortification.

They had been ambitious girls and great friends. They had confided their inmost longings to each other, and in Harriet's case dim realization of her girlhood dreams had been brought about.

"There is one thing I have done that I never planned in the old days," Harriet said as she raised her flushed face to Bertha. "I'd never counted on marrying, you know. You and I were to be two progressive old maids. Have you ever changed your mind about that? Of course you are going to marry, aren't you? It was all a mistake, you know. It's so sweet to have someone to share your work. It's like the foundation for a new world—just your own little world that no one else may enter. There comes a time in everyone's life when it seems as if they ought to start a new little world of their own. It isn't the same, you know, to share with some other. You want your own work, your own surroundings and your own companions. Oh, you don't know how happy I am—how happy!" she said as she buried her face in Bertha's lap. She could not understand the hard, set look in her friend's face.

"How changed she is," she thought. "How different from the bright, animated Bertha of the past. I wonder what is troubling her."

It was the night Harriet left that Mrs. Brooks gave up in the Hotel Reno.

"I just can't get up and dress for supper—oh, dinner, I s'pose 'tis," she corrected herself pathetically. "If you don't mind, Bertha, I'll just put on my old slippers and lie here a bit. You and father can go down and eat. I—I guess my feet have sort o' worn me out." She stretched her poor tortured members painfully upon the bed. "You see, dear, it's hard for your old mother to be stylish, she wasn't built for it, and she's too old to learn now."

"I'm sure I didn't want you to do anything that was disagreeable," pleaded Bertha. "I thought you were having a good time, mother."

"Oh, so I am. The Falls was real nice, and the lakes are beautiful always. I've enjoyed the boats. Of course it's been a wonderful trip, but—"

"But you'd rather be home, is that it, mother?"

"Well, I don't say as home wouldn't look good," Mrs. Brooks admitted guiltily. "I've seen a real lot for one spell, and a body can't digest only about so much. It seems to me if I could take down one of those old brown wrappers I used to wear on the farm—"

Father Brooks had come in and stood by the bed, and Bertha saw a spasm pass over his face.

"There's an old pair of carpet slippers I used to wear. Is'pose they're there yet. Nothing else ever seemed so good on my feet. And if I could just have a good drink out of that well! Of course, when I think of going home I ought to think of going back to Adrian, but somehow I never do." Father Brooks went over to the window and looked out with drooping head. He saw the old place just as he had left it, and the cattle waiting at the bars to be milked—only of course they weren't really there. It seemed to Bertha, watching, that the bent old shoulders inside his coat were shaken with sobs. She rose among them resolute.

"We'll cancel the rest of our program and start back home tomorrow," she said. "We've seen about everything, anyhow. I guess I'm a little tired myself," she sighed wearily. "If you and father are ready to go, I'm more than willing. Do you think we could get things packed tonight?" She sat down and began to study the railroad guide. "There's a train at 6:30," she said.

"But there's the monument, and the old cemetery, and the park," Mrs. Brooks interposed excitedly. "We were going to tour the city tomorrow, you know."

Preparing the Burden

BY PRISCILLA LEONHARD

"Poor Mrs. Evans! The doctor says it is over-work, and nothing else. What with the alterations to the house, and the baby's second summer, and not being able to get servants, no wonder she has broken down. Such a burden was too much to expect any woman as frail as she to bear. It does seem so hard!"

"The hardest thing of all is that it is so unnecessary," replied the neighbor to whom the news had been thus told. "I've seen Mary Evans preparing this burden for months—some of it for years—and once I spoke to her about it, but it was no use. She answered me—well, you know the way a good house-keeper, who is proud of it, answers a woman whom she thinks doesn't keep house any too well. I saw it wouldn't be any use for me to speak again, just for that reason, so I held my tongue; but it made my heart ache for her to watch her loading on more and more and more, where she needn't have had any load at all."

"Why, the baby had to have his second summer and cut most of his teeth, and the house had to be altered, and everybody knows how hard servants are to get," said the other speaker.

"Yes," replied the neighbor, "and not. The baby has really hardly been ill at all. But Mary Evans is such a careful and worrying mother that she has never had a quiet mind all summer long. I've brought up four children, and every one of them had more trouble than that with their teeth, and I would have broken down a dozen times over if I had watched and nursed them in that intense way. I determined, for both John's sake and my own, that I would not be over-anxious. I did everything the doctor told me, as long as he told me I needn't be worried, I refused to let my mind dwell on it. I was tempted to—every mother is. But I looked at that burden, and determined not to take it up. Then servants—they are hard to get in this town. Mary knows that. But she is so bent on having everything perfect in her house-keeping that she can't keep a half way good maid, the average kind we have here, more than a week or so. They all know it now, and they won't go to her. Her own little girls might help her a good deal with the baby and the housework, but she never lets them lift a finger for fear they won't do it just right. They wouldn't of course, at first. Dear me! when I sprained my ankle last year, and we hadn't any housemaid, my Dorothy made the beds every morning before she went to school, and did all the dusting after she came home. The beds didn't look very well the first week, but before she got thru Dorothy really did them beautifully; and Henry swept with the carpet-sweeper, and moved the furniture around, too, so that there wasn't any fluff left under the bureau after he got it done. As for her alteration in the house, either they could have waited until fall as well as not, or else Mary could have left Mr. Evans and the contractor manage them instead of planning and working and fretting every day herself. There are burdens and burdens, and poor Mary Evans has loaded her own shoulders, and prepared her own breakdown."

Which is true of many other women. The wise way of living is to watch our own unwise tendencies and block them.

The mother who trains children, and who loves to do anything and everything for them, is wise to curb her love. To spoil a child is to prepare a heavy burden—perhaps a crushing one. To have a favorite child is to make ready, year by year, a load of family dissension and bitter regret. To undertake too large a scale of living, is another favorite burden that human beings load themselves up with, and stagger under, debt-ridden and disappointed. A crushing burden rarely comes from outside. It is loaded on, little by little, by the bearer's own foolish hands.

But by the same rule, many burdens, thus unwisely assumed, can be lightened, to a large extent, at will. We are too much in the habit of looking at our burden, after we have prepared it, as something that we must accept obediently, as from the hand of God. But there is neither sense nor spirituality in that. Christ's teachings of humility, of simplicity, of lack of anxious thought, of justice, of self-forgetfulness, all lead toward lightening our burdens so greatly that we shall actually have strength to bear those of others, too, and yet rejoice always. And it is towards this Christian ideal that we must set our faces if we are to live life at its best.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Life's Triumph

Each life has one grand day: the clouds may lie

Along the hills, and storm-winds fiercely blow—

The great red sun shine like a thing of woe,
And death's sad skeleton stalk grimly by.

Yet none of these, no matter how they try,

Can shroud the perfect triumph we shall know,

Or dim the glory that some star will show
Set far away in depths of purple sky.

Sweet love may bring to us this day supreme,

Or it may thrill our souls thru art or song,

Or meet us where red battle-surges foam;

Hope's stranded wrecks the barren coasts may gleam,

And weeks and months rush by a somber throng,

But sometime, somewhere, it will surely come.

—Thomas S. Collier.

What It Meant to Him

At a nod from the minister, Mr. Richfield, the elder, came forward and cleared his throat. He had to present to the congregation its too-familiar plight—that of a small country church, struggling half-heartedly against the fate that has overtaken so many others. Older members and generous supporters had passed to their reward; substantial families had moved away, until now the case looked hopeless.

Mr. Richfield mentioned the deficit in the crisp tone of a man who knows what dollars and cents mean, and how hard they are to get. The Ladies' Aid Society, he added, would pledge fifty dollars, by a very liberal estimate, another fifty might be picked up here and there; but seventy-five dollars still remained unprovided for. That was a large sum for a church like Garnet. In his opinion, a "graceful retreat" on their part was preferable to a "flat failure" to meet their financial obligations. "Sanctuary privileges" were not beyond the reach of those who cared to seek them elsewhere, even if the doors of the old church were closed.

The half dozen men accustomed to "say a word" on such occasions agreed regretfully with the elder. The mood of the assembly was despondent. As the discussion went on, some of the women wiped their eyes. Then upon the silence that ensued a new voice broke. It was that of shabby Jim Wager. He shrank a little from the curious glances that were turned upon him.

"I never could speak in meetin'," he began, in a voice that quavered with embarrassment, "but when it's a question of losing all a man has, he can't keep quiet. You know what I was until the Lord got a hand on me a year ago, I ain't braggin' of what I've been since. It's been a close fight sometimes, and if it hadn't been for the church here, and the prayers and the preaching and the hymns every Sunday, I couldn't have done so well as I have. I don't care to do without them. Mr. Richfield says that seventy-five dollars will keep things movin' for another year. It'll be a sight better for me to pay that myself than to take the chances of drifting back where I was once."

"I can't earn but a dollar a day, and there ain't always work to be had, but if we come to short rations, Mary and the children would rather put up with that than to have me staggering home twice a week, as I might do. Mr. Richfield, put Jim Wager down for seventy-five dollars, and, granting he lives and has his health, every cent will be paid. It's not half nor a quarter what the Lord has done for me."

Mr. Richfield rose to his feet. "I will assume twenty dollars of the amount," he said simply. "I feel that we have treated a serious matter too lightly—hidden away from our own eyes under the disguise of routine a sacred trust committed to us by God for the souls of men."

The despondency was gone. A dozen men were standing in their pews. A dozen women sat with uplifted hands. The church at Garnet was saved.—*Youth's Companion.*

"As an Eagle"

The Rev. William J. Long in his book of animal stories, called *Wilderness Ways*, relates an incident which most beautifully interprets and explains the above Scriptural quotation.

A mother eagle had tried in vain to tempt her little one to leave the nest on a high cliff. With food in her talons, she came to the edge of the nest, hovered

over it a moment, so as to give the hungry eaglet a sight and smell of food, then went slowly down to the valley, taking the food with her, and telling the little one to come, and he should have it. He called after her loudly, and spread his wings a dozen times to follow. But the plunge was too awful; he was afraid, and settled back into the nest. What followed, Mr. Long describes thus:

"In a little while she came back again, this time without food, and hovered over the nest, trying every way to induce the little one to leave it. She succeeded at last, when, with a desperate effort, he sprang upward and flapped to the ledge above. Then, after surveying the world gravely from his new place, he flapped back to the nest, and turned a deaf ear to all his mother's assurances that he could fly just as easily to the tree tops below, if he only would."

"Suddenly, as if discouraged, she rose well above him. I held my breath, for I knew what was coming. The little fellow stood on the edge of the nest, looking down at the plunge which he dared not take. There was a sharp cry from behind, which made him alert, tense as a watchspring. The next instant the mother eagle had swooped, striking the nest at his feet, sending his support of twigs and himself with them out into the air together."

"He was afloat now, afloat on the blue air, in spite of himself, and flapped lustily for life. Over him, under him, beside him, hovered the mother on tireless wings, calling softly that she was there. But the awful fear of the depths and the lance tops of the spruces was upon the little one; his flapping grew more wild; he fell faster and faster. Suddenly—more in fright, it seemed to me, than because he had spent his strength—he lost his balance, and tipped head downward in the air. It was all over now, it seemed; he folded his wings to be dashed to pieces."

"Then, like a flash, the old mother-eagle shot under him; his despairing feet touched her broad shoulders, between her wings. He righted himself, rested an instant, found his head; then she dropped like a shot from under him to come down on his own wings. It was all the work of an instant before I lost them among the trees far below. And when I found them again with my glass, the eaglet was in the top of a great pine, and the mother was feeding him."

"And then, standing there alone in the great wilderness, it flashed upon me for the first time just what the wise old prophet meant; tho he wrote long ago, in a distant land, and another than Cloud Wings had taught her little ones, all unconscious of the kindly eyes that watched. 'As the eagle stirreth up her nest, fluttered over her young, spreadeth abroad her wings, taketh them, beareth them on her wings—so the Lord.'"—*Christian Advocate.*

Norway's Simple King

"The Scandinavian is distinguished by a certain simplicity of bearing far exceeding that of the more sophisticated English-speaking world," says Ruth McEnery Stuart, in *Harper's Bazar*, "and certainly the people of Sweden display rather more of the great-world manner than the Norwegians. Indeed, the western side of the peninsula is comparatively rural, and the young king, seated upon a little throne, is more like the president of a rustic democracy than a crowned monarch, so at one is he with the common people. It is like playing at royalty, and one almost feels that he might at any moment tilt his crown a bit askew and wink his eye."

"A pretty little anecdote met us in Christiania lately. It seems that a quiet, tailor-made little lady went into one of the shops one day and bought a pair of shoes, and when the saleswoman asked her address, she replied: 'You need not deliver them. Just have them wrapped, if you please. My husband will meet me here and he will carry them.' And in a moment His Majesty the King came in, took the Queen's parcel, and they walked out together as if they had never heard of the crown of Norway."

A Way to Handle Them

The divorce court was grinding.

"All ladies who married on a bet or a dare or for a joke will stand up," announced the clerk.

They lined up.

"Your applications are denied. Now the regular cases will be heard."—*Washington Herald.*

Denominational

† Professor Emeritus E. Otto †

When a few weeks ago it became known thruout the Synod that the beloved Prof. Otto had departed this life, the eyes of many of our older pastors filled with tears and the sigh "Abide with us O Lord, for it is toward evening and life's day is now far spent," escaped his lips. For the departed was one of the best known and most efficient leaders of our church, a great man, great not only thru the force of his intellect, but above all thru his rare modesty and humility. Prof. Otto has not been appreciated as he should have been, as is often the case with great men, but his students have always remained faithful to him. He was an independent thinker, research was his specialty and he loved therefore to go his own way. Always open and above board, a man without guile, he was ready to bring any sacrifices which the independence of his convictions required. And those who knew him realized also that Prof. Otto loved his Saviour sincerely. He was a true theologian, and his exposition of Romans has been well received in Germany; one of the best theological journals of the fatherland has again and again referred to the deep original articles of the departed as important contributions to current theological thought. He was active in his work until the very last, and the July number of our theological Magazine brought a thoroughgoing discussion from his pen on Col. 1: 24: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for my body's sake, which is the Church." That was his swan song. Out of his last sufferings he has, as we sincerely hope, entered into the glory of his Lord.

And now he rests from his labors. Strict toward himself, mild towards others, always temperate in his judgment, absolutely devoted to truth, a Christian character in the fullest sense of the word, he stands before our members. The last years of his life were spent in Columbia, Ill., where he dwelt as a patriarch among many of his former students and his relationship to them could not have been more beautiful and ideal. They lived with him and shared all the events of his life. A day of special rejoicing was the fiftieth anniversary of his ordination to the ministry, June 2, 1915, an occasion which will be unforgettable to all who were privileged to participate.

Carl Emil Otto was born January 7, 1837 at Mansfeld, Saxony, at the foot of the Hartz Mountains. His father was head master of the school in which Martin Luther received his first education. After his confirmation an older brother, who was pastor in a neighboring village, took charge of his studies and prepared him for entrance into the high school. For nearly six years he attended the royal school at Pforta and afterward the university at Halle, where he heard Tholuck, Julius Mueller and Hupfeld. His thirst for knowledge was so strong, however, and his talents so unusual that he applied himself diligently to several other studies, especially to philology. His first examination passed, he spent some years as a private tutor, the last of these as Latin teacher in the Francke Orphans' Institute at Halle. Soon after he passed the final examination and the thoroly trained and highly talented theologian seemed to have a bright future before him.

But God willed otherwise. In September, 1864, Otto heard two American pastors tell of the need for Evangelical preachers in this country (it was Pastor Bading of the Lutheran Wisconsin Synod, and Pastor Wall of the Evangelical Church Association of the West). As he pondered the pleas which these men made he determined to volunteer for service in America. As he was without means, however, for the journey he gratefully accepted the aid of the Berlin Missionary Society, was ordained to the ministry of the Gospel on March 29, 1865, and a few weeks later hopefully journeyed to the new world. He had volunteered for five years and had been assured of a permanent position in Germany if he should decide to return.

Having been assigned to the Wisconsin Synod, Milwaukee was his first destination, where he was kindly received by Pastor Muehlhauser. His first field was in the rural wilds of Dodge County, Wisconsin, where he served two Lutheran and one Reformed Church. Upon observing the exclusive and narrow policy of the Lutheran Church in America, Pastor Otto resigned from the Wisconsin Synod and came

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"Other Sheep I Have"

There are about Twelve or Thirteen Christians in every Thousand of India's Population—less than half of them Protestants. If this is the Result of two Centuries of Protestant Missionary Effort, how long will it take to Christianize the Remainder? The Answer depends very largely on the attitude of American Christians

Glimpses from India's History Christianity in India

The tradition that St. Thomas the apostle was the first Christianity missionary in India is by no means improbable. Whatever may be said in regard to this tradition, it is undoubtedly a fact that Christianity reached the western shores of India, if not earlier, then toward the end of the second century thru a Christian by the name of Pantanus from Alexandria. Christians were also found there during the third and fourth centuries. The existence of Christians in India is witnessed by the signature at the council of Nice (A. D. 325) of "John, bishop of Persia and Greater India" tho even here the term "Greater India" may be regarded as ambiguous. Another witness appears in Thomas Cana who later found a Christian church flourishing in Malabar and brought with him a colony of 400 Christians from Bagdad, Niniveh and Jerusalem. But the date of this event is



Some shattered idols on "Monkey Island," where the Mela is held every year

much disputed. The first reliable and definite information is that about A. D. 545 Christian churches with their clergy existed in Ceylon, interior India and Malabar, and that there was a bishop at Kalliana near Bombay. A period of more frequent and more connected records begins in 1293, when Marco Polo in his travels finds a colony of Christians at Malabar, and speaks of the body of Thomas Christians there.

The oldest organization of Christian churches in India are those of the so-called Syrian Churches, of which there are really three divisions: 1) the Indian branch of Jacobite Syrian Church, the head of which is the patriarch of Antioch, who lives at Mardin in Asia Minor; 2) the Indian branch of the Chaldean (Nestorian) Syrian Church, the head of which is the Katholikos of the East, who lives at Qu'dchanis in Kurdistan; 3) the Marthoma (Reformed) Syrian Church of South India, under its own metropolitan, who lives at Piruwella in Travancore. According to the census of 1911 the Syrian Christians numbered 315,162.

Roman Catholics in India

When the Portuguese reached India in 1498 they brought in their train a number of missionaries of various religious orders who devoted themselves to the conversion of the country. By means of persecution and their influence with the native rajahs, they sought to win the Syrians over into the Roman Church. Unable to withstand them the Church in its entirety had to acknowledge the papal supremacy and owe allegiance to that see for well-nigh half a century. Besides bringing the Thomas Christians into the union with the see of Rome they spread their faith wherever they settled along the western coast of the peninsula and southward as far as Cape Comorin; also on the east coast upwards thru Madura, and more sporadically as far as Orissa and even Bengal. In this way large bodies of Christians were established in the south of the peninsula and in Ceylon. Goa became an archbishopric under the

royal patronage of the King of Portugal. This missionary propaganda reached its climax between 1600 and 1650, after which the Portuguese power gradually declined, and with it the number of missionaries and their resources.

In the year 1622 there was founded at Rome the congregation of the propaganda for the propagation of the faith in pagan lands. Its method of procedure is to send out parties of missionaries to various unworked countries, under the rulership of vicars apostolic, who derive their jurisdiction directly from the pope. As the Portuguese enterprise declined, that of the propaganda missionaries gradually increased, and thus the work has continued down to modern times. According to the census of 1911 Roman Catholics in India numbered 1,904,006.

German Missionaries the Protestant Pioneers

The Protestant effort for the conversion of India began in the year 1706 upon the arrival of Ziegenbalg and Pluetschau at Tranquabar. They had been trained at the missionary institute of August Herman Francke at Halle, and were sent to India by the truly Christian King Frederick IV of Denmark and at his expense. The name Ziegenbalg stands high on the roll of honor of missionary pioneers and heroes. Not simply because he was the first Protestant missionary in India, but because he was also the first to undertake the translation of the Holy Scriptures into any eastern vernacular. His Tamil version of the Bible was completed by Schultze and published in 1725, six years after Ziegenbalg's death. The distinction thus given to this vernacular of South India is

the prime reason why there are more Christians now speaking the Tamil language than any other Oriental tongue. This is in striking contrast with the Roman Catholic Church, which has wrought in a noble way for the cause of Christ in South India during more than four centuries, and yet has not in all this time reduced all the Scriptures into the vernacular of all the people, so that they may read and inwardly digest it.

The most aggressive and fruitful activity of Protestant Christianity in India began in 1793 when William Carey inaugurated the British missionary enterprise. The comparative lateness of the British missionary occupancy in this country to take up the challenge of India's desperate need is not a credit to their zeal and foresight and Christian sense of obligation. At the present time, however, England and America are seriously and zealously covering India with their work as the figures given below will show. The continual growth of Protestant Missions and the multiplication of their activities in India and Ceylon is not only a matter of great encouragement, but is in itself a most interesting study.

The present Missionary Forces

There are now 117 foreign and nineteen native societies enjoying a share in the great missionary propaganda in India and Ceylon. Of these forty-one are American, forty-one British, twelve from the continent of Europe, three international and eight Australian. In 1851 only twenty-two societies engaged in work in India; thirty years later there were fifty-four; but according to the last census, thirty years later still, the societies have again much more than doubled, being, as shown above, 136 in number.

These societies represent all complexions of Christian thought and belief and policy; and they range in size and efficiency from the American Methodist Episcopal Society with an income of \$2,000,000 annually down to societies of hardly any settled income, but with vast resources of zeal and purpose to have a large share in bringing India to Christ.

These societies hail from 12 countries; they represent eight tongues and are harmoniously pursuing their ideals of service for the redemption of India's millions. Protestant missionary societies are active in all parts of the country, in the mountain fastnesses of the Himalayas and in the torrid plains of the South, in the rainless deserts of Sind and on the deluged slopes of the eastern Ghats: wherever heathenism and human need abound these Christian organizations have established themselves and are putting forth their beneficent activities for the up-building and the salvation of the people. Their force and efficiency may be gauged from the number of foreign missionaries which they now support in this land.

The grand total of Protestant missionaries in India and Ceylon is 5,200, by far the largest number of foreign missionaries at work in any non-Christian country; while China follows next with a foreign force of 4,300.

India's total is made up, according to the census of 1911, of 1,442 ordained missionaries, of whom 620 are from Great Britain, 559 from the United States and 222 from the continent of Europe. There are 118 men physicians and 217 lady physicians connected with these missions. There are 634 lay missionaries, 1,506 married women and 1,618 unmarried women. The total number of men in this missionary force is 2,076 while the total number of women is 3,124.

Of the native men and women of India there are 38,458 who are giving themselves entirely to Christian service and are more or less supported by mission funds. This force is increasing very rapidly. This means between seven and eight Indian workers for every foreign worker on the field. Of these 1,665 are ordained men, considerably more in number than the foreign ordained missionaries now in India. A comparison between the Roman Catholic and the Protestant forces show that the Protestants have relatively a larger number of Indian clergymen than has the Church of Rome. Protestantism has one Indian ordained man for every 970 members of the Christian community, and the Roman Catholic Church one to every 1,327 of the community.

Again quoting the figures of 1911, there were in India 6,308 organized Protestant churches with 568,080 communicants. Connected with the Protestant communities there are 1,617,617 souls. During the last year covered by the census of 1911 these Christians contributed nearly \$600,000 for the support of missionary enterprise in their land.

The total number of Syrian, Roman Catholic and Protestant Christians in India, thus reaches the total of 3,845,809. It should be borne in mind, however, that far more than one-half of the Christians in India are not the fruit of the activity of the Protestant Church and are not connected with it.

Our own Evangelical Church is among the later arrivals among the missionary forces in India, but its nearly fifty years of service has been abundantly blessed. It was in 1867, as is well known, that Pastor Oscar Lohr was first sent out to India. From the work which he began at Bisrampur there has now grown a splendid enterprise comprising six main stations with sixty-five outstations, at which twelve missionaries, six lady missionaries, five married women missionaries, seventy-one native helpers, 192 teachers and nineteen other native assistants have gathered a total of 3,355 church members, 1,902 communicants and 153 candidates for baptism. Sunday-school scholars numbering 2,817 are being taught in these stations and outstations, and in the sixty-two schools 4,211 pupils are being brought under Christian influence. The success which our work in India has achieved so far certainly entitles it to continued and loyal support especially during the present crisis. In view of the vast task still waiting to be done among the 315,000,000 of heathen and Mohammedans in India a steady reserve of workers, both men and women, should be supplied to carry on and to extend the growing enterprise, and the funds which are needed should be liberally and cheerfully supplied.

Notes from the Field

Everything in the foreign mission work makes for improvement and perfection. Every mission field is an organism in which each member desires to play its part, and in which each part desires to grow and to come into the proper relationship to the others. This is the reason for the many demands in the school work, in the congregational work, in evangelization, and in the training of helpers and teachers. In her

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SOME PROBLEMS OF WEEKDAY RELIGIOUS EDUCATION

With the Fact in Mind that "Education without Religion is more faulty and futile than Religion without Education," and with both the Church and the School willing to do something, it should not be difficult to get more Weekday Religious Instruction

II

The Gary Plan and Religious Education for the Community

What have been the results of week-day religious instruction under the Gary plan of church schools upon the solution of the problem of religious education for the children of the whole community? The enrollment in the week-day classes of the Gary churches is only about one-fifth that of the public schools, including the high schools. This small proportion, Prof. Coe thinks is due largely to three reasons:

First, the failure of Protestant denominations to unite upon an inter-denominational community program. A church school must be near a public school in order that pupils may pass quickly from one to the other, but no denomination is strong enough financially to place a school of its own near every public school. Hence the existing denominational schools are serving only a fraction of their own denominational constituency, to say nothing of the un-churched.

Second, according to the present scheme the time devoted to religious instruction, in at least the large proportion of cases, is taken from what would otherwise be playtime at the public school. Some of the older pupils cannot attend the church school without giving up regular training for school games.

Third, the Gary church schools have not arisen from a conviction of need among the parents or even among the local pastors, but rather from the farsight of denominational leaders and boards of education, and in some instances support and control of the school come from outside the community. Tho there is little or no opposition the Gary church schools are rather small scale experiments than an enthusiastic community movement for all the children of the community.

Other internal problems that arise with the introduction of more extensive and systematic week-day religious instruction are those of organization in the church and of its relationship to the Sunday-school, and the problem of the curriculum for week-day instruction. Some persons say "Let the week-day school give instruction, but let the Sunday-school train in worship and in the forms and modes of church life." Others say "Let the day school be a school of daily religious living, including common worship, the devotional life, active philanthropy and church enterprise and instruction." As to the curriculum, it is clear that no plan of study yet published fits the needs of pupils who attend their church school for two periods during the week and one period on Sunday. The solution of the problems here indicated require much thoughtful planning and perhaps a re-adjustment of the entire idea of religious instruction and education as it appears to the Church to-day.

Professor Coe enumerates some of the important problems which are arising in this connection:

I. "Granted that religious education requires special times and seasons for its own specific uses what would constitute a satisfactory portion of a week for this purpose in each of the different grades?"

II. "What part of this desirable amount of time can the churches secure under present conditions, that is, without modification of the program of the public schools?"

III. "Where modifications of the public-school program are desirable, what safeguards of religious liberty and of civic concord should be set up? Is it wise for the public school to make a religious classification of its pupils, and to furnish information such as might be contained in lists of pupils who are supposed to be adherents of the different faiths? Should the public school keep a record of the attendance of its pupils upon religious instruction? If so, what may be done with this record and with pupils who are thereby shown to absent themselves from religious instruction? How, if at all, may notices that concern the church schools be given at public schools? Are any safeguards needed to prevent proselytizing by teachers or by outsiders?"

IV. "Granted that religious education requires week-day sessions, what should be the specific purpose

thereof, and how should the week-day work fit into a unified policy for the church school?"

V. "Granted that present Sunday-school curricula are not adapted in any general way to the demands of such church schools, which of the following would be the best policy for curriculum-making bodies, whether denominational, interdenominational, or independent? (1) Plan week-day courses as such, entirely independent of Sunday courses? (2) Plan week-day studies that shall be supplementary to specific Sunday courses now in use? (3) Plan courses that, being intended for the church school as such, may be expected gradually to supplant mere Sunday-school courses altogether?"

VI. "Granted that religious education is a community problem, what kinds of cooperation are desirable and practicable between Catholics, Protestants, and Jews?"

VII. "Granted that Protestant religious education must be conceived in community terms, and that it will require interdenominational week-day schools, (1) What principles shall control and unify the administration and supervision? and (2) What sort of week-day curriculum will be in demand?"

VIII. "How shall a supply of adequately trained teachers be secured?"

IX. "Granted that education should be, ideally, a unified whole, should the unifying and co-ordinating agency be the state or the churches? Should the state give credits for religious instruction, or should the churches give credits for public-school studies and training?"

The Legal Status of Religious Instruction in Public Schools

On this important phase of the problem of week-day religious education the same number of *Religious Education* contains an exhaustive discussion by Professor S. W. Brown, of Ohio State University, from which we quote the following:

"No law has ever been passed by any state legislature specifically excluding the Bible from use in the public schools. In about one-half the states legislation exists forbidding the use of any books in the public schools which are calculated to favor the religious tenets of any particular religious sects, leaving it to the courts to determine in any particular case whether or not a given book is sectarian in its teachings. About ten states have provided by law that the Bible shall not be excluded from the public schools, and still others either by specific legislation have made its use in the public schools to depend upon the wishes of local school authorities, or else, in the absence of prohibitive legislation, have in practice left the matter to local discretion. In most of the state constitutions it is forbidden either to give religious instruction in public schools or to divert state funds to the support of sectarian schools. The constitution of Mississippi provides that such exclusion of sectarian teaching shall not be construed to exclude the use of the Bible in the public schools.

"Most of these enactments date back fifteen years or more. There is but little new legislation on the subject if by this term we limit our consideration to the enactments of the last two or three legislative sessions. Of proposed legislation there is practically no end." The agitation in California, New York, Massachusetts, Ohio and Pennsylvania was especially noteworthy, tho it was without definite result as far as the practical solution of the problems of religious education in the public school is concerned.

The attitude of the Denominations

From an investigation of the official attitude of the more important denominations toward the subject made by Miss Laura V. Lynch for *Religious Education* we learn that the Baptist, Congregational, Protestant Episcopal and Methodist Episcopal Churches have made no official statement of their position in regard to what is called "the Bible in the schools movement." The Presbyterians and the Disciples of Christ are the only ones known to have committed themselves to a definite position.

As to the *Disciples of Christ* the report of the

Bible school department of the American Christian Missionary Society at the annual convention, July, 1915, favored reading the Bible in the public school, the giving of credit toward a high school diploma for Bible study done in the Bible school, and expresses interest in the Gary plan as an experiment certain to bring national results.

The *Presbyterian Church in the U. S. A.* has expressed an official opinion in so far as the General Assembly of 1915 accepted the following report of its board of education as to the Bible and religion in general in the public schools:

In regard to the Bible the report asserts that it is not a sectarian book; that the right to read the Bible in the public school is inalienable; that Christian citizenship should use every legitimate means to safeguard this right; that in a Christian land it is not violating the principle of religious liberty to permit such reading even if there is a non-Christian or non-Protestant majority in the school; that laws to compel the reading of the Bible in the public schools are not desired, but that every honorable effort should be made to remove all discriminating legislation.

In regard to religion in general it is declared that education without religion is more faulty and futile than religion without education; that true citizenship depends upon religion; that the public school without religion is a practical failure in respect to securing moral and spiritual values.

The *Federal Council of the Churches of Christ in America*, thru its committee on correlation between churches and public schools, offers the following plan and program for the cooperation of church, school and home in the matter of week-day religious instruction:

1. A canvass of churches to secure parents' request to have their children excused from school for religious instruction;
2. The pastors of the churches, acting as a community unit, to make the request of the school for the release of the children for the equivalent of one-half day per week; with the stipulation that this absence is not to retard the pupils in their other studies;
3. The work of the churches to be in scholastic quality and in quantity on a parity with that given in the same length of time in the public school. The rooms should be suited pedagogically and hygienically for the purpose, and be if possible in a church near a school.

The study of the early confessions of faith of the denominations in question reveals no statement as to the relation of Church and State. The confessions merely urge obedience to the State on the part of members, with the exception of the Westminster confession, which says "the civil magistrate may not assume to himself the administration of the Word and the Sacrament." Miss Lynch thinks that the Presbyterian position in the present question seems to be a departure from this standard.

The Parochial School

The parochial school is an inheritance of the Reformation from which both Roman Catholics and those Protestant churches whose bond of union is the Augsburg confession and Luther's catechism are slow to part. By means of its thoro and rigid organization and the cheap teaching force at its disposal in its hosts of sisters of mercy, the Roman Catholic Church has succeeded in maintaining the institution, altho there are numerous signs of its weakening. In the Lutheran Church, quoting Dr. Geo. U. Wenner of Christ Lutheran Church, New York, American conditions have compelled all of the English-speaking churches and many of the others to surrender it, retaining its religious features in confirmation instruction or in such week-day instruction as may be given without conflicting with the work of the public school. Catechisation is practically universal in these churches. Candidates for admission to full communion, including children of thirteen years and over, receive a course of instruction in the fundamentals of the Christian religion. This instruction is given by the pastor on week-days for from six to nine months of the year.

The Augsburg confession makes a distinction between the civil and the ecclesiastical jurisdiction (Articles XVI and XXVII) that applies directly to the public school question. Jurisdiction of "the Word and the sacraments" is carefully reserved to the Church and denied to the State. Hence Lutherans and Evangelicals neither seek for state appropriations for parochial schools, nor desire to introduce religious instruction into the public schools.

It seems therefore, if we attempt to summarize

the general situation, that many eminent and progressive church and school authorities realize that the public school should in some way recognize and encourage religious education for the sake of the larger aim of all education, that of developing the most intelligent and effective kind of American citizenship. And with the multitude of factors now at work both in the public schools and in the churches it would certainly seem that it should not be impossible to find some way of meeting adequately the problem of introducing more of the religious and moral element into the splendid scheme of public education which the American people enjoy, which is undoubtedly the great need of American education.

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to St. Louis in the fall of 1866. Pastor Nollau sent him to Columbia where he labored faithfully for four years, and where his memory is still dearly cherished by the older members. At the conference in Millstadt in 1867, Prof. Otto entered into active membership with the Synod, and here also on August 26, of the same year he was married to Miss Amelia Otto, a distant relative, who has been his faithful companion for forty-three years. Their union was blessed with seven children, two of whom died in infancy, while the oldest son, Herman, died in March last after a long illness.

Pastor Otto's thoro scholarship soon attracted attention and in 1870 he was called to a professorship at the theological seminary at Marthasville, Mo. For more than ten years he was instrumental in giving an excellent theological education to a goodly number of our pastors. After Prof. Irion's death he was made the head of the institution and would have undoubtedly have made a name for himself as a scientific theologian had not unpleasant quarrels and differences of opinion caused him to resign his office in 1880 and to sever his connection with the Synod.

From 1880 to 1887 he was pastor at Darmstadt, Ill., and in 1881 he again affiliated with the Evangelical Synod. It was during this time that he published his exposition of Romans for educated Bible readers, a thoro and instructive treatise on this important book of the New Testament.

In the fall of 1887, he was induced to accept a professorship at the Menonite high school in Halstead, Kan. The conditions were not satisfactory, however, and one year later Pastor Otto accepted a call from the Evangelical Church at Eyota, Minn. In 1890 he accepted a call to Elmhurst College as professor of ancient languages and history, and for fourteen years he gave to the students there a thoro preparation for their entrance to Eden Seminary. His defective hearing and the illness of his wife and of his eldest son, who was being cared for in the Deaconess' Hospital in St. Louis, made it easy for him to give up his professorship and return to Columbia, Ill., where he spent the remaining twelve years as professor emeritus.

His active mind, however, could not endure inactivity, and so he has been an industrious contributor to our theological magazine, even to the very latest issue. In addition he was always ready to supply a vacant pulpit. In 1911 he served as supply at Maleville, Mo., and in 1913 at Cape Girardeau, Mo.

After the death of his first wife, August 9, 1910, Pastor Otto was married March 1, 1911, to Miss Louise Kornmueller with whom he spent the remaining five years of his life in beautiful and quiet domestic life.

On June 24, he suffered a stroke of paralysis. His condition seemed to improve under the faithful care of his wife and youngest daughter, and he was able several times to leave his bed and attempt to walk. On July 8, he was able to be at the table in an invalid's chair. In the meantime, however, the very great heat had brought on temperature and his lungs were inactive which caused him great pain during the last days of his life. On the evening of the 9th his children were gathered around his bed and a few hours later he died, peacefully and quietly, at the age of 79 years, six months and three days. Besides his widow his death is mourned by two sons, two daughters, two sons-in-law and eight grandchildren.

Interment took place on the Millstadt Cemetery on the afternoon of July 13. At least fifty pastors fully gowned were present to show the last honors to their departed friend and brother. Dr. Jungk of the *Friedensbote* led the exercises at the family residence. Pastor Schlunkmann had charge of the exercises at the church, which were opened with a prayer

by Dr. L. Haeberle. President General Baltzer spoke on "The grace of God is eternal life." He was followed by President Dexheimer of the South Illinois District who spoke on "Hinder me not, seeing Jehovah hath prospered my way." Pastor Jacob Irion of St. Louis spoke on behalf of the former students on the words "My father, my father! the chariots of Israel and the horsemen thereof!" Director W. Becker chose "He that overcometh shall inherit these things," as his text, while the venerable senior of the District, Pastor H. Buchmueller, made the close with the words "Love never faileth." At the Cemetery Pastor Wendt spoke on 1 Cor. 13: 13, after which Pastor Schlunkmann committed the mortal remains to their last resting place. The Pastors Wiegmann, Nollau, Buschmann, K. Doernenburg, Eilts and Walser, all of them former pupils of the departed, were active pall-bearers.

May the Lord comfort all those that mourn as only He can comfort, and may the eternal light shine upon the departed.

Conference of the North Illinois District

The members of the North Illinois District met for their thirtieth annual conference in the beautiful St. Stephen's Church (Pastor B. C. Ott) Chicago, Ill., on June 21. The Conference was opened at 2:00 P. M. the devotional service being conducted by the president of the District, Pastor G. W. Goebel. From the reports of the officers and committees it could be noted that Kingdom of God was being advanced in our District, and in the Synod as a whole.

At the regular opening service in the evening Rev. Ed. E. Klimpke, Bloomington, preached the sermon on 1. Cor. 15: 18, depicting "The Faithful Work in the Vineyard of the Lord." At this service the Sacrament of the Lord's Supper was celebrated.

As a special feature of the conference the service in the interest of the deaconess work in Chicago deserves to be mentioned. Part of the service on this evening was devoted to increasing interest in the work of the Deaconess. Twenty-two sisters from the Deaconess House connected with the Chicago hospital were present at the services and beautified the service with the anthems they sang. The work of the Deaconess is certainly one of the most important and most needed branches of our denominational work, and should be brought closer to the hearts of our Evangelical people. In the Lincoln Deaconess Home the work is also progressing very well with the blessing of God resting upon the labors of the faithful workers there.

In a short address the honorable President General of the Synod, Rev. J. Baltzer, presented to us several important questions in connection with our denominational work, with which our District must become acquainted and in which we must take active part in order to make our Synod a more vital factor in the advancement of the Kingdom of God in our land.

In regard to the resolutions adopted the following may be of interest to the readers of the Evangelical Herald:

The District expresses its deepest sympathy to all those in our own District and to those in our whole Synod, who have been called upon to bear the cross of affliction or who have passed thru the valley of the shadow of death. The District wishes them the richest comfort of God and the gracious help of the Father in heaven.

The District praises the work of the Ladies' Societies in the many churches in our midst and advocates more interest in the organizing of men's societies in the District.

Those congregations which neglected to fulfill their duties and obligations to the Synod, shall have their attention called to that fact in writing by the officers of the District, or shall be asked to give their reasons before the Conference for the failure to do their duty.

In order to create a larger interest in home mission work the District requests its pastors to make a more earnest appeal to their congregations on behalf of this work, showing the many difficulties and discouragements that must be overcome, and the importance of a greater development along home mission lines in our denominational work.

The District sends greetings to all workers on home mission fields, with the assurance that we shall further the work with our prayers and with our financial aid.

The District recognizes that it is the sacred obligation of the Evangelical Church to help to make the

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"Examining the Scriptures daily, whether these things were so"

August 27, 1916. Tenth Sunday after Trinity

Missouri District League and Sunday School Convention

The second annual convention of the Missouri District Sunday-schools and young people's leagues took place at St. Charles, June 27-29th. The motto of the convention were the words of Paul to Timothy: "Present thyself a workman that needeth not to be ashamed." The keen interest shown by all who attended gave evidence that it was not merely a convention motto, but that each individual had made it the motto of his or her own personal life.

The program was in the hands of the chairman of the convention, Rev. H. Katterjohn. It was rich and varied and full of suggestions. There was nothing draggy, the time schedule being strictly adhered to. The meetings were held morning, afternoon and evening. The program of the two morning sessions was a mixed one, consisting of Bible study and of addresses on both Sunday-school and League work. The two afternoons were given over to sectional conferences. On Wednesday there were three simultaneous conferences on League work; one for devotional and religious work committees, another for membership and social committees, and a third for pastors and officers. On Thursday there were three simultaneous conferences on Sunday-school work: an elementary, a secondary and an adult conference. There were three evening services: the first marked the opening of the convention, the second was devoted to missions, the closing service was devoted to city mission and the charitable institutions.

A special feature of the convention was the outing to the Emmaus Asylum for Epileptics and Feeble-minded. Most of the delegates and visitors had never seen the institution before, and therefore never had a definite idea of the nature of the work carried on there. Incidentally it may be mentioned that there is at present a great need for helpers in this institution. Let us "pray the Lord of the harvest that He send laborers into His harvest." And let us ourselves be willing to say: "Here am I; send me."

Among the resolutions passed by the convention were the following:

1. That we instruct our officers to make formal application for membership in the National Evangelical League.

2. Whereas the Missouri District is leading in the payment of the Sunday-school apportionment, we admonish the Sunday-schools of the District to continue the good work. To the Leagues of the District we say: "Go thou and do likewise."

3. The convention desires to see the observance of "Evangelical League Day" continued, and requests its officers and delegates to present this matter at the National Convention at Cleveland and urge its universal adoption.

There were present at the convention a total of 225 registered delegates and visitors. Subtracting the forty-six that registered from the local church there were 179 that came from outside of St. Charles. The number of churches represented was forty.

The local convention committee is to be congratulated on the efficient and systematic way in which it handled the registration. The entire people of St. John with their pastor and Sunday-school superintendent reaped the gratitude of the convention for the royal and sacrificing manner, in which they entertained their guests. St. Charles will always be remembered by them.

The newly elected convention executive board consists of the following members: Rev. Charles H. Decker, president; Rev. F. Tschudy, vice-president; Rev. J. W. Frankenfeld, secretary; Mr. Adolph Koch, treasurer; Prof. F. Pfeiffer, Mr. Ferd. Becker, Mr. Herman Hetlage, Miss Elsie Jaenicke, and Miss Emma Lange.

C. H. D.

Helps for a Good Meeting

Rev. Henry Katterjohn

THOUGHTFULNESS

- M. Aug. 21. Spiritual indifference. Matt. 25: 1-13.
T. Aug. 22. No interest. Acts 18: 12-17.
W. Aug. 23. Dead in materialism. Matt. 22: 1-14.
T. Aug. 24. Consider! Matt. 6: 26-34.
F. Aug. 25. Learn! Prov. 6: 6-11.
S. Aug. 26. Meditate! Ps. 119: 15, 99, 148.
Sun., Aug. 27. Topic—Carelessness versus Thoughtfulness. Heb. 2: 1-7.

Suggestions to the Leader

The presentation of this topic gives the leader an opportunity to speak of the very common failing of our young people: *Carelessness*. There is an accusation involved in the wording of this topic. Are our young people careless? What are the proofs? How can carelessness be overcome? These are some of the questions suggested to us by the topic. In presenting this subject plan to present it in the form of a trial or debate.

Have one member present the positive side, proving that young people are careless in speech and action and work. Have another show the psychological reason why carelessness is a dominating trait in the character of the average young person. Have another show how carelessness can be overcome. The subjects of "attention," and "habit," ought be discussed in this connection.

The aim of all of our devotional meetings must be to secure the participation of as many of our members as possible in the discussion of our subject. The present topic is one that will call forth a protest, or reaction on the part of the young people. Therefore make the most of the natural help given by the wording of the topic.

The Topic Presented

1. *Be thoughtful in your speech.* Young people are prone to be careless in their speech. Words are needlessly spoken, criticism and judgment readily passed, and the effect is often a rankling wound. Hasty words are easily spoken, but they may do a mischief that can never be undone.

We are careless in our speech because we do not weigh the effect of our words, because of our indifference to others, and our too high an estimate we place upon ourselves, and because our words do not reflect our real inner thought and conviction, but only superficial immature judgment. Let us think when we speak. Since our words are regarded as the reflection of our inmost thoughts, let us think on those things that are lovely, so that our words may be pleasant when heard.

2. *Be thoughtful in your actions.* Let us think before we act. Too often young people act first, and think afterward. But the after-thought cannot affect our thoughtless act. That act is done, and cannot be undone. All the thinking in the world cannot undo the evil that may be caused by a thoughtless act.

Thoughtlessness in action does not necessarily mean slowness. Sometimes in life we must think and act quickly, but we should never act without thought. Our action must be guided by the experience of others and of ourselves in similar situations. A clear program and rule of life must guide and determine our actions. We speak of a judicial mind, a mind that weighs well before it declares itself. We all can acquire the habit of clear thinking. Then right acting will not be so difficult.

3. *The evil of carelessness.* Prof. Amos R. Wells uses this telling illustration in speaking of the evil of carelessness: "Sometimes a mountain avalanche is so delicately poised that the vibration of a voice will bring it down. Many an avalanche of sorrow has been brought down upon men by a hasty word." Carelessness in word and action may result in the shipwreck of lives. Such heedlessness may bring destruction to immortal souls.

4. *How can we become thoughtful?* Acquire the sense of responsibility. We owe something to others, to us has been entrusted the right use of an opportunity. Are we doing our duty in the best possible way? Are we using the opportunity in the right manner?

The vow of church-membership, or the pledge of our society will help make us thoughtful. The purpose of our confirmation vow, or of the society pledge is to make us thoughtful in the doing of our work. These vows and pledges keep before us the high purpose and aim of our life. The consciousness of this high aim will help make us thoughtful.

We must remember, that every human life is just as much a part of God's plan, as our life is. No matter how humble a life may be, it is a part of God's great design in the world. Therefore we dare not be careless or indifferent towards that life. God needs that life just as He needs ours to perfect His plans and patterns.

4. *The reward of thoughtfulness.* Jesus gives a blessing to him who gives only a cup of cold water in His name. In his wonderful story *Ben Hur*, Lew Wallace tells the legend of the boy Jesus, how, as the troop of galley slaves passed thru His town, the boy Jesus went out to give them a drink of cold water. Among these slaves was Ben Hur. This was the first kindness he had experienced. In after years when he met Christ face to face, he remembered Him as the Boy who gave the galley slaves the drink of cooling water.

Our selfishness is the key to our thoughtlessness. One who is truly unselfish will always be thoughtful and considerate of others. If we have the spirit of the boy Jesus, we will be truly thoughtful in word and thought and action, for we shall love our neighbor as ourselves.

Some Questions on the Topic

Name some of the things regarding which young people are apt to be careless.

How does our confirmation vow, or our society pledge help us to become more thoughtful?

How can we influence others to become more thoughtful?

Show instances of the thoughtfulness of Jesus.

Some Scripture on the Topic

Rom. 12: 10; 15: 1-3; 1 Cor. 9: 19-23; 10: 24, 33; 1 Cor. 13: 4, 5; 2 Cor. 5: 14; 8: 9; James 2: 8.

A Prayer

In Thine earthly life, O Christ, Thou didst ever reveal Thy divine thoughtfulness for others. Thou didst not come to be ministered unto, but to minister unto others. In Thine unselfishness Thou didst become poor, that we in our poverty might be drawn towards Thee. In Thy death agony Thou didst remember Thy mother, Thou didst heed the cry of the sorrowing thief, Thou didst pray for all who persecuted and tormented Thee. May we learn to have care for the heed of others, that in our thoughtfulness we may not add pain to their anguish and weight to their burden. Teach us more and more what it is to love others, even as Thou, Jesus, didst love us.

Amen.

The Advanced Bible Lessons

Lesson 9. The Triumphant Christ

DAILY BIBLE READINGS

- M. Aug. 21. Matt. 28: 1-20. Behold, He Liveth!
T. Aug. 22. Mark 16: 1-20. The Triumphant Christ.
W. Aug. 23. Luke 25: 13-35. The Way to Glory.
T. Aug. 24. John 20: 1-18. Christ Appears to Mary.
F. Aug. 25. John 20: 19-31. Thomas Convinced.
S. Aug. 26. 1 Cor. 15: 12-28. The Resurrection of the Dead.
S. Aug. 27. 1 Thess. 5: 1-11. Watch and Be Sober.

Lesson Key:—"Wherefore he saith: When He ascended on high He led captivity captive, and gave gifts to men." Eph. 4: 8.

The question as to the character of Jesus' resurrection body is intimately connected with the significance of His resurrection for us. If Jesus' resurrection is, as our Catechism tells us, "a positive pledge of our future resurrection and perfection," then the character of the body in which He came forth out of the tomb is something of an indication of the body in which we shall be clothed in the general resurrection of the dead. And anything that can help to make this great and momentous event more real and plausible to our human understanding will be an aid to our faith and a help to our spiritual life.

The body with which Jesus appeared to His disciples was not the same that He had had while living. The body in which He had lived among His disciples was essentially a human body, subject to human needs and limitations. Jesus was hungry, and thirsty; He was weary, and He slept, and none of those who touched His body, not even those who wounded it, nor those who buried it, noticed any difference between it and their own or other human bodies. But His resurrection body was different in many important ways. Mary Magdalene did not recognize Him when she saw Him in the garden. When the ten disciples saw Him in their midst, they were terrified and affrighted and believed that they beheld a spirit. And while Jesus proved to them His real presence by permitting them to handle Him and to see, and by showing them His hands and His feet, and even by eating in their presence, the manner in which He appeared and disappeared in spite of shut doors, and the great difference between the manner of His intercourse with His disciples can be explained only on

the ground that the resurrection body was different in character from the one to which His disciples were accustomed. The fact related by Matthew 28:17, that some of the disciples, when they saw Him at His last earthly appearance, worshipped, while others doubted, also seems to indicate that at least then His whole body and being was transfigured with a supernatural glory, which gave the fitting background to His announcement, "All authority hath been given Me in heaven and on earth."

The body with which Jesus appeared to His disciples was a spiritual body, a body that was no longer limited to space and time, nor to human needs and conditions, a body that was capable, without transformation, of ascending unto heaven, even unto the right hand of God the Father. In some such way our own mortal body will in due time be transfigured and spiritualized. In 1 Cor. 15:35, etc., Paul tells us what the resurrection of the body will be like. The body itself is carnal and sinful and returns to the dust, but as the image of God and as the instrument of the immortal soul it will arise again to a new, a higher and a more glorious life. Accordingly the new body will be a glorified, incorruptible and transfigured body, showing forth the inward glory of the children of God, just as the resurrection of the body of Jesus showed forth the inward glory of His divine being.

Jesus' resurrection gives aim and purpose to human life because it shows the perfection of the goal which it is possible for mankind to reach. It reveals the power of God over death, the greatest and most formidable enemy of human life. And since death is the wages of sin, the conquest of death included that of sin, so that really all that mars and destroys human life has been overcome. This being a fact human life may unfold its highest and noblest powers and realize its full heritage and glorious destiny. Thru Jesus Christ, His life, His death and resurrection, their have been opened such glorious and far-reaching possibilities for every one who believe in Him, that life without Him must fall short of what it might be and should be. No one who has heard of what He has done for millions of sin-stricken souls has any excuse for making less of himself than Jesus Christ can make of Him. The devotion of our life and energies of mind and body to Him and His cause represents the biggest and the best that man may aim at, and all this has brought into our reach by His dwelling in the flesh, by His atoning death, and by His inspiring resurrection. Tho there may be much to discourage and to disappoint us in our every-day life, and tho it may often seem dreary and aimless and hopeless, there is always strength and courage and new hope in the fact that Jesus Christ has conquered all the enemies of mankind and has given us the proof of His conquest in His glorious resurrection. As long as it is possible for men to gain the inspiration of His life and power and His glorious perfection by accepting Him as Saviour, Redeemer and Lord, there is every reason for hope and confidence and ultimate victory even over the most discouraging circumstances.

Conference of the North Illinois District

Continued from Page 6

crisis brought on by the great war across the seas a time of growth for the Church of God that the name of the Triune God may be glorified.

The District recommends that the name of our church body be changed from "German Evangelical Synod" to "German Evangelical Church," and that our Church in the future work with greater zeal than ever before for the advancement of its principles of church union.

The reports of the Board for educational institutions show that the raising of funds for our institutions must be done in a more systematic manner. As one of the best means of accomplishing this aim the District recommends a larger number of scholarships, and asks all its pastors, congregations and societies to work most faithfully and energetically toward this end. The District agrees that it should be the aim of the Board to see that at least the amount necessary to keep a student in the institution should be paid either by the student himself or by some congregation or society. The District seeks to have the necessary steps taken in order to have congregations or individual members found such scholarships.

Since the work of Foreign Missions of the Evangelical Church is going thru such a hard trial at the present time because of the crisis caused by the war, the North Illinois District expresses to all mission

workers in India its deepest sympathy and encourages them to continue faithfully in the service of the Master in spite of all discouragement, to preach the Word of God with all diligence.

In order to assist and increase interest in the work of the Deaconess and the care of orphans the North Illinois District recommends that in our District one Sunday in Lent be set aside as the Deaconess and Benevolent Sunday, with the understanding that the representatives of the Deaconess and Orphan Homes shall supply the pastors and congregations with the necessary literature and information.

The District recognizes with appreciation the endeavors of the Central Board of Sunday Schools, the appointment of a Sunday-school secretary, the introduction of the Summer School of Methods at Elmhurst, the National Sunday School Convention in connection with the Convention of the Evangelical League, and also all the new publications for Sunday-school work that have appeared during the past year.

The District rejoices over the great growth and advancement of the Evangelical League in the whole Synod, and especially over the good beginning and the rapid growth that the work of the League has had in the ranks of our own District.

One of the special features of the conference that had been awaited with interest and was very much appreciated was the special devotional papers that were read each morning at the opening of each days session. These papers were presented by Rev. P. Hoepfner.

The Pastors D. Blasberg and Joseph A. George were received into full membership with the Synod.

The officers of the past year were all unanimously re-elected: president, Rev. George W. Goebel; vice-president, Rev. C. L. Hoffmann; secretary, Rev. Theo. Kettelhut; treasurer, Mr. Wm. D. Bobsin. J. A. G.

Notes from the Field

Continued from Page 5

last letter (May 24) Mrs. Sueger again touches upon the training of Bible women and women workers in general "the question is a very serious one and no one should suppose that any Christian Hindoo woman may be used as a Bible woman. She must first be trained. And not any one can be trained. Only recently we have addressed the circular letters to Pastor Gass explaining the absolute necessity of the training of these women. We have to do not only with women who have a poor education, but also with those who barely understand Hindu, many of them can only speak the Chattisgarh dialect of this region, especially here in Bismampur. If we only had an opportunity to give them a good preparatory schooling before they come to us as Bible women, much of the time we are now obliged to give to such work would be saved and used for real missionary effort. Something must surely be done in this direction."

At Chandkuri

Pastor Koenig found time during his vacation in Darjeeling for an encouraging report on the last few months' work in the leper asylum, during which new buildings have been erected in order to accommodate the increasing number of inmates. "The home for boys," he says, "could be completed just before I left, the interior decoration has not yet been finished, but this can be done during the rainy season, as everything is under roof. The building is very pretty and should last for a long time, as it is solid masonry work. The main room is 60x10 feet with a sick room 10x10 attached. A veranda ten feet wide occupies the entire length.

One village owner of the neighborhood gave me Rs. 400, about \$125. This is the first large gift I have received from an Indian for the institution. The number of inmates has now increased to such an extent that the Mission to Lepers requested me to admit only the most needy cases. Tho I very much dislike to deny admittance to any leper, I realize that expenses must be cut down while war conditions prevail. When I return a class of about fifty candidates for baptism will be ready for baptism, all have been instructed for over a year. A further class of forty will then be opened for next year.

Pastor Feierabend preaches to the heathen

The early months of the year brought much hard work; if the native helpers and teachers are not at hand, one must be satisfied to do the work himself and get along as well as possible. No one seems to like to stay here long. No sooner has one teacher or helper been secured than another goes and if we

think we have secured one he breaks his promise and fails to come, while one or another is ready to stay in case he receives higher wages. You must not suppose, however, that Mahasamudra is so terrible a place, it is beautiful and I like it, tho it is only a small village of some 1500 inhabitants, and without a railway, and tho one cannot buy all that one should like to get and tho some things are said to cost more than elsewhere. It is said that tigers and panthers have been seen in the villages, altho no one of those who said so have seen one. But the Indian does not like to leave his native village, and if he must do so, at least not the neighborhood where his relatives live.

As I have been looking for teachers and finally was obliged to teach myself, it was late this year before I could begin my preaching tour. Then after three and one-half weeks I was obliged to return to attend the Mela. After this I spent two more weeks on the tour until it became too hot to travel. There is a large territory in which no one has ever preached the Gospel. Our Indian brethren can stand the heat better, and so I have sent the catechist and the colporteur on a preaching tour to Karfax, about ninety miles distance.

Some of the people I met were so polite that they even bought a New Testament without really wanting one. This is the Indian's way, tho he is always not honest about it. In some villages I was not permitted to pay for anything I required, so generous and civil are the owners, but they are the exception. More often it is difficult to get even the most necessary things, altho it is more often a lack of confidence, because the people do not know us. Beggars who have nothing and nobody to care for them are everywhere, but the cases are usually greatly exaggerated.

At one village I visited my reception was quite encouraging. When I spoke to the village owner and a number of people on religion they listened very attentively. I had been there before, but had not found the people so attentive, because a government officer happened to be in the village; nevertheless I sold some of my Gospels. I requested the people to bring one of these Gospels, and then one of them asked me to explain it. I read a portion of it and explained the meaning to them, whereupon a few declared themselves ready to learn to pray. They also asked me to open a school. When I told them that we had no money just now, they offered to build the school house and pay for a teacher until we had money. When I told them that in a mission school the children would be expected to learn the Gospel they said, "If we are ready to learn the Gospel, why should not our children learn it?" Here is an open door and I shall visit this village again on my next tour.

At Parsabhader

Pastor Hagenstein, under date of June 7, reports that he has been able to do all his work without interruption; as he says nothing to the contrary we infer that the same is true at all the other stations.

Concerning his other work, he says "distributing medicine and supervising the schools occupy most of my time. In this year I have spent more than \$200 for medicine, and the house set aside for those who desire to stay for a longer or shorter period has not been empty for a long time. A number of the schools are very well attended and I am always glad to hear of these heathen children singing their psalms and Christian hymns. At some of the places quite a number of girls attend school and the government insists that these as well as the Chamar children come to school. On account of the girls I have employed a number of women teachers to help instruct them. The school buildings have been thoroly repaired, but the repairs were not finished in some places as I could not get the tiles I needed for the roof."

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes
Published every week by the
German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

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The Men and the Bible

If Evangelical men are to get together and to work together for the purpose of transmitting or employing power in the interest of their churches and their denomination, there must be a source from which this inspiration and power can be derived. For Christian men and the Christian Church there can never be any other source of inspiration and power than the Word of God, according to Evangelical doctrine the sole and infallible guide of faith and conduct. In it there has been revealed to mankind the eternal truth of God concerning man and his condition and the divine plan of salvation from this condition. Wherever the Word of God is being preached in its purity it is finding lodgement in the hearts and minds of men who are of the truth, and is becoming in them and thru them a power unto salvation with a constantly widening sphere of influence.

There is no doubt that Evangelical churches and the Evangelical Church need far more of this living power than they possess today, and the great underlying problem of those who have the welfare of both most at heart is that of increasing the measure of that living power in Evangelical homes and churches which only the Word of God can furnish. There has been a deficiency of this power only because the opportunities for making use of it have not been employed to the best advantage. The Word of God has been neglected in the personal life of the individual, in the life of the home and the family and in the work of the local churches. Christians who never think of reading or studying the Scriptures for themselves for the sake of nourishing their own spiritual life; the home and family in which the Word of God is not made a vital part of the daily life, and the church that does not take advantage of every opportunity to promote in the most effective manner possible the use and the study of the Word of God among young and old cannot expect to be and to do that which every Christian church can and should be and do.

The things that are needed most urgently in every Evangelical Church are personal devotions for every church member, family devotions in every home, and Bible study for every grade and age. To the same extent that this program can be carried out there will be generated a larger supply of spiritual life and power for every task and problem of the Church. And it seems to us that no Evangelical organization is so well adapted to push such a program as the Evangelical Brotherhood. Come to the St. Louis Convention and learn how.

How the Kingdom Comes

There is nothing bigger in all the world than the Kingdom of God, and yet, strange as it may seem, there is nothing concerning which there is more confusion and less clear and real information in the minds of most persons, even of earnest Christians, than this. This is partly due to the fact that the very bigness of the Kingdom of God makes it difficult for the human mind to grasp all its many aspects and relationships at one time, and partly to the wide range of time and space with which the information given in the Bible must necessarily concern itself, and the great variety of expressions it uses in regard to it. To get a clear idea about the Kingdom of God and the relation of the individual Christian to it, as well as of its relation to mankind at the different periods of human history, requires considerable earnest thought and deep study, a price which only comparatively few Christians are willing to pay.

It is with special satisfaction, therefore, that we begin in this issue the publication of a series of articles, three in number, which aim to make clear the line of development along which the Kingdom of

God has been developing. These articles have been prepared by Pastor Jacob Irion, of St. Louis, one of the most positive and earnest students and preachers of the Word in the country. Pastor Irion has given a great deal of serious thought to this subject, especially to the later developments of the Kingdom of God and the signs of the times, and his words deserve an attentive and thoughtful hearing. His broad and sane treatment of the subject and the clear and positively biblical convictions he expresses make the articles especially timely and valuable.

After setting forth the general principles that govern the unfolding of the Kingdom of God, Pastor Irion deals with the characteristics of the various

A THOUGHT FOR THE WEEK

Tact is only one application of the art of putting yourself in another's place. Those who ask inquisitive questions or make blunt speeches are usually the first to have their feelings hurt when the tables are turned. If we stopped to think how we would like it ourselves, we would be saved from wounding another thru our tactless speeches.—Selected.

periods still in the future, the falling away of the believers and the coming of the Anti-christ, the second coming of Christ, the millennium, and the day of the last judgment.

What is "Frightfulness?"

With great indignation the *Congregationalist and Christian World* comments upon the execution, or "murder," of Captain Fryatt, commander of the British steamer Bristol, who had been accused and found guilty by a court-martial of attempting to ram a German submarine. We hold no brief for the Central Powers and do not attempt to justify or defend their war policy or the measures they feel bound to take in the course of the war. As Americans, however, who desire to see both sides treated with fairness, we should like to remind our Boston contemporary of some recent acts of the British governments and its ally which in the minds of all right thinking persons deserve similar condemnation, but which somehow seem to have escaped the attention of the editor of the *Congregationalist and Christian World*. Captain Fryatt was in command of a merchantman and treacherously attempted to ram the submarine when he was hailed by it. If his execution by court-martial is murder, what is a fitting name for the execution of Mr. Skeffington, the Irish editor, who had not even participated in the revolution, and who was executed by military order without even the formality of a court-martial? And what shall we call the refusal of the British government to permit the forwarding of money and supplies by the American Red Cross to the Central Powers in violation of the spirit of mercy of the Geneva treaty, and of the declaration of London? And if the *Congregationalist and Christian World* should succeed in finding some euphonious appellation for such a stand, we suggest that its editor next try to discover the suitable adjective for the conditions in the Russian prison-camps as they appear from a letter from Sweden, addressed to President David Starr Jordan, and published in a recent number of the *Survey*. The letter in describing the scene accompanying an exchange of prisoners between Germany and Russia, Great Britain's noble ally, states the following: . . . "When the long train pulled into the station every doorway was filled with broken, mutilated men. These got out as well as they could, most of them with only one leg, some without arms, many with distorted faces, all of them crippled and

ruined for life. . . . When I spoke kindly to the men they would weep and kiss my hands. Some of them were being brought from Siberian prisons and the spirits of all were broken. There was no hope of life in them, except when I spoke of a near peace. They never asked who should be victorious. They only wanted peace. Some of the men were old; others were mere boys. They wore cheap suits of cotton drilling. They had crutches but no artificial limbs. All their rings had been taken. Just before the men got back on the train, they grouped themselves and sang some of their national songs. It was dreadful! There was no heart in it, no joy, no love of fatherland—only dead voices and sad, spiritless faces.

"The next morning a trainload of Russian prisoners, sixteen long ears full, came from Austria thru Germany. These men all had artificial limbs. They were cheerful and hopeful, for they had been better fed and nursed. They had brought back all their rings and were in fine physical condition as far as mutilated men can be." No doubt this comparison will help our readers understand what frightfulness really is. And if the *Congregationalist and Christian World* desires to keep its readers posted on "German Frightfulness," it should not omit to mention at least some of the frightful things on the other side, which are perhaps the most frightful of all.

A really Brave Man

Senator Tillman has long been one of the striking figures of American political life. Born in 1847, he joined the Confederate army at seventeen and later became prominent in the educational and industrial reconstruction of the South. And for nearly thirty years he has taken an active and leading part in its political life. He has been a hard fighter and a good hater, and his career has often been a stormy one. That this old man, however, whose early life was so intimately bound up with sectional strife and policies, does not fail to realize that a new age has dawned upon the country, is touchingly evidenced by his recent words in the Senate when a bill dealing with Arlington National Cemetery was under consideration:

"I never believed it possible that I could do it, but slowly and by degrees, I have come to think that it was best for all concerned that the South was defeated. Slavery was a curse which had to be destroyed ere the South and the world could advance. It was a curse for which the South was no more responsible than the North. Both sections were responsible—and both paid four long, bloody years of penance for their joint sin. It had to go, and while it went in the worst possible way and its going gave birth to an apparently unsolvable problem, still I who was born in and of the old South, am glad it is gone never to return. I am glad, also, that the idea of nationality has supplanted that of confederation, despite the danger involved. And so, I can find it in my heart to want to make the amphitheater at Arlington truly national in its scope."

Words like these are truly brave words, because they may not tend to increase the Senator's popularity among the larger part of his South Carolina constituency. That a man with Senator Tillman's convictions and career should utter them shows a remarkable change in the man and also a no less remarkable change among many of the people he represents. The greatest and the noblest men are not those who defy their opponents, or those who do violence to them, not even those who sacrifice life itself for their convictions; they are rather those who recognize and repudiate the wrong of which they themselves have been guilty and are ready to accept the right. The man who admits his error and even expresses satisfaction at his defeat is a rare man and a brave man indeed.

The Fountain of Blessings

"Except Jehovah build the house, they labor in vain that build it: except Jehovah keep the city, the watchman waketh but in vain. It is in vain for you to rise up early, to take rest late, to eat the bread of toil; for so He giveth unto His beloved (while in sleep," Psa. 127: 1, 2.

One does not need to look for any special occasion for the origin of a song like this, and it may well belong to the very earliest collection of the Book of Psalms, as the title "Of Solomon" indicates; indeed, it may even have been ancient when Solomon first heard of it. For if there is any religious idea that was firmly rooted in Israel it was the conviction that temporal blessings and earthly prosperity came from Jehovah. It came with the restoration of the earth after the flood, when God gives Noah and his family the significant and far-reaching promise: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease," Gen. 8: 22. It was confirmed centuries later when Abraham was called and received the wonderful promise, "I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all families of the earth be blessed," Gen. 12: 2, 3. From sources such as these it had become a popular tradition cherished and nourished in every pious Jewish heart and home, that it is God's blessing that prospers all things, and that human effort is vain without it.

To build a house and a home for himself is the natural ambition of every normal man, and his thoughts and labors would naturally be directed first of all toward this worthy end. The very eagerness with which men seek to secure a home of their own makes it easy to overestimate the part assigned to their energy and effort, and to overlook the important part Jehovah must play in such an undertaking. And the house when built is only one of the many that make up the village or the city, and the owner's troubles are not over even when it is built, since it has to be watched over and protected. It is as hard, and perhaps even harder, to keep as it is to acquire earthly goods. There are always adversaries who seek to take away or destroy the rewards of hard earned labor, especially in the early days of Israel when the central authority was weak and the land was surrounded by robber nations. Under such circumstances it was doubly important to remember that the labors of the builders as well as the efforts of the watchmen alone would be in vain, and that after all everything depended upon Jehovah's blessing. Men are prone to think that working hard all day, from early morning until late at night, and eating the bread of painful toil, year in, year out, is the surest way of getting on in the world. They forget that God's laws govern the universe and that in the last analysis it must always be God's beneficent activity that crowns one's labors with success.

Yes, we say, all this sounds very well, and we know it is all undoubtedly true; but there are so many persons all about us who seem to be getting on splendidly in the world without ever a thought of God or of His blessing. They are indifferent to His laws as well as to His love, and they go their own way, bending every effort of mind and body to earthly and temporal success, and winning out, too, while many a poor and faithful soul must struggle along from hand to mouth, and even suffering want, in spite of all their trust in God.

Let us remember that God's love and mercy is far greater and more inclusive than our own. His loving-kindness is so infinite, endless and inexhaustible that He never stops to discriminate between those who receive it. Like a great king with vast resources He gives freely without asking questions, for the pure joy of giving. He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. His blessings in the form of temporal prosperity and earthly success go to multitudes who do not even think of Him, much less appreciate His blessings. But it is God's blessing nevertheless, whether those who benefit by it appreciate it or not, and even tho they may regard it as the fruit of their own toil. And those who struggle and push and toil, who think they must envy and fight and snatch for everything that comes into sight until they get it, are not really blessed, even tho it may appear as tho they were. For by the time they get what they have longed and

worked and wrestled for—if they do get it—they have lost the sense of enjoyment. They can get no real pleasure out of their labors, so that what they have longed and labored for is actually in vain, since the chief end for which they have struggled, satisfaction with and enjoyment of their possessions, has not been accomplished. Their ambition has rather been defeated by their own mistake.

On the other hand, those who have placed their trust in God, confident that He would give them whatever might be needful in answer to their faith will not and cannot be disappointed. They may not have all they should like to have; they may be obliged to go without many things which others think are absolutely necessary to real living, they may even suffer actual want, and still enjoy the blessing of Jehovah, because they have the joy of His nearness and presence, and may therefore be confident that all will be well no matter what their lot may be. So they are not anxious as to the future nor consumed by any desire to get earthly wealth and happiness. Their hearts are at rest in God and they can look calmly and even cheerfully on what ever comes along in the positive assurance that God will satisfy every need. They do their day's work diligently and faithfully, and God gives the increase while they sleep. Thus they get far greater joy and happiness out of living than do those who do not reckon with God but trust only their own energy and effort. We all know people of this class, people who have reared large families on slender incomes, or who have succeeded in spite of difficult and adverse circumstances, where it seems to have been impossible to make both ends meet.

It is not the idea of idleness masquerading as trust in God that is taught here. It is not work that is condemned, it is self-torturing care and work without seeking God's blessing that is denounced, just as Jesus himself points to the flowers of the field and the fowls of the air as our teachers of the joyous fair lives that can be lived when no carking care comes in to mar their beauty.

The Modernizing of the Brookses

BY MAUD MORRISON HUEY

III.

"Yes, but it doesn't matter. We can do that some other time. There's no use hiding it, you and father are wretched here. It isn't life to you; it's—it's torture. I thought perhaps because you had been tied down all your lives and hadn't seen things you would feel as—as I do. Now I see it's because you've made your little world, and it's back there, isn't it? We're going back," she said gently. "Never mind, mother, don't object. Where the treasure is, you know, there will the heart be also."

It was some satisfaction to watch the animation returning to her mother's face. She was all eagerness over the journey and helped to bring out the heavy valises and get them ready for the morrow. Now and then she looked at her daughter seriously.

"You're sure now you wouldn't rather stay?" she kept saying. "I wouldn't have you feel that you missed anything." And with a steady voice Bertha assured her that she was quite ready for the home-going.

She stopped at the office on her way to her own room and sent a telegram.

That night she lay with her head on the sill and looked down on the moving throng, hurrying hither, thither, in the streets below—each swayed by hidden impulses, following the promptings of the spirit that must guide their devious ways—and wrung her hands helplessly. The dazzling lights seemed to mock her with their brilliancy. The turbulent, insistent sounds of life maddened her. There a flock of tired shop girls were going home from work; over in the park a night watch patroled on duty, and everywhere the tireless newsboys screamed their papers. Everybody seemed to be fitting into the great plan but herself. She was out of place, out of tune. Her hands had been denied their work, and because they must be idle she was wretched. Why was she given gifts if her hands were to be forever tied against their use? She rose and paced the little room, to and fro, passionately. Her feet seemed to be burning a path as they went, so eager were they to be on the way. With all her soul she chafed against the feeling of responsibility that held her captive; her untried strength rose in a fierce rebellion; it seemed that she could no longer endure the torture of closed wings. Still, at a slight movement in the adjoining room she grew quiet, and

instantly extinguished the light. Her mother tapped on the wall.

"Aren't you well, daughter?" she asked anxiously. "Aren't you resting?" And Bertha answered "Yes" and "Yes" patiently.

It was in the evening of the second day that they neared the end of their journey.

"There's one other place where I would like to stop before we get to Adrian, if you and father don't mind," she said gently. "It's a quiet little place. I'm sure you will like it. It's just a whim of mine, and it's positively the last stop." She helped her father struggle into his coat.

"We're almost there. Pin your hat on tight, mother!" The train slowed up, and Father Brooks staggered to his feet and rubbed his eyes.

"What station did they say?" he asked his daughter, but she was busy with the valises and did not reply. It was dark outside, and the little depot only had a feeble light, but Bertha seemed to see quite well. She led them to where a rig stood waiting, and spoke to the driver as if she had been expecting him.

"Are they friends of yours, the place where we're going?" her mother questioned curiously. "Are they looking for us?" And Bertha said "Yes" quite calmly.

It was so dark they could not see much of the country as they passed, tho Father Brooks peered over the wheels eagerly. He seemed to make out a row of corn shocks along the horizon, and followed the zigzag lines of an old rail fence.

"Seems to me that looks a little like Abe Newton's old place," he said, pointing to the outlines of a big red barn that seemed to sag with its burden of harvest. He sighed as the buggy rolled by. Abe had been one of his old neighbors.

But it was not until the driver actually drew rein before the familiar old whitewashed gate that Father Brooks recognized his whereabouts. He clambered down and helped his wife out excitedly. There was a light in the window, for the good neighbor to whom Bertha had telegraphed had seen to that. There was smoke curling from the chimney, too, and the smell of good hot biscuits and bacon in the air. A row of sturdy flowers nodded a welcome to them from the box border along the walk. Mrs. Brooks caught at her husband's arm.

"See! There's that very same larkspur I set out the year I went away." Her voice trembled with happiness. "After all, there's no place like home." And the old man's muffled answer seemed to be "Amen."

In their joy they forgot to question into Bertha's motive in planning this surprise. It all seemed so natural that at last they should be coming home. The girl put a hand on each as she led them thru the door.

"Not just for tonight, but always," she said emphatically. "This is your little world; you made it together. I didn't understand before all—all it must have meant to you to give it up. Father! Mother! We shall stay here always now. At least you and father can be happy." A bitterness broke thru her tones, but she sought to remedy it. "Oh, I am going to be happy and contented—I will be," she cried with a little breaking laugh. "We'll live here all together—always won't we? I—I probably should have been a failure, anyhow; so many are."

In an hour she was up in her little old bed chamber crying her heart out among the pillows. Life was so sweet to her and she was so young, and it seemed that she was renouncing it forever.

In the still dark someone came and knelt, white and quiet, by the bed and laid a calm hand on her brow. There was soothing in the touch, and Bertha knew that once more she was a little child and was to be led.

"You must sleep now, dear," the voice was saying, "for tomorrow you are going back to the city. The fine house is to be a studio where you can work undisturbed. In whatever way you see fit to adjust your life from now on, father and I want that you should do it. The selfish desire to cling to our babies is a thing every mother has to fight, only, please God, the love is deeper and in the end must conquer. To the mother's heart the child's good comes first always. What we miss by being deprived of your daily presence we will make up by knowing of your successes and happiness, that in the end will be more. There have been mistakes made, but it's not too late to rectify them. Did you think, dear, that mother could accept your sacrifice? No, no! There must be no sacrifice—there never can be between hearts that truly love and understand, only we must try hard to

understand, musn't we?" Here you could only be my crippled birdling; there, who knows the heights you may rise to! I shall be so proud."

"And—and happy?" faltered Bertha.

"Yes, happy, for I shall know that our lives are in His hands. Let's feel that it's all right, dear."

"And that we really are not being parted, only drawn closer together," whispered Bertha tenderly.

The Story of a Gold Eagle

... The soul that casts its burden upon the Lord will be sustained, even tho the billows may seem ready to overwhelm it. If the burden is not taken away, strength will be given sufficient to sustain it. The following story, tho old, is yet a good illustration:

A good many years ago a merchant missed from his cash drawer a gold eagle. No one had been to the drawer, it was proved, except a young clerk whose name was Weston. The merchant had sent him there to make change for a customer, and the next time the drawer was opened the gold eagle had disappeared. Naturally Weston was suspected of having stolen it, and more especially as he appeared a few days after the occurrence in a new suit of clothes. Being asked where he had bought the clothes he gave the name of the tailor without hesitation; and the merchant, going privately to make inquiries, discovered that Weston had paid for the suit with a twenty-dollar gold piece.

That afternoon the young clerk was called into the merchant's private room and charged with the theft.

"It is useless to deny it," the merchant said. "You have betrayed yourself with those new clothes, and now the only thing that you can do is to make a full confession of your fault."

Weston listened with amazement; he could hardly believe at first such an accusation could be brought against him, but when he saw that his employer was in earnest he denied it indignantly, and declared that the money he had spent for the clothes was his own, given him as a Christmas gift a year ago. The merchant sneered at such an explanation, and asked for the proof.

"Who was the person that gave it to you? Produce him," he demanded.

"It was a lady," answered Weston, "and I can't produce her, for she died last spring. I can tell you her name."

"Can you bring me anybody that saw her give you the money or knew of your having it?"

"No, I can't do that," Weston had to answer. "I never told any one about the gift, for she did not wish me to. But I have a letter from her somewhere, if I haven't lost it, that she sent with the money, and in which she speaks of it."

"I dare say you have lost it," the merchant sneered. "When you have found it, sir, you can bring it to me, and then I will believe your story."

Weston went home with a heavy heart. He had no idea where the letter was; he could not be sure that he had not destroyed it; and yet unless he could produce it his character was ruined, for he saw that the merchant was fully convinced of his guilt, and appearances, indeed were sadly against him. He went to work, however, in the right way. He knelt down and prayed to God to help to prove that he was innocent, and then he began to overhaul the contents of his desk and trunk and closet.

He kept his papers neatly, and it did not take long to see that the letter was not among them. He sat down with a sense of despair when he was convinced of this. What else could he do? Nothing, but pray again for help and guidance and strength to endure whatever trouble God might choose to send.

"When I arose from my knees," he said, telling the story years afterwards, "I happened to catch my foot in an old rug that I had nailed down to the carpet because it was always curling at the edges. The nail at the corner had come out, and stooping down to straighten the rug I saw a bit of paper peeping out. I pulled it from its hiding place, and it was the letter."

"How it got there I don't know. The fact that I had found it was enough for me, and if I hadn't gone on my knees again to give thanks for such a deliverance I should be ashamed to tell you the story now."

"I brought the letter to my employer. It proved my innocence, and he apologized. A month afterward the gold piece was found in Mr. Finch's overcoat pocket. He had never put it in the cash drawer at all, tho he thought he had. He raised my salary on the spot to pay for his unjust suspicions; and I have never yet repented of trusting the Lord in my trouble."

—The Christian.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

The Folded Flock

BY WILFRID MEYNELL

I saw the shepherd fold the sheep,
With all the little lambs that leap.

O Shepherd Lord, so I would be
Folded with all my family.

Or go they early, come they late,
Their mother and I must count them eight.

And how, for us, were any heaven
If we, sore stricken, saw but seven?

Kind Shepherd, as of old Thou'lt run
And fold at need a straggling one.

If We Only Understood

It was on a Pennsylvania sleeping-car coming East. All of the passengers had retired except one man, who, holding a crying baby in his arms, moved wearily up and down the car, kissing the downy head of the child and speaking softly and gently to the troubled little soul, as he sought in vain to quiet it. A man is good for many things, and sometimes good for nothing, but when it comes to tranquilizing an irritable infant he realizes how largely his usefulness is impaired, and his manhood pride is humbled into the dust.

A woman with a falsetto voice, who had just awakened out of slumber, put her head out of a berth and shouted in a tone of the deepest indignation, "Take that child out of the car!" And, as if this was the signal for concerted action on the part of the passengers who had formed a combination of three different keys, and for one hour and fifteen minutes had been making the night hideous with his snoring, he suddenly roused up and snarled, "why don't you carry that child to its mother?" And then a chorus of emphatic protests echoed along the car, "This is an imposition; where is the conductor?"

The man with the child halted for a moment, his mouth quivered, a sob choked in his throat. He drew the frail body down close against his breast, and kissed with infinite tenderness the tear-filled eyes, and then said, while the volley of protests was hushed a moment: "I would take the baby to its mother—God knows how I would like to—the little one has been crying for her ever since we left her; but I can not take it to its mother, for she is in the baggage car in her coffin, and we are taking her back to her old home where she may sleep until Jesus comes, under the blue sky where she played as a child. The baby misses the touch of her hands and her mouth, and, oh, we both miss her so much!" Then the sound of a strong man's sobs unrepressed filled the car.

In five minutes twelve women were in the aisle of the car, headed by the fat man in undress uniform, each woman with a wealth of tenderness in her face, and the fat man sobbing as if he had lost his best friend. "Forgive us; we didn't know. Poor little darling! You lie down and sleep; we will take care of the baby." The tired child laid its head down on a motherly woman's breast and was soothed to slumber by a lullaby.

How often, in the way of life, our largest pity would be folded all about the broken hearts if we could only understand, and thus the weary way be sweetened to the sons of men by pouring in the balm of God!—Lutheran Observer.

An Audience, or a Church—Which?

"Our young pastor is doing a great work. He draws great audiences, and thrills them with wonderful eloquence."

The above is an extract from a report recently found in news columns of one of our papers. It is to be hoped that "our young pastor," in this case, is doing something more than "drawing and thrilling great audiences." Unless he is doing something more, his work is amounting to very little. A minister's supreme duty is to build up the "church." That is something more than getting people into the church building, helping them thru the baptistry, or writing their names on the church roll. It is the making of a brotherhood which will illustrate before the community the meaning of Christ's ideals, and demon-

strate their practicability. Getting an audience is a little job; building a church is a tremendous undertaking.

Unfortunately there is a popular standard which measures a church by its membership, and a preacher by the size of his audiences. Accordingly some superficial ministers are tempted to work, not for a church, but for an audience. Such men never build a church. They may sometimes get an audience, but never a church.

As Dr. Charles E. Jefferson says: "A church is of supreme importance * * *. An audience is not worth working for. An audience is a crowd; a church is a family. An audience is a gathering; a church is a fellowship. An audience is a collection; a church is an organism. An audience is a heap, of stones; a church is a temple. Preachers are ordained, not to attract an audience, but to build a church. Coarse and ambitious and worldly men, if richly gifted, can draw audiences; only a disciple of the Lord can build a church. It is not uncommon for a supposedly mighty church to wilt like Jonah's gourd, as soon as the man in the pulpit vanishes. The structure was of 'hay and wood and stubble,' and it disappeared in the fire of God's swift judgment day."—Pittsburg Christian Advocate.

The Endless Chain

The ship had just arrived from Glasgow, and a number of emigrants had come ashore to the arms of their waiting friends. One woman stood apart from the crowd; she carried a year-old child in her arms, and an eight-year-old boy held fast to her skirt. Apparently she, too, had expected some one, but no one had come to meet her. It was in the early days of America, and traveling was not the simple matter it is now. Leaving her baggage to be called for, the woman, still carrying the child, started to walk to the place, twenty miles inland, where she knew her husband had built a home for her.

Before long a stranger overtook her. He was going to the same place to which the woman was bound, and he pleasantly but firmly insisted on carrying the child, who was a heavy load for the young mother. All the twenty miles he carried the child. It was a great treat, he said, to have the little one in his arms. At the town they parted, never to meet on earth again.

In after life, the little eight-year-old boy, who trudged along that day at his mother's side became a clergyman, known to thousands for his numberless good deeds. "Never," he once remarked, "have I seen a mother in distress that I have not felt myself in honor bound to help her, because of what that stranger did that day. That one act of his has been the direct cause of hundreds of helpful things that I have loved to do for other mothers."

So is it that kindness spreads and grows. That one act of friendliness has multiplied itself a hundred-fold. It has increased as the snowballs that boys roll upon soft snow increase. Long after the stranger had forgotten his act, long after he had been laid away to rest, his deed lives and grows, and sweetens and blesses the lives of men. Only God knows how far it will finally go and how much it will count finally for good.—Exchange.

Hidden Dangers

The Psalmist tells us that it is in vain the snare is spread in the sight of any bird. The great dangers to bird or man are the unrecognized ones. A friend of ours who lives in the suburbs opposite a beautiful park is greatly distressed over the fact that his plate-glass windows are fatal to young robins, grosbeaks, and thrushes. These birds fly swiftly, and, mistaking his spacious windows for unobstructed openings in the stone-wall of his house, dash against the hard glass with such impetuosity that in most cases it proves instant death to the bird. The transparent glass is a sure "dead-fall" to these youngsters. "It is the pace that kills."

We must warn the boys and girls just leaving the home nest to beware of flattering opportunities which may prove, upon close observation, to be "No thoro-fare" to safety. It is the swift-winged bird that most needs discretion.

Denominational

† Pastor Emeritus Carl F. L. Krafft †

The Master called "Come home!" and our dear Brother Krafft has obeyed. God be praised that we can thru the grace of Jesus Christ say so with joyous assurance. There is hardly a greater joy than when we know that some one whom we have dearly loved has entered into eternal life. It is for this reason that so many hymns of joy were sung on Saturday, July 15, in Salem Church, Chicago.

Carl Frederick Leontin Krafft saw the light of this world May 5, 1847 in Ratisbon, Bavaria. As a child he attended the public and Latin schools of his native city, where also his father, Dr. Carl Krafft confirmed him. In his nineteenth year he came to America. The sermon of an unknown minister in a modest little church in the West awakened in him the determination to enter the ministry. In 1869 he came to the Seminary at Marthasville, Mo., and after completing his studies there was ordained on June 2, 1872, at St. Charles, Mo., by the late Prof. Emil Otto. His first field of labor he found at Moniteau, Mo. In 1873 he was married to Miss Katherine Meyer of New Melle, Mo., who has been a faithful companion and helpmeet to him until the very last. His next work was that of a traveling missionary, and as such he organized the following churches during seven years of service: Immanuel at Sedalia, Mo.; Immanuel at Wells Creek, Mo.; Friedens, Alma, Kansas; Zion, Kansas City, Kansas; and Zion, Talmage, Neb. From 1884 to 1886 he was pastor of St. John's Church at Reading, Ohio, and from 1886 to 1888 of Zion Church at Lawrenceburg, Ind. In the latter year he accepted a call from Salem Church, Chicago, where he served for twenty-three years, in a faithful and successful pastorate, devoting to this church his best physical and spiritual gifts.

For five years he was president of the North Illinois District, also serving his Church as a member of the Board for Educational Institutions and as chairman of the Board for the Orphans Home and Altenheim. His last field was Immanuel Church at Hamel, Ill., where he hoped to spend the declining years of his life in quiet service. A stroke of paralysis, however, obliged him to retire to private life. Thus he returned again to Chicago, where his last days were spent in the midst of his children and of many friends. The evening was darkened by much suffering, but the goal seemed to him all the more glorious as he saw the end approach. Trusting in the Savior whose Gospel he had preached for forty-four years, he entered eternal rest on July 12, 1916.

Besides his widow he leaves five sons, two of them, Pastor F. Krafft and Pastor Emil Krafft are in the ministry; two daughters, two brothers, two sons-in-law, five daughters-in-law, eleven grandchildren and a large circle of relatives and friends.

On Saturday afternoon July 15, a number of pastors of Chicago and vicinity and many members of Salem Church and others gathered to pay their last respects to the departed. Pastor F. Werning, a classmate and friend, officiated in the home. At the church the services were in charge of Pastor John Goebel; Pastor A. Fleer served at the altar while Pastor George W. Goebel, President of the North Illinois District, Pastor Theo. Kettelhut and Pastor R. A. John, the latter in English, spoke. A quartette, the choir, and the Ladies' Aid Society sang anthems. Pastor F. H. Holke read the obituary. Pastor J. A. George and Pastor John Goebel closed the services with prayer and benediction. In Eden Cemetery the mortal remains were laid to rest until the great resurrection.

Jesus Christ is the resurrection and the life. He that believeth on Him tho he die yet shall he live and whosoever liveth and believeth on Him shall never die. John 11: 25, 26.

F. H.

South Illinois District

Hoyleton Orphanage Dedicated

The Evangelical Herald has heretofore kept its readers abreast of all the important events in the social and political world, presenting its views impartially and comprehensively, but it also takes pride in presenting to them all the different phases of our church activities. Three Districts, South Illinois, Indiana and Iowa, are taking active part in the main-

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HOW THE KINGDOM COMES

PASTOR JACOB IRION, ST. LOUIS, MO.

Silently but irresistibly the Kingdom of God has been growing wider and stronger and deeper. It is approaching that Period of its growth in which the fiery Heat of Affliction will ripen both the Wheat and the Tares unto the Harvest

I

The establishment and perfection of the kingdom of God is the final goal of the ways and works of God with mankind. Out of the lost and erring world of sin He desires to develop a community of happy and blessed men who reflect his image perfectly, and who do His will just as cheerfully as the holy angels in heaven. This was the great aim and purpose of all that God has ever done for humanity; to this end His Son came into the flesh, and His life in the form of a servant, His teachings and His wonderful works, His death and His resurrection all serve the same purpose. That you and I might be citizens of the kingdom of God is the purpose also of the dark and often complicated ways of God in our humble and simple lives. The whole history of Israel also serves this high purpose. It was for this reason that God selected Abraham out of the mass of sinful humanity that He might train and develop his children into a people with whom He could have personal intercourse, and in whom He might awaken and nourish the longing for that which is permanent and eternal. In Israel the kingdom of God had been prepared by means of divine institutions and types. The later prophets put the glory of this Kingdom before their people in ever new pictures and ways. "And in the days of those kings shall the God of heaven set up a Kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever," Dan. 2: 44.

All the plans of God concerning His Kingdom and all promises in regard to it are intimately bound up with the person of the eternal Son of God, in the Old Testament with the Angel of the covenant, in the New Testament with the Son of God become flesh. With His appearance in sinful humanity all of the promises of the kingdom of God began to be fulfilled: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the Gospel," Mark 1: 15. That was the beginning of the Saviour's preaching. With Him as its King, the kingdom of God has appeared on earth. When He ascended into heaven there was a little group of disciples that pledged allegiance to Him as the Lord of the kingdom of God. For nearly two thousand years the kingdom of God has been established on earth. During the course of the centuries the little group of disciples has grown into millions of followers among all peoples, nations and tongues, who have worshipped and who still worship the King with the crown of thorns.

During the present age, however, the kingdom of God is unfolding and developing quietly and in secret, "The kingdom of God is within you," says Jesus. During this age it is not yet to come with observation, Luke 17: 20, 21. For the present the Church is the outward form in which the kingdom of God is developing and growing. But the Church is not the kingdom of God, nor is entrance into the Church and membership in it in itself entrance into and membership in the kingdom of God. "Except one be born anew he cannot see the kingdom of God," John 3: 3. Those Christians, therefore, are greatly mistaken who regard and treat the Church and the kingdom of God as one and the same thing, and who think that the kingdom of God must always grow and increase wherever the Church grows and gains in power and influence.

According to Laws of its own

Might and power are two different things in the kingdom of God. The history of the Church proves one hundred times over that the inward power of the divine life disappears to the same extent that the outward might and influence of the Church grows, and the reverse is also true, that the greater the outward pressure upon the Church the stronger and more glorious was the inward spiritual life. And this will remain true during the present age, both in regard to the kingdom as a whole, and also in regard to its individual citizens. The kingdoms of this world are established on outward might, and they are endeavoring to increase and confirm it with all the means they can command. They are more or

less under the dominion of the prince of this world, and the manner and the results of his rule are sufficiently illustrated in the present awful world war.

The kingdom of God, however, bears the character of its King. The divine is hidden in humility and in outward meekness. The way to perfection and glory goes thru selfdenial and sorrow. The sign of the cross and of service is the sign of the kingdom in this age. It is important to remember this and Christians should never lose sight of it.

Now is the time for gathering individuals out of the world that lieth in the evil one; the lost and the erring ones who still feel something of a desire to see and to know God, who, consciously or unconsciously, feel home-sick for the Father's house are to be sought and invited and won for entrance into the kingdom thru the preaching of the Gospel of the kingdom. And the condition for such an entrance remain the same for all time: it is regeneration, see John 3. Without such a radical renewal of heart and life in repentance and faith in the crucified One we may enter into the outward Church, but not into the kingdom of God. The citizens of the kingdom of God feel themselves as pilgrims and strangers in this world and know that their citizenship is in heaven. That which they value and enjoy is not of this world, but far excels all that this world can offer; that which this world denies to all its servants, that which can be secured by no labor and no effort, and what cannot be purchased with money: righteousness, peace and joy in the Holy Spirit and a joyous and blessed future, all this God gives already in this world to the true citizens of His Kingdom.

Unfortunately very many Christians do not fully understand and appreciate the present period of development of the kingdom of God. Many overestimate it as much as the indifferent and careless masses underestimate it. Wordly men have always had only ridicule and contempt for the kingdom of God in its lowliness, if they did not altogether ignore it. That the citizens of the kingdom of God are now the pillars which uphold a godless world so that God can be patient with it; that they are the salt which keeps an ungodly world from downright decay, seems unintelligible and ridiculous to the unbeliever. The glad and blessed hope of the believers appear to him as a form of insanity, or as criminal self-conceit. He expects the salvation of the world from education, enlightenment and culture.

On the other hand, however, this period of the kingdom of God is also overestimated by many who call themselves earnest Christians. They expect a gradual transfiguration of humanity and that the present conditions will gradually grow into the spiritual and the heavenly. Such an overestimate of the influence of the Gospel in this world-period is not sustained by the word of revelation. The Gospel certainly exercises a renewing influence upon all affairs of human life, but in this world-period it will not transform and transfigure the world. This requires a preceeding world-regeneration out of which there is to arise a new world life.

Apostasy and the Anti-Christ

The period of small things, however, will not always remain, for the Lord has promised a season of refreshing to the earth and to His people. The end of this present age and the conditions that will follow are clearly promised and described in God's Word. Jesus has told of them in His sermons and in His parables and has sketched the period of His second coming. This second coming of Christ is the background of all apostolic preaching, and the center of the early Christians' hope.

The prophets of the Old Testament have already outlined conditions in mankind and on the earth after the second coming of Christ, and Revelations make them still plainer. Those Christians who spiritualize all these promises and deprive them of all their realities are either greatly embarrassed in the explanation of many parts of the Bible, or they must do violence to the Scriptures. The Jews and the dis-

Continued on Page 8

WITH OUR SUNDAY SCHOOL WORKERS AT ELMHURST

REV. H. L. STREICH, BUFFALO, N. Y.

The Elmhurst Summer School of Methods completes its second successful Term. From an Experiment it has developed into a denominational Institution that already seems indispensable

"Elmhurst Summer Training School,
Better work and better rule,
We are for you first and last,
Elmhurst, Elmhurst, unsurpassed!"

With great vim and volume these words were repeated again and again at Elmhurst by some 250 students during the days of the second session of the

And not only does the blessing of such a School consist in demonstrating the possibility of Christian fellowship and co-operation, of bringing the workers of our Church into closer actual relationship, and of sending out a beneficial influence beyond calculation; but the benefit of the instruction received is invaluable. It makes indeed for "bigger and better



The Faculty—the Folks who made the Summer School famous. Standing, left to right: Rev. Paul Buchmueller; Rev. Ernst Gehle; Miss Lydia Speidel; Prof. C. G. Stanger; Rev. H. L. Streich; sitting: Prof. S. D. Press; Miss Louise Schellhase; Rev. B. D. Halpenny; Mr. Marion Lawrance; Mrs. Emma Bomhard; Rev. Paul Pfeiffer; first row: Rev. F. H. Krone; Rev. Theo. Mayer; Rev. J. C. Keppel.

Evangelical School of Methods. And really, it was not easy to see how the School could be "surpassed," or how "better work and better rule" could fail to result from such splendid training. The School is simply wonderful for what it stands for and accomplishes.

Some of the big Things

The outstanding feature that strikes one after a few days in attendance is the splendid spirit of fellowship, good-will and devotion to the work of the School. Some one said, "It's a foretaste of heaven." It certainly was a fine example of a social state where all are like-minded and single-hearted.

Another valuable feature of the School was the fact that it brought together a host of sincere workers from all parts of our Church, and welded them into one spirit, purpose and desire as nothing else could do. In a way our District and National conventions also do this, yet at no convention do those present get so close to each other as here, where they not only meet at lectures, services and at table, but where they actually dwell together. And nothing brings people closer than living together morning, noon and night. The effects of this continuous companionship and co-operation will go back into the local church and school, thus permeating our church with this spirit of unity like a leaven. Who can estimate the full extent or effect of this influence for "better work and better rule" in our individual schools and churches!

We heard of the fruits of last year's School, both spiritual and material: in giving new visions, establishing new ideals, determining new plans and methods in work, and in making new personal resolutions for better lives and greater service, as well as supplying new equipment both in local schools and at Elmhurst. As further evidence of these results of last year one needs only to read the minutes of this year's District conferences and note the resolutions offered in commendation of the Summer School. And these resolutions came gladly and spontaneously as a grateful recognition of the blessings of last year's School. And surely the fruitage of the School of 1916 will not be less.

Evangelical Sunday-schools,"—and churches as well. No one can sit at the feet of such proficient instructors and not be a better workman in the Kingdom.

The Leaders

What a wonderful teacher, for instance, our own Mrs. Bomhard is! Such a wealth of thought, such a command of language, such enthusiastic spirit, and such clear and simple presentation of the subject taught. What a high and beautiful conception she gave us of the real "Sunday School Teacher!"



The Class of 1917—the fearless Pioneers who passed their second Examinations this year, and their Instructors

And who could listen to the Rev. Mr. B. D. Halpenny with his pleasing touch of Irish wit, without loving the work with the "Pupil" more, and finding himself better equipped for the administrative work of the church school.

And such happy Bible teachings as our beloved Prof. Press gave, leading his attentive hearers into a better understanding of the great simple truths of God's loving Word! His period passed all too quickly to the regret of the students.

The specialization instructors may well be called specialists in their various lines, handling their sub-

jects in a most interesting and instructive manner. Miss L. M. Schellhase presented Elementary work; Rev. E. Gehle Home Department and also general Bible School course in German; Rev. C. J. Keppel was the efficient Adult teacher; Rev. Th. Mayer—"Cousin Theodore" as he was dubbed by all—our tireless and able Secretary, was instructor in the Secondary division, and Rev. P. Buchmueller headed the Teacher Training department.

A special treat was the presence of Mr. Marion Lawrance, possibly the greatest Sunday-school man in the world, who daily in his forceful, epigrammatic style told how to conduct a successful Sunday-school. That he spoke from personal experience made his contributions all the more valuable. He also took occasion to speak a word of high praise about our splendid Summer School, as well as Evangelical work in general. He said our "Evangelical Teacher" is one of the very best Sunday-school journals known to him.

The far-reaching Influence

There was thus a wealth of inspiring information given by these able, enthusiastic instructors during those happy ten days. The great importance of the church school was emphasized, its unlimited possibilities presented, and its high purpose exalted. Those present could hardly help but have new visions, learn better methods, catch more enthusiasm for the work so dear to us all. These students will go back to their individual schools better informed and trained for the task which is theirs. But more than that, they will carry back a devotion and zeal for the work that will surely fire the folks at home.

Our Elmhurst College professors commented again and again upon the wonderful application of the students to their studies; if only they could have such willing attention on the part of the regular college students, what an ideal condition would then indeed prevail at Elmhurst the year round!

The twilight services, the Sunday services and the morning devotions appealed to the personal spiritual life of the students. The brief personal talks by the Revs. H. L. Streich, C. J. Keppel and E. Gehle at twilight services, the appealing eloquent sermons by Rev. P. Repke and Rev. Halpenny, and the uplifting morning devotions by Rev. Pfeiffer, made for character and the shaping of Christian lives. And the young people's meeting on Sunday afternoon so ably conducted by Rev. F. Krohne of Chicago was a splendid demonstration of the possibilities of such devotional meetings among our young people, as a place and means of expressing the faith that is in them.

Music entered largely into the life of the School, both the regular dignified music and singing in charge of Prof. C. G. Stanger and Miss L. Speidel, as well as the irregular, explosive kind expressed in "musical" yells and songs by the various delegations in unison. A special remarkable treat was the won-

derful performance of Prof. A. W. Roper, the great convention pianist, who entertained the School for a whole evening with his marvelous skill on the piano, playing a most difficult and interesting program from memory.

Games of various kinds, indoor and outdoor, provided for the needed recreational life of the busy students. It also demonstrated that our young people need no questionable or objectionable amusements or pleasures to enjoy themselves in a hearty and wholesome uplifting manner. Contests between the players, White and Gold, gave stimulus to the happy play life.



The Class of 1918—the happy crowd who passed their first examinations this year, and the faculty

The merry fellowship and amusing repartee that was enjoyed at the richly spread tables three times a day contributes largely to the pleasant social life of the School. After dinner speeches were the order of the day,—always. Here the various city and state delegations were heard from with “wonderfully” constructed and “marvelously” rendered verses and yells.

All this splendid, happy, young, eager and congenial life had its beneficial effect upon the College and regular residents, who so gladly and willingly entered into the work and spirit of the Summer School. It offered to these noble men, who are training our future ministry, as nothing else could do, a real present-day picture of the kind of people and congregational life the young men in their training will associate and labor with. The Summer School gave them an insight into the real life of our Church as a whole, such as is otherwise denied them.

Items of Interest

Forty of last year's students were again present this year. Many greetings came from other last year's students expressing great regret at not being able to be present again this year. One such came

from our Miss Tschudy from far away China, where she has gone as a missionary. Another of last year's students will enter Elmhurst this fall as a direct result of the School. The “Big Brother” was also missed this year.

The actual total enrollment at the School was 248, which is one more than last year's record. One hundred and twelve students, three more than last year, received the School certificate for a full ten days' attendance. Forty-two students returned for the second year's work. Eighty-one passed the examination with first honors, as against forty-one in 1915, and twenty-seven received special mention. The classes of 1917 and 1918 are both organized and full of enthusiasm for their work.

According to states the enrollment was as follows:

Illinois	150	Indiana	6
Missouri	31	Pennsylvania	2
Ohio	18	Kentucky	2
Wisconsin	15	Washington	1
New York	13	Dist. Columbia	1
Iowa	7	Ontario	1

The Elmhurst Summer School of Methods is but in the infancy of its possibilities. Every year will

see the extent of its influence and the sphere of activities increase. Already wishes are heard for similar schools in various parts of our Church. But we Evangelical people move slowly. Much credit and sincere appreciation is due the men who made this institution possible and are carrying the greater part of its burden. Honor to whom honor belongs! And foremost among these is the self-sacrificing triumvirate: Revs. W. N. Dresel, P. Pfeiffer, dean of the School, and Th. Mayer, Secretary. But no less to be forgotten the instructors and other participants who gladly rendered their efficient services without pay. The School already has discovered a large number of able leaders among our own ranks, and especially among the laity. This is another valuable by-product of the School which is most hopeful for our Church.

Long may our Elmhurst Summer School continue to take our willing workers and make them more efficient and devoted in the blessed work of the Master. Then we will more and more help to realize in the lives of our pupils what one of the instructors quoted: “To become sensible to the oneness with the divine heart before any sense of separation is felt is surely the best way for a child to find God.”

DENOMINATIONAL

Continued from Page 4

tenance of the Evangelical Orphans' Home at Hoyleton, Illinois.

As the readers are aware, the old frame building, which served as a home for the orphans for twenty-one years, was totally destroyed by fire a year ago and a new fireproof and up-to-date structure has been erected at a cost of \$50,000. Under imposing ceremonies it has been dedicated Sunday, July 16.

The building is to us truly a memorial of God's continued favor and help and of His loving kindness and also of the blessings and the many services which orphans' friends have rendered.

The dedication day was at first marked by a glowing heat, and dust filled the air around Hoyleton for many miles; nevertheless nearly all the neighboring congregations and several from a distance came flocking into Hoyleton in all kinds of vehicles, excursion trains, and not to forget the automobiles. A great multitude congregated at the nearby city park, opposite the home, at eleven o'clock.

Divine services were opened and led by the president of the board of directors, Rev. C. L. Langerhans of Addieville, Ill. The Hoyleton Cornet band, under the able direction of Louis F. Malkemus, teacher at the Home, accompanied the songs and chorals. The first sermon was by Rev. K. Dexheimer of Freeburg, Ill., president of the South Illinois District, who spoke from the last verse of Psalm 90.

After the sermon the assembly headed by the cornet band and followed by the orphans, and pastors marched to the front of the main building where the dedicatory service was conducted. After the ceremony the doors were opened and all repaired into the building where the closing rites were performed.

During the afternoon service which was rather brief, to permit the throng to make connections with the evening excursions, two sermons were preached under the shady trees of the adjoining park. Rev. W. Kreis of Donnellson, Iowa, president of the Evangelical Orphans' Association of the Iowa District spoke eloquently from Luke 22: 32: “I made supplication for thee that thy faith shall not fail.” Rev. Paul Press of Mount Vernon, Ind., president of the Evangelical

Orphans' Association of the Indiana District, spoke forcibly and convincingly in English from Gal. 6: 2 of our service as burden-bearers.

The printed program was interspersed with choir, male and quartet numbers from Hoyleton, Nashville, Centralia and Irvington. Several selections were also rendered by the orphan children which were well received and heartily enjoyed.

The ladies of the Hoyleton congregation, assisted by members of the neighboring churches entertained the visitors royally. The proceeds amounted to over \$1,000. The North Illinois District delegated Rev. E. Pinckert of Bensenville, Ill., and the Missouri District teacher F. W. Helmkamp of St. Louis, both representing their respective orphanages and extended hearty congratulations.

There is still about \$30,000 of indebtedness resting upon the building, but the board of directors sincerely trust that many orphans' friends will extend their heart and hand by liberal donations. All money may be forwarded to the treasurer, Rev. M. Schroedel, or the superintendent, Mr. J. H. Koenig, Hoyleton, Ill.

R.

Indiana District Louisville, Ky.

It may be a little late in bringing a report of the sixtieth anniversary of St. Luke's Church, but the occasion was one of sufficient importance to warrant even a delayed mention.

The anniversary services began on Sunday, June 18th, with a sunrise service at six o'clock. At 10:30 the pastor's father, Rev. F. M. Haeefe, of Cleveland, Ohio, conducted a German service. The evening service on Sunday was conducted by the Rev. F. Schueler, of Lawrenceburg, Indiana.

On Monday night the President of the Indiana District, the Rev. H. J. Schiek, delivered the sermon, and Dr. E. A. R. Torsch, the President of the National Brotherhoods, an address.

All the services were well attended, and gave evidence of the spirit of reverence that fills the good people of St. Luke's. The offering in the services was a fitting evidence that the love of St. Luke's people to the house of God is ever on the increase. Over \$1,200 was laid on the altar as an offering of service.

Sixty years is a long time in the history of a

congregation, and many trials, but also many joys can come during that time. St. Luke's has weathered all storms, and today, in the possession of its fine, modern church-building, which was built in the last few years, is an example of what devoted cooperation can accomplish. The Rev. Theo. A. Haeefe, and his congregation are to be congratulated on the success that has attended their work, and the good they have been enabled, by the grace of God, to do. May the next sixty years show ever new and increasing opportunities for service in the Master's cause. Anniversaries are milestones of God's goodness, and may the words come true which the Rev. Haeefe wrote in his “Parish Record”:

“Let St. Luke's people connect the sixtieth anniversary of their church ever with a renewed resolution: To cherish and guard what the fathers have handed down to us, to stand loyally by the church in which they were confirmed and which now they helped to build up anew, and to encourage pastor and elders by their regular attendance and prayer.”—F.

Monday afternoon, July 3, witnessed a very unusual event when the Rev. Ph. Frohne of Holland, Ind., celebrated the fiftieth anniversary of his ministerial activity. Rev. Frohne was ordained June 5, 1866 on the occasion of the General Conference in Zion Church at Evansville, Ind. His pastorate at Sheboygan, Wis., was from 1866 till 1879 when he took charge of Bethel Church at Freelandville, Ind. The year 1901 found him at Cannelton and in 1905 he moved to Holland where the jubilee was celebrated. The church service was planned in the nature of a congregational celebration. Immediately preceding the church service Pastor Frohne was surprised at his home by the appearance of the entire Boonville-Cannelton pastoral conference, consisting of the Revs. Theo. Schlundt, W. J. Cramm, E. D. Kiefel, F. A. Stoelting, R. G. Kurz, F. Piepenbrok and C. E. Schneider. A very interesting service followed, consisting of addresses of congratulation by the ministers present and music selections by the very musically gifted children of Rev. Frohne, all of whom had come to Holland for the celebration. Thru their efforts and participation the service became especially inspiring.

F.

"Examining the Scriptures daily, whether these things were so"

September 3, 1916. Eleventh Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

CONSECRATED HOME LIFE

- M. Aug. 28. A converted house. Acts 16: 22-34.
T. Aug. 29. Christ in the home. Luke 19: 1-10.
W. Aug. 30. Hospitable homes. Matt. 10: 12; 3 John 1-8.
T. Aug. 31. Friendly homes. Luke 15: 1-10.
F. Sept. 1. Pious homes. 1 Tim. 5: 1-8.
S. Sept. 2. Homes for the good. Tit. 3: 1-8.

Sun., Sept. 3. Topic—The Consecration of Home Life. Acts 10: 1-8, 17-24, 44-48. Consecration meeting.)

Suggestions to the Leader

This meeting is devoted to the study of home life, and of the high ideals which home life has helped perpetuate. To-morrow we observe Labor Day. The coming week will also witness the opening of the daily schools. This evening's study will give us an opportunity to speak of the influence and sacrifices of father and mother, who are laboring for their children; and of the relation of childhood to the home, its duties and opportunities.

Ask one of the members to give the story of Labor Day. Labor Day is not only an exaltation of labor, but rather of fatherhood and motherhood. The world's work is done by the parents, for the children. The results of their labor are transmitted to the children, and used and enjoyed by them. Therefore labor is so dignifying, not because it heaps up riches, but because it works for others. True labor is unselfish in the truest sense of the word, a working without hope of fee or reward.

Ask another member to speak on the importance of our public schools. Point out the great opportunities for self-advancement given to every child. Let a third member speak of the home, in which these relations towards the world and the family circle, the enrichment of the material and of the intellectual world are determined. The leader may then point out, that no home fulfills its true mission that is not Christian in its primal conceptions of life's duties. The spirit of Jesus Christ alone makes a home a true home, for that spirit alone makes men really unselfish.

The Topic Presented

There is no more beautiful picture of a real home in all the Bible than the description given by Luke, in our Scripture lesson of Cornelius and his home. Cornelius is described as a *devout* man, one who sought the best things in life and had learned to value things as to their true worth. Cornelius *gave much alms*,—he had compassion with the needy and helpless. *He prayed to God always*. He sought the communion of the Father in heaven, in behalf of his own spiritual advancement, and, undoubtedly, in behalf of his family. So devout is Cornelius that God takes note of his alms and prayers, sending him an angel to show him the way to true life and righteousness. Cornelius is interested in the welfare of his family and kindred and friends. He is sociable and serving. He invites his family and kindred and friends to await with him the answer to his prayers, the coming of Peter. And when Cornelius was converted, the entire family joined him in baptism. There was no division nor subtraction of interests, but rather an addition and multiplication.

1. Cornelius *consecrated* his home to God's purposes. This consecration began with himself. He was devout, but in his devotion he remained not singular and alone, but carried the others with him. (1) He made his whole household devout. (v. 2.) (2) Even the soldiers over whom he was placed had caught the spirit of his holiness. True religion is contagious, it never isolates men from each other but joins them thru the welding together of their sacred interests.

(3) His devotion was so contagious because prayer was not a mere matter of form, but of practical effort. His alms prepared the way to the hearts of others. These revealed his lovingkindness and mercy, his sympathy and affection.

2. *Such homes teach the true religion*. No man was in doubt as to the genuineness of the religion and faith of Cornelius. Man's greatest critics are his neighbors, and those who work under him. These recognized the value of his devoutness to such a

degree that they imitated him, and accepted his faith in Jehovah.

Contrast with the home of Cornelius the homes of the Pharisees, with their regular hours for prayers and devotion, their strict compliance with all regulations of the ceremonial law. The Pharisees were ridiculed and denounced, but Cornelius was praised. The world has respect and admiration for true religion, but is quick to condemn the sham.

3. God is *present in every home* that will receive Him. Christ Himself consecrated our human homes by condescending to live in one. But He never considered it a condemnation, but ever gloried, even on the cross, in the possession of a mother.

But the consecration of the home cannot be attained where the subject of religion is never discussed, and the spiritual needs of the members of the family never considered. The family prayer, and the family altar is an absolute necessity for the culture of the spirit of religion. Private devotions give us an opportunity to remember each other in our prayers, thus binding us closer to each other, but the family prayer gives us a vision of our relation to the larger world, and makes stronger our sense of solidarity with respect to the world and its temptations. We cannot point out what makes a home consecrated, but we can feel its relations to God the moment we step inside of that home. True consecration is felt in every word and deed of every member of that home.

Some Questions on the Topic

What do you call a happy home?

Why is religion a necessity in the making of a happy home?

How is religion brought into the home?

What plans and methods can we employ to bring religion into homes?

What are signs of consecration of homelife?

Some Scripture on the Topic

Gen. 12: 7, 8; 13: 3, 4; 17: 12-14; Deut. 4: 9, 10; 11: 19, 20; Joshua 24: 15; Psalm 10: 2; Jer. 7: 18; Acts 16: 25-33; 18: 8; 1 Cor. 1: 16.

A Prayer

Thou Christ didst enter human life thru the portals of a home. Thy dwelling in the home consecrated it for the highest purpose of God, the redemption of the world. We pray that we may realize more and more the wonderful opportunities and obligations of home life. May the spirit of Jesus Christ weld our souls together into the oneness of effort and purpose, to bring the Christ into the heart of the world about us. May our love increase, our faith grow stronger, that in all things we may reflect our Lord and Saviour Jesus Christ. Amen.

The Advanced Bible Lessons

THE APOSTOLIC ERA

Lesson 10. The Beginning of the Christian Church

DAILY BIBLE READINGS

- M. Aug. 28. Isa. 61: 1-11. The Message of Salvation.
T. Aug. 29. Ezek. 37: 1-14. Israel to be revived.
W. Aug. 30. Joel 2: 28-32; Zech. 12: 10. The Spirit Promised.
T. Aug. 31. Acts 1: 6-14. The Ascension of Jesus.
F. Sept. 1. Acts 2: 1-13. The Day of Pentecost.
S. Sept. 2. Acts 2: 14-47. Peter's Sermon.
S. Sept. 3. Acts 3: 1-10. The Power of the Spirit.

Lesson Key:—"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions," Joel 2: 28.

The beginning of the Christian Church is one of the most important events of world history. It is the spirit and the life and the work of Jesus Christ taking definite shape in a human organization, the purpose and the will of God translated into a visible, concrete force and agency, a divine and heavenly seed growing up and bringing forth fruit in earthly temporal soil. When the eternal destiny of man is taken into consideration no invention or discovery, no human achievement of any kind can compare in value and importance with the establishment of the Christian Church. With it there came into existence a power that had not been there before, a power whose activity and achievements were of such a kind that

its coming may well be called a turning point in the world's history.

When such a statement is made in regard to the Christian Church it is of course necessary that the real meaning of the term "Christian Church" is clearly understood. By the term Christian Church we do not refer to any *church body* or *ecclesiastical organization*; nor to all the existing church bodies and ecclesiastical organizations taken together. The Christian Church is the sum total of the believers in Jesus Christ, the aggregate power of the faith in Jesus Christ over the lives and affairs of men. It is not the *statistical* sum total of all church members, for there are countless thousands of church members whose lives do not represent any power of faith in Jesus Christ, who merely have the name of being members of His body, but have no real living relationship to Him. The true Church is called *the body of Christ*, 2 Cor. 12: 27; Eph. 5: 23, 24, and the true members of the Church are members of Christ's body, i. e., subject to the will of Christ who is the head in the very same manner as the members of the body are subject to the head as the seat of intelligence and will. *The diversity of life and power manifested in and thru all the believers in Jesus Christ in all church bodies all over the earth* is the true Christian Church, and it is this body of true believers which has become, according to the prophecy of Christ, the salt of the earth and the light of the world, Matt. 5: 13, 14.

The purpose of the Christian Church is the preaching of the Gospel unto all people. That was the last commandment of Christ to His disciples, Matt. 16: 19; Mark 16: 15, as it had been the avowed purpose of His call to them and of His training for service, Matt. 10: 7; Mark 3: 13, 14; Luke 9: 10; John 15: 16. And the first beginnings of the Christian Church on the Day of Pentecost are additional proof that this was the whole business of the Church. Before Jesus took final leave of His disciples He told them that they were to receive power thru the Holy Spirit to be His witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth, Acts 1: 8. And immediately after they had been filled with the Holy Spirit Peter began the work of preaching the Gospel to the great concourse gathered there from every nation under heaven. And the astounding results, Acts 2: 41-47, made assurance doubly sure that Peter had recognized and interpreted correctly the meaning of his Master's commission.

There are those in our day who would seek the purpose of the Christian Church in divers other things, such as purifying politics, educating and uplifting the people, righting social wrongs and preventing poverty, disease and crime. But the work of the Church can never be any thing else than preaching the Gospel of a crucified and risen Saviour as the only hope of man's salvation. And wherever that Gospel is preached, whether in America, in city and country, or in India, China, Japan, in South America or in the wilds of Africa or the remotest islands of the sea, among all sorts or conditions of men, it will bring forth fruit in purified politics, in general education, enlightenment and uplift, in the righting of social wrongs and in the prevention of poverty, disease and crime. It must bring forth these fruits just as surely as the heaven leavens the whole mass or the grain of mustard seed becometh a tree so that the birds of the heaven come and lodge in the branches thereof. And where these fruits do not appear as a result of the preaching of the Gospel there is something wrong, either with the preaching, the sowing of the seed, or with the soil into which it falls. The good seed in good ground verily beareth fruit and bringeth forth, some a hundredfold, some sixty, some thirty.

Ohio Evangelical League Convention

The Ohio Evangelical League Convention which met at Pomeroy, July 11-13, seemed to spread light and warmth in a very striking way. The small delegations were due to the proximity of the Cleveland Convention. The fire of the Spirit prevailed the meetings. Warm were the greetings as the delegates came in on the "Special." Enthusiastic and instructive or light-giving were the meetings. Faithfulness was the convention theme, "Thy will be done" the motto. The opening sermon was preached by the vice-president of the League, Rev. J. Huebschmann. He showed how we ought to be faithful as far as our time, money and talents are concerned. The "Sunrise Services" at 6.30 A. M. were led by Rev. K. Roth, who brought out two main thoughts, namely those of "The Illum-

ined Life" and "The Illuminating Life." The attendance at these services was very good. Rev Loew led a course of Bible Study on the subjects "Meaning of Faithfulness," "Value of Faithfulness" and "Reward of Faithfulness." Wednesday morning was turned over to a general League work discussion and then to various departments of the League. In the former Rev. Lindenmeyer spoke on "Aim of Evangelical League" and said in short, Loyalty to Christ is the aim. Rev. Schroeder dwelt on "The Organization of the League." The devotional department and benevolent department then took charge of the meetings. Some very practical suggestions were given as how to secure regularity of attendance. Giving was the leading idea of the latter department. Socials ought not to be given for profit was the strong thought of one paper, while tithing was urged in another.

Wednesday afternoon and evening was devoted to Sunday-school work. Three ladies presented Co-operation in Faithfulness as far as the Presentation, the Preparation and the Practice of the Sunday-school Teacher and Lesson was to be considered. Rev. L. Weber also spoke on the work. In the night session Rev. T. Merten developed the thought that a Sunday-school teacher and every Christian should consider his or her work as a calling.

On Thursday morning the educational, social purity, social and junior departments had charge of affairs. "Education and Missions" was the subject of one of the League's students at Schauffler Training School, Miss M. Emich. Rev. Roth presented a course of study for Evangelical Leagues, which will be printed in the *Ohio Outlook*. The Evangelical League's Attitude toward Prohibition was also discussed by Rev. Titus Lehmann. We must base our attitude on the Bible, and three principles should guide us, namely that of fairmindedness, of expediency and love. "Practical Social Ideas" were brought out by Miss L. Keller.

The afternoon was spent at the Fairgrounds. The evening session was a sort of summing up and proved a climax. Rev. Digel preached on "Faithfulness unto Death," while Rev. Weber led the Consecration Service.

The singing of the convention was fine, being led by Mr. Gollmer and the local Sunday-school orchestra.

Mr. W. Hasselmann was again elected president, and Rev. Huebschmann again became vice-president, Miss Durst recording secretary and Rev. T. Merten treasurer.

No pledges were taken at this time, but every society was urged to get together the thirty cents per member for the Seminary Fund before the Cleveland Convention. May enthusiasm and light go out to the different Leagues thru this convention. T. L.

How the Kingdom Comes

Continued from Page 4

ciples of Jesus have on the basis of the divine promises expected an outward kingdom of God on earth, and Jesus did not contradict them with as much as one word, He only corrected their views as to the time when the Kingdom should come, and as to the conditions under which they would have part in it. Their expectations were based upon divine promises, and these promises will be fulfilled just as certainly as others have already been fulfilled. According to prophecy Christ will finally establish His Kingdom upon this world and conquer all the kingdoms of the earth. He will secure for His Church the victory over all her foes and adversaries. Then prophecies like those in Isaiah 11, 36, 60, 61, and Daniel 2: 7 and many others will be fulfilled. Most Christians to-day confine their hopes to heavenly blessedness, but it is a very vain and meaningless kind of salvation which to them seems not much more than freedom from earthly sorrow. But the Lord has taught His disciples to pray "Thy Kingdom come" and that is something very different from our coming into heaven. The honor of our King demands that He should have an opportunity to show what He can make out of this world and its inhabitants, after Satan has had thousands of years to show what he has made of both.

The end of the present age is described in the Bible as a period of great affliction going hand in hand with the inward apostasy of Christians from their Lord, Matt. 24; Luke 21. St. Paul and St. John both tell us very definitely about this inward apostasy. It will find its climax in the appearance of the "man of sin," 2 Thess. 2: 3. The Lord himself

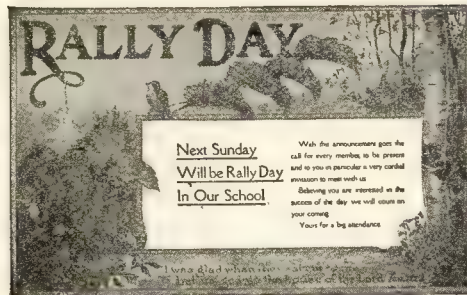
points toward this falling away with the words "Iniquity shall be multiplied and the love of many shall wax cold," Matt. 24: 12, and "Nevertheless when the Son of man cometh shall He find faith on the earth?" Luke 18: 8. Revelations, the prophetic book of the

New Testament, gives us an exact description of this falling away when it speaks of "the harlot," of "a beast," of a "false prophet" and of "a dragon" thru which the beast and the false prophet are what they are, Rev. 13.

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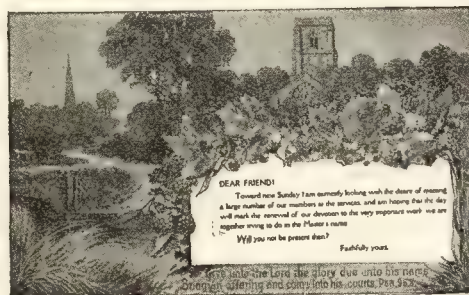
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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

VOLUME XV

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NUMBER 35

The Men and their Money

Something is bound to happen in the life of the red-blooded man who nourishes his spiritual life by daily personal or family devotions, and who digs down into the inexhaustible treasury or divine truth and inspiration thru regular and systematic Bible study. Wherever the Spirit of God and Jesus Christ takes root it inevitably transforms and regenerates the entire life and changes the whole view-point. To the same extent as God and His truth as revealed in the life and work of Jesus Christ become the center of life and being, everything else retires into the background and the things of earth appear in entirely new light. The standard of value for the things of earth is money, and nowhere else does the transformation of life and character thru the Word of God show itself so clearly and truthfully as in a man's attitude toward money. One may safely judge the sincerity of any one's Christian profession by his attitude toward his money, and by the use he makes of it.

We see this demonstrated very clearly in the conduct of the first Christians at Jerusalem. Practically all of these people were Jews, and as Jews they had a very definite idea of the value of money and property, and there is no reason to doubt that the Hebrew of that day clung to his wealth with the same tenacity that characterizes him today. But we find some very remarkable things happening in that Jewish-Christian Church as soon as the Gospel of Jesus Christ had gotten down into their innermost hearts. "Not one of them said that aught of the things he possessed was his own; but they had all things in common. . . . For neither was there among them any that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet, Acts 4: 32-35. Perhaps these Christians were mistaken in their zeal, and perhaps the poverty which the church at Jerusalem later suffered was caused by this experiment in communism. But these Christians were not mistaken in their devotion to their Lord and Master nor in their love for their fellow-men. They were ready to give up all they had for the sake of the life and the love of Jesus Christ, and while a larger wisdom and experience might have taught them better ways of helping their needy brethren, it could never have furnished them a purer motive for their action.

What we need above all in our churches and our denominational work in general is the same readiness on the part of our church members to devote all their possessions to the cause of the Kingdom for the sake of the life and the love that the Gospel of Jesus Christ has planted into their hearts. It is not necessary to have everything in common, or to sell lands and houses and give away the price. But it is necessary, both for the sake of our church members themselves, their local churches and the whole denominational work, that all of them have that spirit of devotion and self-sacrifice that is ready to give regularly and systematically on the first day of the week as God has prospered them. And it is just this spirit of devotion and self-sacrifice that the Evangelical Brotherhood is seeking to inculcate into the hearts and lives of its members. There is a real joy in giving after this spirit once gets hold of you. Come to the Brotherhood convention at St. Louis, October 10-12, and learn all about it.

Labor Day

A special interest attaches to Labor Day this year, both on account of the threatening strike of the railway employes, and the general uneasiness that characterizes the entire industrial situation, and because of the political campaign that is just beginning. Whatever may be the outcome of the negotia-

tions between President Wilson and the railway managers, and of the presidential campaign, Labor Day reminds us of certain principles that are vitally important to the welfare of the people and which must be insisted upon in the interest of social justice.

One of these principles is the right of laborers to organize for their own protection and welfare. It seems as tho this right were so self-evident and inalienable that it could hardly be called into question by intelligent persons. But there are still those who refuse to recognize this right under one pretext or another, as tho it were something subversive of American liberty and eternal justice. Labor plays so important a part in our present civilization, that simple justice demands that it receive its just share of the rewards of the progress to which it has contributed its share. And if the greed and recklessness of large employers is opposed to granting Labor a fair reward for the toil it contributed, the workers will obey the natural tendency of those united by a common interest and organize for their own protection.

A THOUGHT FOR THE WEEK

"He who has no sympathy for those in trouble forgets that he is in the flesh and will some day need sympathy."—Selected.

Another principle that must be far more firmly established is that of compulsory arbitration. It is intolerable that any side in a labor controversy should undertake a strike or a lockout, from which the public always suffers the most severely, without being obliged to submit its demands to some public authority that may care for the interest of the people. Any organization that is not willing to submit its demands to arbitration, i. e., to public discussion and judgment, may be assumed to be either indifferent to the public welfare, or afraid of public opinion if the demands become known, both of which are equally reprehensible. Under present conditions all classes of the people are so closely related to each other, and so interdependent upon one another, that none has a right to say, "This is my own private business; there is nothing to arbitrate." That position deserves to be classed as inimical to the public welfare and should not be tolerated.

While the Federal Child Labor bill, which has recently passed the Senate with only twelve opposing votes, has not yet become a law, being subject to joint conference by the Senate and the House, there is no doubt that the differences can be easily adjusted and that the result will be law. The fight over this legislation, which is the only right or fair way to bring about equal conditions in regard to this vital subject between the states, has been going on for years, and the victory that has been practically won will be cherished by the friends of Labor and of humanity.

Bankers urging Thrift

The proposal of the *Northwestern Banker*, of Des Moines, that local bankers set out to cultivate the spirit of saving and depositing among the boys in their neighborhood, is very encouraging. The paper urges that the misuse and abuse of money are responsible for "practically every downfall, every wrecked career, every worthless, useless, abandoned derelict of a young man, drifting aimlessly in the muddy pool of his own making. . . . The best way to help a boy is to help him to help himself, and if we can get him to form the saving habit, the chances are that we have saved him, body and soul. The saving habit is a saving grace; get it and help the other fellow get it."

Of course such a service helps the banking busi-

ness also, and it should be remembered that the saving habit, if carried to an extreme, may cause people to perish both in body and soul. But the suggestion is valuable nevertheless, and if the banks can be added to the forces that are seeking to help the boys make the best of themselves, most of us are ready to let them get their share of the reward for the service. Bankers know something that the rank and file of men do not know, and it is no more than right that they should make their knowledge available for general use. This effort of the banks is only another manifestation of the general missionary spirit that comes of the feeling of possession of something that another man needs and has a right to have, and it helps to answer the age-old question, "Am I my brother's keeper?"

Misrepresenting the American People Abroad

About the middle of April last there was prepared by a remarkable group of so-called Americans for simultaneous publication in the United States, England and France, an "Address to the Allied Nations" which pretended to represent the feelings and convictions of the overwhelming majority of Americans, by stating, among other things, the following: "We, the undersigned citizens of the United States of America, send to you, the people of the nations of the Triple Entente and your allies, this message: *Our judgment supports your cause, and our sympathies and hopes are with you in this struggle.* In saying this we are confident that we are expressing the conviction and feelings of the overwhelming majority of Americans. . . . The signers of this document are not unmindful of the great contributions which Germany has in the past made to the common treasure of modern civilization; all of us acknowledge our debt to Germany; many of us have had the advantage of German education; some of us are of German blood. *But the welfare of the civilization for which Germany has done so much, the highest interests of Germany herself, demand that in this conflict Germany and Austria shall be defeated.* We confidently and hopefully look forward to that result."

If the circulation of this Address had been confined to American newspapers, little harm would have been done. It appears, however, that it was actually mailed to leading citizens of France and England, and *The Outlook* reports a number of replies from prominent men in both these countries. Paul Sabatier, the distinguished French writer, reports that he read it to the peasants of the villages in his neighborhood, by whom it was eagerly listened to. "Why, these Americans are just like us," said the peasants! Writing from England regarding the Address, Sir William Mather, a noted authority on industrial education, says: "Your manifesto was soothing and strengthening and we are deeply grateful to all who signed the message, and we know you have spoken for three-quarters of your great country." The Address was widely published in France, England, Belgium, Italy, Russia, and even in Japan, where it is said to have been cordially received, especially in official circles.

Aside from the fact that these gentlemen had no authority to speak, for the American people, and that even if they had possessed such authority, their message has, in our judgment, thoroly misrepresented American opinion, what will the people of these nations think of American sincerity, if the President of the United States officially declares the neutrality of the American people, while 500 of those who claim to be leaders of the nation assure the Allied nations of their sympathy? Is it any wonder that other nations learn to distrust the official utterances of our government and to suspect its motives?

The Blessings of Brotherly Unity

"Behold, how good and how pleasant it is for brethren to dwell together in unity," Psa. 133: 1.

This little psalm has been compared to a lovely rose, which charms the eye with its beauty and diffuses fragrance on every passing breeze. We might also compare it with the sweet little violet blossoming modestly at the foot of tall and stately trees, which makes up in simplicity and fragrance what it lacks in size and coloring.

If, as the title tells us, the psalm is actually from David's own hand, it would seem to fall in most naturally with the scene of his coronation at Hebron. The death of Saul had been followed by a period of confusion and civil war among the tribes of Israel. The nation had been divided against itself and the hearts of those who should have been united by the strongest of civil and religious bonds had been inflamed with bitter passions. For a time it had seemed as tho the chosen people were to be split and scattered and exposed defenceless to the ravages of their heathen neighbors. But the new king whom God had anointed seemed to promise a new era of national unity. His policy of mercy and kindness and patience gradually won the hearts of the people, and from the north and the south, and from the country beyond the Jordan the people came flocking to the city where he held his court. It must have been a time of great national rejoicing when, as the Chronicler tells us, "All these, being men of war, that could order the battle array, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king." No wonder that the pilgrims joyously sang this hymn when they wended their way toward the heights of Zion to take part in the great festivals of Jehovah.

But it is not necessary to refer a psalm like this to any special occasion. It would fit any conditions of any people anywhere if it had been written yesterday. The picture which it presents has a perpetual charm and beauty wherever it can be applied. In every community, in every church and in every household where mutual love, kindness and helpfulness prevails, age cannot wither nor custom stale the beauty of brotherly or sisterly love. The two figures which the psalmist uses in order to express his appreciation of brotherly love are at the same time simple and delicately beautiful and expressive. Just as the precious oil with which the high priest was anointed ran down upon Aaron's long beard, and thus descended to the border of his garment and diffused itself over his entire person, so the spirit of love, if it is poured out over the head, descends over the entire family, church or community and prevades and blesses all who come under its influence. Where fathers and mothers are filled with the spirit of true love, the love that seeketh not its own, is not provoked; the love that is able to bear all things, believe all things, hope all things and endure all things, there the same spirit will unfailingly unite and bless all the members of the family. O that we might have more of such a spirit in our day, when family ties have been loosened and family love has waxed cold in so many of even our Christian homes! No better motto than "Behold, how good and how pleasant it is for brethren to dwell together in unity," could be written over the door of every new home, and over that of every home, for that matter. If self-devotion and self-sacrifice could everywhere be made to take the place of sensitiveness and self-interest a wonderful change would come over the home life of our country in a remarkably short space of time. And it can come and will come wherever the spirit of Jesus Christ enters the hearts of the members of any home. It is He who has first brought real love into the world, and it is He alone who can fill the hearts of young and old with its beauty and fragrance.

And just because the Christian Church is named after Him, the Fountain and Founder of the idea of love among men, it is doubly deplorable that there should be found in its midst any lack of that one quality which exalts Him above other religious leaders, and which was the one unfulfilling characteristic of the early Christians. How much envy and strife and quarrel is to be found among church members of all classes! What lack of sympathy and kindness, even where there is outward peace! And the dissensions that have arisen in the course of time between the different denominations because of differences in belief and teaching! How deplorable that the Church of Christ should ever have given its name to persecu-

tion and oppression! Where the spirit of Christian love dominates there will always be readily granted to all the liberty to follow the dictates of their own conscience, and the differences of opinion that must always exist among independent intelligent human beings will rather be an additional incentive for a searching self-examination to the end that each one be fully assured in his own mind. If anywhere it is certainly in the churches that preach the Gospel of Jesus Christ that brethren ought to dwell together in unity. If it is good and pleasant that they do so in other places it is absolutely essential that they do so here. Where brotherly unity is lacking the spirit of Christ cannot dwell nor bless.

From the church and the home the spirit of brotherly love is to go out into the community and redeem and transform the whole life of men and all their relationships. In the community where that spirit prevails all good things flourish and increase. Human life, in every sphere, becomes easier and happier and more fruitful as men recognize the ties which bind them to each other and learn to dwell together in mutual affection and helpfulness. The hard, bitter spirit of selfishness—"every man for himself and the devil take the hindmost"—makes the world a barren and a wearisome desert. But wherever the dew of human sympathy falls—just as the dew from the snow-covered tops of Mt. Hermon are wafted southward over Zion and the hills of Judah—there the desert begins to blossom like a rose, and a fellowship of joy and sorrow transfigures the entire life. "To be glad when your brother men are prosperous and happy; to rejoice in their successes and to cheer for their victories; to be compassionate and pitiful when others are distressed and miserable; to grieve over their failures and to help them in their troubles"—such is the fraternal spirit which blesses him who exercises it, and those toward whom it is exercised.

What the Joke Cost

BY ELIZABETH P. ALLAN

Two young men met at the dinner table of a village inn one fine winter day and fell into friendly chat. They were hardly more than boys, tho Russel Graham was almost six feet tall and Byron Locke cherished an infant mustache. Locke was a book agent, and Graham was selling a new stove that took in next to no fuel and gave out July heat!

"I am not feeling at all 'fit' to-day," said Locke, yawning wearily, and rubbing his forehead; "if I had anything to amuse me I would strike work for the rest of the day."

"Why, stranger, I'll tell you what to do," said Graham suddenly (there was a gleam in his eye, but Locke was not looking at him). "There's my trap at the door; I hired it for the day and paid for it, but I am not going to use it for several hours; jump in, man, and take a spin; it's quite a free-going-nag, I assure you."

Locke demurred; offered to pay for the use of the team; but finally accepted the offer with profuse thanks.

"Oh, don't mention it," said the other with an airy wave of the hand; "we brothers of the road are always glad to do one another a good turn."

"That's so," said Locke, heartily, rising from the table; "well, I'll be back at five; will that be in good time?"

"All I want," answered Graham, in the same jaunty manner; "a pleasant afternoon to you."

"Thanks very much," Locke called back from the door, and he was gone. As soon as the door closed, Graham went off into fits of laughter; he looked about to find some one to share his merriment, but it was time for the doors to close, and the room was empty, except for one waiter. The young drummer went out to attend to some unfinished business on the village street, and being detained longer than he expected, had to rush for his train, which left at three-forty.

The bell was ringing, the train was vibrating with the effort to start, as Graham sprang up to the platform and entered the car. "There now!" he exclaimed, as he sank breathless into a seat. "I forgot to give anybody the tip about that greenhorn!" He looked taken back for a moment, and then burst out laughing again. "Oh, well, never mind," he said to himself; "it will be all the larger sized joke!"

Meanwhile, Locke was enjoying himself. It was not often that he had a treat like this. Not being a particularly sharp or successful book agent, his profits were far too small to waste on livery fees; and he generally footed it when going thru rural districts.

The horse went at a lively pace (she was headed for home and had not dined, but Locke did not know this); the day was one of those gifts that spring sometimes tosses ahead of her coming into old winter's lap, and the air was mild and delicious.

After an hour's rapid driving Locke was thinking about turning the mare's head when he was startled by a shout from behind:

"Hello there! Stop, you rascal, if you don't want a bullet thru your head!"

The young driver pulled up hastily, and looked back; in the buggy which was now immediately behind him was a policeman with a pistol in his hand, and with him a red-faced man, shouting out epithets, and exciting himself about something—Locke did not know what. The noisy demand to stop had evidently come from the red-faced man; the officer seemed to be taking it coolly; when he saw Locke draw rein he put up his pistol; his companion shouted to him to hurry or the rascal would get away, but the man in the blue coat took his time; no doubt these guardians of the peace learn to know men as a wary hunter knows his game; and Locke was showing nothing but intense surprise.

"Get down," said the policeman, quietly; "you are to go with me, you know."

"Go with you!" exclaimed the young book agent, "what do you mean?"

Here the red-faced man burst into a volley of angry words; he also had left the buggy, and was standing on the other side of Locke.

"Mean?" he shouted; "it means that you are about the coolest rascal that I ever came across. It means that you stole my horse and buggy in broad daylight, under my very nose; and if you only had as much brains as you have cheek, you wouldn't have been caught so easily. Come, get out of my buggy."

"You must be a lunatic," said Locke, getting angry at last; "I borrowed this trap from a friend, a traveling man, who had it hired for the day and loaned it to me for an hour's drive."

"What was your friend's name?" asked the policeman, motioning to the red-faced man to stand back; he had been watching Locke closely, and had about concluded that he was innocent; but now for the first time the boy's face flushed and a look of utter confusion came over his countenance. "I—I don't know his name," he muttered.

"Oh, you don't," jeered the angry man on the other side of the buggy; it's likely you don't, you young liar!"

Quick as a flash a hearty blow landed full on the accuser's nose, and another would have followed if the mare had not started forward suddenly, flinging Locke to his knees in the buggy and throwing the other two to right and left. But Locke instantly pulled the animal up and would have returned to the assault if the officer had not now interfered and taken control of the situation. After all, there was the authority of the law to back him, not to mention the loaded pistol. Locke was obliged to get into the other buggy with his captor, while his accuser took his place and the restless mare again set out dinner-ward.

"You'll be back in the morning to prosecute this case?" said the officer.

"Bet your life!" spluttered the bloody-nosed one; "and I won't stop till that scamp is in the pen."

"Well, I'm not so sure," answered the policeman, aggravatingly; and he turned his horse's head in the direction of the village. There was plenty of time for a full explanation on both sides during this drive back. Locke was soon convinced that the stranger at the inn had played a practical joke on him of a rough and unscrupulous kind; and the policeman felt pretty sure that the boy was telling a straight tale.

"Got any friends in town?" he asked.

"Don't know a soul," answered Locke; "but you don't mean to tell me that I can't be cleared of this ridiculous charge without friends?"

"Well, I don't say that; but if your unknown friend has left on the afternoon train you are in a mess you know. I thought mebbe you had some chap that would bail you out for the night; I've got to lock you up, you see."

The boy felt like one in a nightmare, and the ugly dream lasted all night; his first night spent in durance vile. But the policeman was an honest soul, and he did some unpaid detective work before the police court met the next morning. The indignant countryman was there, nothing cooled by the jeers of the bystanders at his bungled-up appearance; but a waiter from the inn was also there, and Locke's quiet demeanor helped to give weight to the serving man's testimony.

Locke was soon cleared, and laughingly advised by his honor not to be so trustful another time.

The owner of the trap now wished to bring an accusation of assault and battery, but was warned by the mayor that when one man called another a liar he must take the consequences, especially when his accusation proved false.

Meantime, the merry jester seemed to have gotten off scot-free; but it was not so. Hardly had Graham sent into headquarters orders received from that village and neighborhood, when a letter followed from one of the leading citizens, withdrawing his order and that of several others. The affair of the buggy was briefly alluded to and the letter-writer added: If your young man is as glib with his tongue in your service as he is for his own amusement we think we'd just as soon see those stoves tried before ordering.

Graham came within a close shave of losing his place, and learned from this narrow escape that no man can treat the truth with contempt, even in jest, and keep the confidence of his fellow-men.

"I Wish I Had Known it Before"

A beautiful woman lay on her deathbed. "Read me something new," she said impatiently to friends who were trying to divert her with interesting books.

While her sister went out to search for "something new," the nurse took out her pocket Bible and began to read the Sermon on the Mount. The sick woman paid close attention to the end. "Beautiful!" she said. "Really wonderful! Who wrote it?"

"Why," replied the astonished nurse, "that is the Sermon on the Mount—in the Bible, you know."

"The Bible! Anything so good and beautiful as that in the Bible?"

"Surely; what else but good did you think could be in it?"

"Oh, I don't know. I have never looked into a Bible in my life. My father wouldn't have one in the house."

"But you have certainly heard the Bible read in church?"

"I have never been to church. Sunday was always our holiday. We got into that way in Paris. We went to all the places of amusement, but never to church. I have never thought much about the Bible. I never supposed it contained such beautiful things. I wish I had known it before!"

She begged the nurse to read again the prayer in the Sermon on the Mount that was so new to her—"Our Father, which art in Heaven." She passed away, her last words being, "I wish I had known it before!"

The Quiet Young Man

The man who blatantly shouts his sentiments, generally without much regard to those of others, and the quiet one who, when occasion demands, has the courage of his convictions, are two persons belonging in widely different categories of character. A contributor to the *Atlantic Monthly*, writing of "The Country Minister," tells the following little story—not lacking in dramatic coloring:

The other day, in a slow-moving freight-train, hours behind time, dragging its rumbling length over a branch railway, the passengers gathered at the end of the ill-smelling coach and talked as friends in discomfort.

Somehow the conversation turned to religious affairs, and a cattleman delivered some ponderous remarks concerning Bible history, highly colored with disbelief. After he had held the floor for some time, a quiet young man asked, as if for information:

"My friend, can you read Hebrew?"

"No, I never studied things like that," admitted the cattleman.

"How about Latin and Greek?"

"Never went to college," was the grudging answer.

"Have you read Plutarch or Herodotus in translation?"

"N-no."

"Well, I have studied the Scriptures in three languages, and have spent years on ancient history. It seems to me that you ought to learn something before you presume to criticize."

Then he gave the little audience a straightforward talk on the Word, taking up every assertion of the unbeliever's argument and disposing of it. At the end, the passengers applauded, and the cattleman was heard no more.

The quiet young man was pastor of a little church in a prairie village, but he dwelt there in an atmosphere of study and militant religious effort.—*Selected.*

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Seed Time and Harvest

BY NINETTE M. LOWATOR

O careless hands that strew the seeds
From which shall rise, in coming years,
Long, happy hours or shame and tears,
What sow you, on life's hills and meads?

Sow truthful words and kindly deeds,
And all your path shall bloom with flowers;
Sow hidden sins and idle hours,
And they shall spread their noxious weeds.

O youth, be true! O youth, be pure!
So shall your life grow strong and bright;
For him alone whose soul is white
Love, honor, trust, for aye endure!

The Burden-Bearers

The little woman looked up at the minister. Her eyes were luminous with suppressed tears; her lips trembled, and her hands were clasped tight. "I cannot understand," she said, "why this last burden has been given me to bear. I have tried to be patient. I have tried to believe that the hand of God was leading me, even when my loved ones were taken away. But this seems so needless, so useless."

The minister's face grew sad. He had known this woman for years; he had seen her cheerful under great physical sufferings, brave and patient in bereavement. She had lost her children one after another, and then her husband, on whom she had leaned in perfect love and trust. The minister marveled at her sweetness and courage; in more than one crisis she had been an inspiration to him.

And now the small property that would have enabled her to end her days in peace had been lost; she was left to the charity of those who, she felt, would consider her a burden. No wonder she was troubled, for thru all the hardships and trials of her life she had been surrounded by people who loved her and ministered to her gladly. Now she must go to relatives indeed, but to strangers in spirit.

Tears of compassion stood in the minister's eyes. "Have you ever thought of your troubles as an honor?" he said. "In my own labors I have learned to lean on those who have proved themselves steadfast thru years of trial and suffering. They can be relied upon, whatever the emergency. Is it not possible that God sends successive trials, not to punish, but to help yet a step farther those already advanced on the Christian road? 'Whom the Lord loveth, He chasteneth.' We do not place the greatest burdens on the shoulders of the weak and frivolous; He, too, may prefer to place them on these who have become strong to bear them."

At the thought, a new light shone in the deep, sad eyes of the woman. "Do you think that could ever be true of me?" she asked.

"I think it is true," said the minister.—*Selected.*

Do Missions Pay?

Do missions pay? The cost, not only in money, but in sacrifice and often in suffering, is so great, the returns sometimes seem so small, that the question is often seriously asked.

An old gentleman, living in a quiet Eastern village, had a visit—the first in many years—from his son, a prosperous storekeeper in western Canada. On Sunday father and son went to church, where they listened to a sermon on Christian missions. Thruout the service the old gentleman was restless.

"I'm sorry, he said, as they left the church, 'that I brought you here to-day.'"

"Why, father?" asked the younger man.

"I'm sorry," he replied, with a shrug of the shoulders, "that you had to listen to that sermon. I don't believe in missions. They're a stupid waste of men and money."

The younger man made no reply at the time, but when he reached home he asked his father and mother to let him tell them a little story.

"A few years ago," he began, "a young man left his father's farm to seek his fortunes in the Canadian West. He got into bad company, and was left one day by the roadside drunk and unconscious.

"At that place, living in a little sod-covered shack, there was a young man who had been sent out by a missionary society. He loved men and sought them in the spirit of his Divine Master. He found the drunken

fellow, who had been left by his companions to die from alcohol or exposure, and carried him to his shack, placed him in his own bed, and worked over him until he brought him back to consciousness. Then after he had fed him, he remonstrated with him for wasting his life, and prayed earnestly with him.

"The young man confessed his sins and sought pardon. His afterlife proved the genuineness of his conversion. He has become an honored and respected citizen, and as the world goes, a prosperous man. He is an officer in his church, and in order to add to the comfort of his aged parents, he sends them gladly five hundred dollars a year.

"Father and mother, I am that man, and I tremble to think what I should have been but for that faithful missionary."

This is but a single episode in the life of one of the devoted men and women laboring in the western mission field; yet how much it meant—in happiness and comfort for the old people, in the value to the community of the alert, efficient, honorable citizen, who might otherwise have died a drunkard; above all, in a joyful life of service, and the assurance of life eternal to the man who was saved.—*Selected.*

Praying for Others

A minister was praying at the bedside of a dying woman. "Wait a moment," she said, as he started to rise from his knees, "I want to pray for you." And very tenderly she prayed, with her hand upon his head.

"For ten years, ever since you became my pastor I have offered that prayer for you every morning and every night," she told him.

The minister went away with tears in his eyes and a strange warmth in his heart. He had known that this woman was sweet-spirited and true, but he had never guessed that he had a place in her prayers day and night.

"I wonder how many of my six hundred church-members pray for me?" he asked himself. Not all of them, certainly; yet doubtless more of them had prayed for him than he had dreamed. The thought was sweet and helpful to him. It gave him a vision such as came to the young man whose eyes were opened in the presence of Elisha, and who saw the mountains filled with chariots and horses of fire round about the prophet of God.

There is strength for all faithful men and women in the prayers of those who love them. Many a young man has been restrained from sin by the thought that a mother is praying for him. Many a daughter has found it easier to be faithful because she remembered the voice of her father as he prayed for his children. Many persons when facing hard problems have taken courage when they remembered that loving hearts were cherishing the thought of them, and that loving lips were speaking their names into the ear of God. Many a care-worn man, laboring under discouragement, would take new heart if he could only know how many persons remember him in their prayers.

The Little Slippery Place

"It was such a little spot of ice I slipped on," said the big, heavily built man, who was laid up with a sprained ankle. "I had come all the way down the other street that was so slippery, and avoided a fall, and I turned up this other street where the sidewalks looked good and clean and not at all dangerous, and it was just a little strip of ice not six inches wide, where the water had trickled across the pavement. The late snow that was falling had covered it over, and before I knew it I was down."

It is quite often true in the spiritual as well as the physical world. It is the little slippery place that fells the young Christian. He would not go into a notorious gambling-den or a low opera, or a rough-class dance-hall, but it is the doubtful amusement with the light veil of the snow of propriety thrown over it; it is this that trips him. He would not be caught on the broad road of dishonesty, but he sees the chance for the little unfair advantage and takes it, and is tripped in the eyes of the worldling, who is looking to him for the personification of the Christ-life. Let us watch for the little slippery places, the little glassy space veiled with snow!

—*Christian Standard.*

Denominational

Federation of Evangelical Deaconess Associations

The eighth annual conference of this Federation will be held, the Lord willing, from September 26th to September 28th in Cleveland, Ohio in Immanuel Evangelical Church (Th. P. Frohne, pastor). All affiliated associations are requested to elect their delegates as soon as possible, and to inform the Rev. Frohne, 7124 Kinsman Road, Cleveland, before September 6th how many intend to come, and to send their names. Friends of the deaconess work are invited and welcome, but are also expected to notify the above named address in time.

Except the Lord bless the conference, those will labor in vain that work for it. Therefore all of those interested in this service in the Church are earnestly requested to intercede for it. *F. P. Jens, President.*

Conference of the Colorado Mission District

Windsor, Colo., July 13—17, 1916

"Let no man despise thy youth," said Paul to Timothy, and very likely these words of the great apostle rendered Timothy the great service of helping him to regain a correct estimate of his relation to the Kingdom. When one of the youngest members of the great Evangelical family gathers to the number of one dozen pastors, there is danger that it underestimates its own importance in the Kingdom and also that others might despise its weakness. By resolution presented by one of its senior pastors the youthful Mission District decided that proof should be given of its capability of discussing denominational affairs by an especially complete report of the conference in the denominational periodicals.

Judge the importance of Colorado for the Synod by the number of high dignitaries that gathered at the conference this year: the honorable President, Rev. John Baltzer, the honorable Vice-president, Dr. D. Irion, the Chairman of the Central Board for Home Missions, Rev. F. G. Ludwig, and the Treasurer of the Board of Education, Rev. Jul. Kircher. The last mentioned had been attending a meeting of the Board of Control of the Academy at Fort Collins, twelve miles away. The honorable President Baltzer was on his way to Montana and threw in his presence for good measure. Of course he was immediately listed for a Sunday sermon, and the result was a big, memorable message. Rev. Ludwig preached on Sunday morning to an inspiring throng too great to be contained in the church which had seemed so commodious during conference sessions. However, the keynote of the conference was struck by Dr. Irion's deep, masterful, and yet simple sermon on Thursday evening: "Let us hold fast our confession" from Hebrews 14: 14—16. All that attended will long remember the great, the sympathetic, the influential High-priest as Dr. Irion presented him. On other occasions members of the Conference preached. Pastor Kircher addressed the conference on the financial situation with regard to our seminaries. Pastor Leesmann of Ogden read an exceptionally excellent paper on the difficulties of missionary work in the West.

The history of Zion Church at Windsor, the host of this year's conference, can not easily be duplicated. Scarcely three years old, it has four hundred individual members and a good large church building paid for. One hundred fifty children attend the pastor's daily Bible school held after the public school classes each day. The congregation is ready to become self-supporting with the hope of paying its pastor an adequate salary. The same devotion and enthusiasm that made this record possible was applied to the entertainment of the guests. Lonely missionaries from scattered posts, some of them 800 miles away, were warmed to the core by the genuine, loving hospitality.

In view of the fact that the official minutes of the District are not to be published, the resolutions adopted at the conference are quoted rather more fully than usual in the following report.

President's Report (Rev. J. Jans)

The District shares the confidence of its President that our work will not remain without results nor without the Lord's reward, despite the apparent waste of time and energy.

With pleasure the District takes note of the estab-

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OUR DAUGHTERS AND THEIR SOCIAL RELATIONS

By EMMA GARY WALLACE

Experiences gained from wide and frequent Contact with the Girl- and Mother-hood of the Country qualifies Mrs. Wallace for giving helpful Ideas in regard to this Subject

"What may we permit in our social relations?" is a question constantly in the minds of perhaps most young women, and especially of young girls just entering womanhood, while practically all parents of young people are more or less perplexed by the many problems which difficult modern conditions present. Both questions are clearly and wisely answered in the following article, for which we are indebted to *The Continent*.

The normal young woman is quite right in desiring to have a pleasant circle of friends. That this circle will include both sexes is naturally to be expected as long as human nature remains constant.

Sometimes mothers and fathers are so busy earning a living and making a home, that they leave too much to the good judgment—or the lack of it—of the young people beneath their roof. Or it may be that a girl or clique of girls will set the pace for the rest. Mothers are not unaccustomed to hearing the protesting remark, "Things are not as they used to be when you were a girl, mother dear."

In justice to them and to ourselves it behooves us to look this matter squarely in the face, that we may discover whether we are expecting too much of them or too little; if too great or too little latitude is allowed in social relations; and if the standards held by the young people about us are worthy ones.

Girls of Today Have More Leisure for Education

Owing to the broad educational opportunities of today and the many open doors for economic independence, the age of marriage has been set forward several years. This additional time, however, does not count for increased housewifely skill. On the other hand, household improvements, cooperative labor schemes and increasing demands upon time, in the majority of cases mark a decrease in home interest. With her fewer responsibilities, the girl's mind has greater leisure to turn to culture, society, dress, business achievement, and what not.

During middle or later adolescence the average girl awakens to a sense of her own charms and desires to enhance these that she may be even more attractive. Love stories in the magazines, the dainty fashion plates, the display windows of beautiful clothing and toilet articles, all hold an irresistible charm, because they suggest beauty and its power.

Perchance she watches some schoolmate a bit enviously. Why do the boys seek her company, so that she may refer casually at any time to the tiresome necessity to which she is driven of choosing from among her numerous admirers?

When it is discovered that this belle permits the young man who sees her home to kiss her good-night, or to put his arm about her when driving or walking in shaded places, the other girls are sure to hesitate and wonder, for the natural wall of maidenly modesty is not broken down without conscious effort.

If there were perfect confidence, perhaps at this juncture the girls would talk frankly about the matter with their mothers, and perhaps they would not. A certain bashfulness may prevent, or the thought that mother may not understand; or a new-born self-reliance may assert itself.

Perhaps mother would not understand. Young men are more forward today than they were in her youth. The young people see continual love-making on the moving picture screens, on the vaudeville and the regular stage; it is pictured for them upon the covers of our magazines, in the windows of our art stores and upon advertisement pages. Public love-making is common today as it was not a quarter of a century ago. Mother may look back at the boys and young men of her own girlhood, and unless she takes many things into consideration, a comparison between then and now may not be a fair one.

The Danger of Silence

A girl may not go to her mother because of fear of criticism, or lest her own actions be restrained; or she may dread to broach a topic which causes a quick rush of color to her face which she does not understand. The other girls have decided for themselves, and she may reason that if she is to have her share of the good times, she must govern her conduct as do those about her. That this is a mistake goes

without saying, for the mother and father, who know more of the world, its worth-while things and its dangers, would be the last ones to deprive a loved child of pleasure or happiness.

Aside from the possible danger of infection of promiscuous caresses, any girl of refinement will shrink from permitting familiarities of any kind. Well-bred girls who are living up to their teaching never do it. The first familiarity makes the second one easier and the second paves the way for the third. Many a girl is led farther than she has any idea of ever going. She loses her greatest charm when she parts with the sweet innocence of her girlhood, and she cannot lose self-respect without corresponding loss of respect from others. The young man who finds a girl holds herself so cheaply as to allow him to bid her good-night with a kiss, argues that he has a measure of justification in speaking lightly of her when out of her presence.

Some girls may feel that by such a course of procedure they will render themselves unpopular. There is no real cause for such fear. What they lose in the estimation of these so-called friends, they will gain many times over in the opinion of those whose friendship is worth gaining and keeping. Besides, if a single girl has the courage of her convictions, she can usually influence the others of her "set" to think and act as she does, provided her course is a right one. Often the rest are just waiting for a leader whom they will be glad to follow.

Not only have the girls a responsibility to themselves, to their parents, their friends, and even their posterity, but they have a responsibility concerning the young men with whom they associate.

Unfortunate indeed is the girl who, by her free and easy manner, her immodest dress, her unchaperoned company, leads a young man's mind into wrong channels. She may never be guilty of actual wrong doing, and yet if thru her actions a young man's standards of womanhood are lowered, a certain measure of the guilt rests irrevocably upon her shoulders.

Girls to Blame if Man Is Discourteous?

Girls themselves are to blame when they are not accorded the nicest kind of respect. If they show themselves worthy of it and demand it, it will be granted them. A young man who persists in stepping over the boundary line of courteous demeanor after a young woman has shown her attitude on the subject should be avoided, for he is not a safe companion for any girl.

In spite of much love-making in pictures and on the stage, every young woman should understand that she has no right to listen to words of love from any man until he is ready to talk to her of marriage also. An "understanding" does not amount to anything. A girl cheapens herself who permits it. A girl is betrothed, or she is not, her loyalty and devotion are engaged if the first condition obtains; if it does not, she is absolutely free.

The young woman who asks greater liberties than good conduct warrants is sure to be laying up unhappiness for herself. She may not see this, yet she should be willing to listen respectfully while those of greater experience point out the dangers and try to guide her aright.

For a young woman to take the initiative in gift making or in advances of any kind is not only unwise, but improper. An occasional telephone communication may be necessary; but the girl who calls up a young man who has smiled at her once or twice, or spoken courteously to her, to ask him if he will call upon her, or if he has heard of a delightful entertainment soon to be given near them, has shown herself lacking in fine breeding.

Our American customs are much freer than those of old world nations. Yet, as our own people become mixed and our social circles are extended, the necessity of close chaperonage becomes greater. We must avoid the appearance of evil as well as evil itself. The young man will have much greater respect for the young woman who declines to take long, unchaperoned evening rides, or to entertain him without her elders being in evidence somewhere near.

There is no denying the fact that worthy young

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lishment of new preaching places at Paul, Idaho; Monida, Mont.; Silt, Glenwood Springs, Leadville, Colo.; Roberts, Idaho; and Single, Wyo.; and trusts that these work-centers will in time develop into churches.

The District is especially pleased with the foundation of new churches at Greeley and Fort Morgan, Colo., and extends to them and their pastors greetings and best wishes for God's continued blessing.

The District is of the opinion that the students' term of study at the Ft. Collins Academy, already so short, should not be interrupted except in cases of extreme necessity.

Reluctantly, the District decides that owing to the heavy expense of transportation, those churches at a distance exceeding 300 miles from the place of conference shall be excused from sending delegates.

The District takes cognizance of the thoro work being done by Pastor Leemann at Ogden and Salt Lake City and bids him take courage and persevere in his most difficult field.

The District herewith provides for the election of a mission committee to consist of two members and to act in an advisory capacity with the president in all matters concerning missionary work. This committee shall present annually a comprehensive report of the mission stations as is the practice in similar committees of other Districts.

The President-General's Report (Rev. John Baltzer)

The Colorado Mission District recognizes with the President-General that the Lord of the Church has vouchsafed our steadily growing Synod his blessing for seventy-five years of preparatory work, and joins him in thanking God for all His mercy.

In order, however, that we may be equal to the great tasks of our Church thus prepared, it is essential that every member of the Synod shall heed not only the exhortation of Eph. 6: 14-16 but also that of 1 Tim. 6: 12. In our day of great things it is especially necessary that each individual prove his equipment in the battle for God.

Even as the celebration of the 300th anniversary of the Reformation led to the formation of the Prussian Union which attained recognition in the last century, so the 400th celebration of the same event might urge upon us a further advance toward the goal set for us in John 17: 21. The Colorado Mission District therefore encourages the honorable officials of the Synod to make an earnest effort toward this end.

The recommendation of the President that the curriculum in our seminaries be so arranged that ambitious young men can acquire degrees in our own institutions, finds the hearty approval of this District, and we call upon the Board for Educational Institutions to give this matter its most earnest consideration.

The Colorado Mission District recommends the passage in the President's report concerning "City Missions" to the careful consideration of the Central Board for Home Missions.

The District presents the motion to the General Synod that in its session of 1917 it appoint a commission charged with the task of suggesting lines of procedure in the work of evangelization that will be suitable to our needs.

The Colorado Mission District fails to see the logic in the reason given for the withdrawal of the protest against our country's bloody traffic in munitions, except it be that our sister churches had resigned all independent thought to the press. In our opinion the Lusitania-catastrophe should have sharpened and hastened the protest.

The District requests the honorable President-General Baltzer to see to it that we have a representative at each meeting of the Federal Council who is thoroly conversant with matters pertinent thereto.

The Report of the Board for Educational Institutions

The District thanks the Board for their efficient work and especially for the assumption of the management of the Academy at Fort Collins.

The District wishes the representative of the Board, Rev. S. A. John, success in the execution of his plans, especially of the one by which stronger churches shall be induced to assume responsibility for the tuition of poorer students.

In order more effectively to secure the interest of the Synod for our educational institutions, the District recommends the following to the Board:

The various reports on the work of the educa-

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HOW THE KINGDOM COMES

PASTOR JACOB IRION, ST. LOUIS, MO.

Many of the Developments foretold by the Bible seem already taking place to some Degree. "But he that endureth to the End, the same shall be saved"

II

The Picture Language of the Bible

This symbolic language is the same thruout the prophetic books of the Old and the New Testaments. The New Testament prophets therefore can refer with these terms only to the very same things which the prophets of the Old Testament had in mind. In the Old Testament the nations of the world, as distinguished from the people of God, nations, whose whole thought is directed to worldly things and to the satisfaction of the sensual, material needs and impulses, are represented under the image of various beasts. "God's people, however, are always shown under the symbol of a woman or a virgin, which refers to the higher interests or finer character of the people of God. And if New Testament prophecy calls the Church of God a harlot this can only refer to her falling away from her Lord, as a result of which the relationship of both has been dissolved by the Church itself. And what New Testament prophecy says about the harlot is true not only of a portion of the Church, as for instance of the Roman Catholic Church, but for all parts. So thoroly will the Church in this last period deny its divine dignity and calling that the word *harlot* expresses her true relationship to Christ. Outward religious forms and hypocritical piety may remain, but inwardly the Church has fallen away from her Master.

The word *beast* expresses the sensual life of the people, where all their labor and all their efforts are directed only toward satisfying their animal impulses and material needs. The life of many people is fitly described by the word *beast*, when in public and in private affairs all higher and ideal interests have been crowded out by the animal interests. An open minded look into the life of the people of to-day shows us how far this falling away has already progressed.

The *false prophet* is placed into the closest relationship with the beast. It is he who gives to the beast the power and influence upon the life of the people. This is science in its opposition to God, that spirit of human intelligence, dominating all of the affairs of life, which has taken so materialistic a direction in our day and has become so intensified that apparently the last word has been spoken in all departments of life, so that men are overcome by surprise and admiration for it and the weak are thereby deceived.

The Anti-christ

The more this falling away progresses the more there will arise the necessity of expressing this worldly, godless character in a definite *anti-christian organization* whose figure has been sketched so clearly in the scripture. St. Paul describes this despot in whom, as it were, there is concentrated the whole beastliness of the popular life in 2 Thess. 2: 1-10. Here the apostle speaks of an individual who combines in his personality the whole sinfulness of his age, so that he may be fitly called the "man of sin." St. John calls the same person the Anti-christ, with which he seeks to express not only the hostile opposition of this creature toward Christ—in this sense there were many Anti-christs in his day,—but also the fact that the Anti-christ occupies the same position in the godless world which Christ as the Son of man occupies among the redeemed of mankind. What no one else has ever succeeded in doing the Anti-christ will accomplish, namely the establishment of a universal empire. The fact that the interests of all civilized nations have been unified and combined by the perfection of the worldly-materialistic-carnal way of living has caused the inner intellectual walls, which have heretofore hindered the establishment of such an empire, to fall, and in the wonderful means of transportation and intercourse of this period all the outward limitations will also fall, so that all the hindrances which have heretofore separated the nations from each other will now be overcome. In this empire the Anti-christ will raise the carnal world life to the highest stage of its development and it will be possible for him to satisfy the sensual, carnal nature in a manner undreamed of before, as Nature

will be exploited for this purpose in every way to a degree unheard of before. Science and all the intellectual forces will see their aim only in perfecting carnal pleasure. With this outward "happiness" of mankind cut loose from the living God there will go hand in hand the degeneration of men and the bloody persecution of the disciples of Jesus who have been forced into concealment and who could not take part in the general godless whirl of carnal happiness, and who would not accept "the mark and the name of the beast," Rev. 13.

And the hours of the beast riding upon the harlot are also numbered. As long as godless living among the nations had not yet reached its climax, the beast suffered the harlot, i. e., the worldly, carnalized Church, to exist and even suffered itself to be inspired by it and drank from her intoxicating cup. But when the Anti-christ becomes conscious of what he is and to what he is entitled even a worldly Church will become an object of hatred that must be put out of the way, so that outwardly the Church will cease to exist. The believers will then no longer constitute an organism, only as scattered parts will they be able to hold themselves. The whole weight of this awful period with its diabolical temptations will completely crush the faith still existing here and there and even the strongest men of faith will become discouraged and give up hope. Then, when the trials have reached their highest point, the Lord will come again, and like those awakening from a deadly stupor of agony the children of God will lift up their heads because their redemption is at hand, Luke 21: 28.

The Second Coming

Very many passages of the Scriptures tell about the second coming of Christ. In the prophecies of the Old Testament, and also in those of the Lord himself, His second coming is usually seen as falling together with His coming for the world judgment, Matthew 24, Luke 21. Where the apostles spoke of the second coming however, they mean the coming of the exalted Saviour to redeem the Church from the oppression of the Anti-christ and for the permanent establishment of His kingdom. During the entire apostolic period the second coming of the Lord was the object of joyful hope. In 2 Thess. 2 Paul speaks very plainly of the coming of the Lord to pronounce judgment on the Anti-christ and even today the second coming is the object of the hope of all His most earnest believers.

When we inquire into the manner of this coming the Bible points out the *suddenness* and the surprise which it will bring and uses the image of the thief breaking into a house, or of the lightning, etc. The second coming of the Lord will be visible and un- visible. It will be invisible for the godless anti-christian world which, however, will know as surely that the Lord has come as tho they could see him with their eyes. Even the "man of sin" will be convinced, tho in terror and in rage, that it is the Lord himself with whom he must now deal, so that he and his adherents will go to war against him. The second coming will be visible for the discouraged believers whose bodies will now be transfigured and who will then be lifted up into invisibility with the righteous in their resurrection, 1 Thess. 4: 16-18. Not the Pharisees and Sadducees were witnesses of Christ's ascension, but the disciples were told, as they looked up toward heaven after him, by the two men in white apparel that "this is Jesus who was received up from you into Heaven shall so come in like manner as ye beheld him going into Heaven." Acts 1: 11.

The effects of this event are partly those of a revival and partly those of a judgment. They are reviving and comforting for the believers, judging and annihilating for the godless world. Wars and rumors of war thruout the world and great tribulation and disturbances of nature that even the powers of Heaven shall be shaken, Matth. 24: 29, 30, so that men shall faint for fear and for expectation of the things which are coming on the world, Luke 21: 25, 26, will be the visible signs of His coming. The next effect will be the resurrection of the righteous, which the Bible calls the "first resurrection" 1 Cor. 15: 65; 1 Thess. 4: 16; Rev. 20: 4-6, and the transformation of the believers who are still in the body, 1 Thess. 4: 15.

With this first resurrection is most closely connected a new and powerful impulse of life thruout the whole realm of nature and humanity which will now be thoroly regenerated. See Isaiah 11: 6-8; 35: 1, etc.; 65: 20-22, and many other parallel passages.

A Titanic Struggle

This new development, however, will be hindered and opposed by two powerful forces which must first be overcome. One of them is the "man of sin" with the "false prophet," and the other is Satan with all his power over nature and humanity. Therefore a further effect of the second coming of Christ is the fall of the Anti-christ and the destruction of Satan's influence upon nature and mankind, which he has exercised so frightfully as the "prince of the world." Concerning the way in which the "Anti-christ" and the "false prophet" will be overcome by the Lord we are told in the passages 2 Thess. 2, and Rev. 19: 11-21. In both passages it is the word of the Lord thru which these anti-christian powers are overthrown. We have no detailed information concerning this important event, but it will probably take place somewhat as follows: With the coming of the Lord a new life began to pulsate upon the earth and in mankind both for the resurrection of the dead and the transfiguration of the believers still living and also for the enlightenment and the revival of the masses of the people more or less involved in the anti-christian organization. With the suddenness of lightning men will recognize the "man of sin" and the deception he has practiced and also the deceit and the falsehood spoken by the "false prophet," so that they will realize that they have been deceived and led astray. The means of communication which have been perfected to their highest efficiency during the time of the Anti-christ will help to spread the light of truth with the rapidity of lightning thruout the whole vast empire. These new ideas will take hold of the minds of men with compelling force and all those who are not completely enslaved by the Anti-christ will join the rebellion against him and the "false prophet." The Anti-christ, who has not expected anything like this, will use all his resources to overcome and destroy this new spiritual movement. The false prophet also, that is, the popular thought and intelligence developed to the highest possible stage, will use all means at its command to extinguish the new force by a manifestation of its might.

But all their efforts are in vain. The hour has struck for the beast and for the false prophet and they will perish, probably thru the masses of the people awakened to new life. Coincident with this event will be the binding of Satan, Rev. 20: 1-3. Since this will take place in the spiritual world we cannot have a clear conception of it. Until this time Satan had the dominion over this world. He has really always furnished the warp for the fabric of world history, as we can see clearly again and again, and of which the present world war is an apt illustration. Here we see truly Satanic forces at work with an activity that is terrifying. For thousands of years the nations have not been governed according to the thoughts and to the will of God, but more or less according to the thoughts and the will of Satan. Now, however, He to whom world dominion rightly belongs, and who has earned it for himself thru his life in the flesh, has come to claim it. Satan and sin had to have an opportunity for ripening out for the harvest. Thru sin Satan has brought to perfection his claim upon mankind, which they themselves have given him. Now the Lord takes his place so as to bring His own life and His love to perfection in mankind. Satan's influence in this age is only hindered, he is merely bound. But even now his sinister work has not been completed. His right to bring sin to perfection in the heathen nations who are outside of Christianity and the influence of the Anti-christ must not be curtailed. But he can exercise this right only when these people by accepting Christianity have become able to choose between life and death. In the millennium, the real missionary age, the Gospel will be preached in the whole world for a testimony unto all the nations, and only then, when Satan has continued a little while, will the end of the world and the judgment of the world come. When the Anti-christ and his works have been swept away and the satanic influence upon nature and mankind have been destroyed men will seem to live in a new world. For thousands of years Satan's dominion was a sort of natural law in mankind and now suddenly the satanic charm has been broken. Temptation and corruption and oppression has ceased, and the Lord God Almighty reigns. The millennium has begun.

The Millennium

With the millennium the golden age for the world and for mankind has begun. After the believers have been transfigured with the second coming of the Lord, and all those whose existence was bound up with the Anti-christ have perished with him, those who are alive and are left until the coming of the Lord, and who are to furnish the basis for the Christian popular life, the nominal Christians who had neither found living faith in Christ nor become real followers of the Anti-christ, and were therefore capable of a revival at the second coming of Christ, and finally the heathen nations and especially Israel, whose hour of grace has now struck, become especial objects of God's redemption. Among all these who are left the second coming will bring so general and so deep and so comprehensive an awakening as has never taken place before and which will especially touch the innermost heart of Israel.

In the time of oppression by the Anti-christ the faithful Israelites will be prepared for this period of awakening because they cannot follow and obey the "man of sin" without losing their national character, so that the persecution of that period will strike them also. Thru such a common suffering and affliction they will be brought nearer to Christianity and will then oppose the Anti-christ just as earnestly as the Christians do. As the transformation of the believers, the judgment upon the Anti-christ and his adherents and the binding of Satan will fall together with the second coming, and as all these events will make a powerful impression upon the believing Israelites, and as a powerful awakening will take place at the same time, the believing Israelites will at last see the light and recognize Him whom their fathers have pierced.

Our Daughters and their Social Relations

Continued from Page 4

men are often prevented from offering pleasant attentions because they cannot afford to bestow expensive entertainment.

The young woman who broadly hinted her perilous condition of hunger and thirst in close proximity to a "chocolate palace," after the theater, left her escort no alternative. When she selected the most expensive ice upon the menu, the young man's heart sank, for the price of it was more than he had with him. He excused himself, and going to the proprietor, explained his position, promising to bring in the amount of his indebtedness the next day. It meant going without his own lunch for several days to make up the unexpected expense. It was hard for the hearty, growing youth to work all day upon a scant boarding house breakfast, and the errors he made because of the headache resulting, led to his discharge. The girl was the first one to "cut him dead" when he was unable to secure a position as good as the one he had lost.

How to Select Girl Friends

The girl is wise who chooses her girl friends from among young women who have high ideals and the determination and ability to realize them; and her young men friends from clean, manly fellows, free from bad habits and extravagant ways.

The worth-while young people everywhere are planning to make their lives count, and to do this they must be steady, industrious and thrifty; and they must seek their pleasure in ways and at times which will not interfere with the more serious business of life.

The social relations between young men and young women today will have a marked influence upon the standards of tomorrow. Generation by generation we are taking unto ourselves a little wider latitude of life. Let us be careful that the width does not detract from the height. Each one of us is responsible for her influence, so let us be sure, whether we are mothers or daughters, that this influence counts on the right side.

True courtesy is consideration for the rights of others. It is the social interpretation of "In honor preferring one another." It makes us our "brother's keeper." It is the modern commentary on the law of Mount Sinai and the golden rule. All our social relations must be shaped thereby, or chaos results.

Our young people are granted much liberty, but liberty may become license. There is a very narrow margin between the virtues and the vices. It is the part of the wise parent to teach the difference between the two, and the danger in the step which leads from one to the other. Prudishness is exaggerated self-consciousness and so is unlovely. Too great freedom robs womanhood of its charm. Continued on Page 8

Religious News

Khaki Bibles for the Soldiers

Some years ago the American Bible Society brought out various editions of its Scriptures in Khaki binding, especially for the troops stationed in the Philippines. It fortunately had on hand, therefore, when the call came for the mobilization of the militia, its agate Testament and its agate Testament and Psalms, bound in a similar material to that from which the uniforms are made. The books are attractive little books, with their red edges and their dark-brown covers.

The difficulty of procuring paper has made it impossible for the Society to have on hand the ordinary large quantities of these books, which it carries in sheets ready for binding in the different styles which may be needed; but it was fortunate in being fairly well provided with the agate New Testaments, and thousands of these have been sent out thru the nine Home Agencies of the Society to friends who have placed them in the hands of the soldiers as they have gathered in the different camps and started on their journey toward the Mexican border. The Southwestern Agency, which includes the state of Texas in its area, and whose headquarters are in Dallas, Tex., has been especially active in ministering to the troops as they have been assembled in the camps along the border. The Agency Secretary is arranging for an automobile and a special worker, who has left for El Paso, Tex., to start this work.

A number of contributions for this work have been received, but not anywhere near enough to meet the needs, for the Society has made special grants to the Y. M. C. A's and other institutions working among the soldiers, and its funds are so far exhausted as to make it impossible to carry forward this work without special assistance.

Spanish Gospels for Mexicans

The Mexico Agency, which for the time being has its headquarters in San Antonio, Tex., is particularly active among the Mexican people and is finding a surprising demand for the gospels. Tens of thousands in Spanish have been sent forward for this purpose, and the Society's Agent, the Rev. W. F. Jordan, writes that the eagerness of the people for these Scriptures is unprecedented. The fact is that they have little to read. The war has practically stopped the circulation of papers, magazines and books in the Spanish language, and the Gospel and the New Testament come to persons especially hungry for something to read. While there are many that are illiterate, there are in every neighborhood those who can read, and the others gather about them and listen, so that there was never a better time for the ministering of the Word than the present. The only hindrance is the lack of sufficient resources.

Quadricentenary of the Reformation

Official announcement is made by the two Reformed bodies in America of the celebration by them of the birth of the Reformation four hundred years ago. These bodies are the Dutch and the German, the one strongest in New York, New Jersey and Michigan, the other in Pennsylvania. The two bodies furthermore fix upon October as the time, and state that they hope that the joint celebration may advance their plans for organic union, now well started. About 400,000 people are the numbers in both bodies. Historically they come from Switzerland, the Rhenish provinces of Germany, and Holland, and hold to the Heidelberg Confession.

These Reformed people take the trouble to say in their joint announcement that while they unite on the Lutheran date, that their celebration will be much more than paying honor to Martin Luther. They remind themselves that the birth of the Reformation was much more than historic scenes at Wittenberg and Worms. They enumerate the work of Zwingli at Zurich, Calvin at Geneva, Knox at Edinburgh, and the Prince of Orange in Holland and England.

Forms of the celebrations as far as announced are to be literature intended to inform the younger generation of the significance of the Reformation; strengthening of new educational plans by increased endowments; a missionary fund by the German Reformed Church; and many joint meetings to be held during October. Some cooperation is promised with the Lutherans. The Collegiate Reformed Church of New York, the oldest of all churches in that city, will lead the observances there.

"Examining the Scriptures daily, whether these things were so"

September 10, 1916. Twelfth Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

THE GREATNESS OF GOD

- M. Sept. 4. Great power. Isa. 44: 1-8.
T. Sept. 5. Great love. John 3: 16.
W. Sept. 6. Great mercy. Ps. 103: 1-18.
Th. Sept. 7. Great salvation. 1 Pet. 1: 1-5.
F. Sept. 8. Great presence. Ps. 139: 1-12.
S. Sept. 9. Great leader. Deut. 32: 1-12.

Sun., Sept. 10. Topic—The Greatness of God. Psalm 145: 1—21.

Suggestions to the Leader

This is one of the so-called acrostic psalms. In the original Hebrew the first letters of the different verses form the Hebrew alphabet. The Hebrew alphabet contains twenty-two letters, while there are only twenty-one verses in the Psalm. The letter "Nun" or "n," which the Septuagint version has inserted following the thirteenth verse, is missing in the original. But this little defect need not prevent us from carrying out the idea of an acrostic psalm. The idea of an alphabetic acrostic is to convey in this manner the idea of the greatness and majesty of God, and of the limitations set to our expressions of God's praise and glory because of the shortcomings and finiteness of our language, the great means of expressing our inner thoughts. The language is limited because of our restrained and finite mode of thinking.

But carry out the suggestion of the acrostic psalm, that all must join, and every faculty must be used in praising God, by giving every one something to do in this service. Assign the separate verses to different members, asking them to comment briefly on the assigned verse. Ask your pastor to write out for you the names of the letters of the Hebrew alphabet, and call for the verses by the name of the letter with which the verse begins in the original. Provide also for spirited singing, calling frequently on the congregation, and for special musical numbers, solos or duets or even quartets, if these are available.

The Topic Presented

Let us follow the psalm in treating our topic. The psalm speaks of God's greatness (1—6); of His goodness (7—10); of His kingdom (11—13), and of the universality of His beneficence (14—21).

1. *God's greatness* (verses 1—6). (1) This is first of all, a personal praise. The psalmist begins with his own tribute of praise. He heaps the words which give expression to the intense admiration and praise that move the heart of the writer to sing of God's greatness. The singer cannot imagine a more pleasant occupation than that of ringing out the Beloved One's name and glory. The singer sets the phrase "for ever and ever," at the close of the two introductory verses.

The praise of God must not be dependent on our own emotions or ecstatic condition, but must be the same day after day. Our fervor dare never grow less, but must enter into our very life and being, coloring our thoughts, words and actions.

(2) The personal praise must lead to the proclamation of God's *praise to others*, that they too may join in this praise. The personal conviction must become the universal conviction. Therefore the singer will proclaim God's praises, rehearsing His mighty acts. This is the power of testimony, that it first attracts attention, then demands meditation, and at last compels conviction. In verse 6 we have the expression of the Messianic hope, that the world will some day be filled with the praises which were occasioned by God's manifestation in Israel. "The singer could not bear to sing alone, and his hymn would lack its highest note, if he did not believe that the world was to catch up the song."

2. *God's wonderful goodness* (verses 7—10). God's greatness is not the most divine feature of God's being. Mercy and goodness are the truly divine attributes. *Goodness* and *righteousness* are not opposites, but complementaries, blending completely into one clear white color, *gracious and merciful*. In the first is described God's continual attitude towards His creatures, in the second is expressed that direct imparting of God's graciousness as experienced by all those who are in need. *Slow to anger*, defines God's slowness to execute judgment. Only after long patient waiting does God permit His anger to go forth. *Great lovingkindness*. These words express the universality of God's goodness. God embraces all, and

His compassion hovers over all His works, "as the broad wing and warm breast of the mother eagle protect her brood." Therefore the psalmist hears voices of praise coming from all of the works of God's creation, for they have all experienced God's goodness, and great lovingkindness.

3. *God's kingdom* (verses 11—13). It is the duty of men who have recognized God's power and goodness to speak of these to the children of the earth. That is why God has lavished His goodness upon His children, the people of Israel, that they might become heralds of His royalty to all men. They must become the messengers of His grace. God is great because of His kingdom, this kingdom embraces all men, lasts forever. It is not subject to the laws of decay and decline. Neither can it be bounded geographically. God is King over all, and His kingdom extends over all.

4. *God's beneficence is universal* (verses 14—21).

(1) Man is weak, and is in need of God's upholding hand. This is the common experience of all people. (2) God alone can uphold those who are falling, and restore those who have fallen by the way. Verses 14—16 are very frequently used as a prayer before meat. They convey the idea of God's beneficence and goodness extended to all His creatures. Man can rise to no higher level than to become conscious of this goodness, and to receive it without envious thought because of God's impartiality. *All eyes wait for Thee*. Like the cattle in the stall, all mankind looks up to God for help and food. *Thou givest them their food in due season*. God forsakes not His children, ever remembering their need. He is the good Shepherd, who feeds His flock day by day. *Thou openest Thy hand, and satisfiest the desire of every living thing*. Our Doxology: *Praise God from whom all blessings flow*, is seemingly but a paraphrasing of these words.

The singer closes with the conviction that his song shall find the earth, and that *all flesh shall praise His holy name for ever and ever*.

Some Questions on the Topic

How much of the greatness of God is available for men?

How does God show His goodness and mercy?

In what words did Jesus express the universality of God's beneficence?

What is meant by the words: *Thou openest Thy hand*?

How can we kindle the praise of God among men?

Some Scripture on the Topic

Ex. 24: 10, 17; 33: 20, 22; Deut. 10: 17; 28: 58; Job 22: 12; 35: 5—7; Psalm 29: 2; 46: 10; Isa. 52: 10; 66: 1, 2, 18; Jer. 9: 24; Nahum 1: 7; Matt. 7: 11; 19: 17; Luke 1: 53; Rom. 2: 4; 11: 22; 2 Thess. 1: 11; Titus 3: 4; James 1: 5, 17.

A Prayer

We praise Thy name, heavenly Father, for Thy wonderful goodness and lovingkindness towards all men. Thou hearest the prayer of Thy needy creatures, Thou openest Thy hand to fill them with good things. Forgive us, we pray, that spirit of complaint which is not satisfied with the manner in which Thy goodness is bestowed upon us. Teach us that Thy ways are higher than our ways, but that in the end Thy goodness will become manifest. Forgive us, we pray, that spirit of envy and jealousy. May we remember that we are all called to eternal life. May those that know Thee not be attracted by these evidences of Thy goodness and mercy.

Help us to proclaim Thy glory to all the world, that Thy name may be praised over all, and Thy kingdom be established in all the children of men. Amen.

The Advanced Bible Lessons

Lesson 11. The Development of the Christian Church

DAILY BIBLE READINGS

- M. Sept. 4. Acts 3: 1-10. The Sign of an Apostle.
T. Sept. 5. Acts 3: 11-26; Acts 5: 12-16. The Power of Jesus' Name.
W. Sept. 6. Acts 4: 1-12. Opposition Developing.
Th. Sept. 7. Acts 5: 1-11. Hidden Dangers.
F. Sept. 8. Acts 5: 17-42. The Real Proof.
S. Sept. 9. Acts 6: 1-15. The Growth of the Church.
S. Sept. 10. Acts 7: 51-60. The First Martyr.

Lesson Key:—"And now I say unto you: Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them;

lest haply ye be found even to the fighting against God," Acts 5: 38—39.

The development of the Christian Church at Jerusalem under the influence of the apostles' ministry immediately after the Day of Pentecost is most remarkable and astonishing. We can explain this development only by assuming that the power of the Holy Spirit was especially manifest among these early believers and thus brought forth in their lives that unique and wholehearted devotion and energy in the service of their Master which has challenged the admiration of the Christian world ever since.

There is no better proof of the fact that Christianity is life and power than the activity of the apostolic Church. Like a leaven, the Gospel of the crucified and risen Saviour penetrated the lives of all who were touched by it. It changed and transformed the character of individuals and of people in general. It responded to new conditions and solved new problems in a manner that only a living force can do.

One of the outstanding proofs of the efficiency of the early Christian Church is the persistency with which the apostles pursued the preaching of the Gospel with which they had been entrusted. They felt immediately the heavy hand of the authorities, who sought to restrain them from preaching Christ and His resurrection from the dead; tho they were obliged to undergo persecution and imprisonment, because they were determined to obey God rather than man, yet they stood firm against all hindrances and difficulties. Their hearts, minds and all their energies were focused on nothing else than bearing witness to the things they had seen and heard, and it is this alone which made their work so splendidly effective. They did not engage in opposition to "the powers that be," nor did they make it their business to see that all who professed their belief in Jesus Christ expressed this belief in exactly the same way. What they were concerned with always and everywhere, was the fact that Jesus Christ, the Son of God, had been crucified as the Lamb of God who taketh away the sins of the world, that He had risen from the dead and brought new life and real salvation from sin, Satan and death to all those who placed their trust in Him.

There is no greater need in the Church today than just this apostolic insistence on preaching Christ and Him crucified, and this apostolic persistence in preaching this Gospel in the face of all opposition, indifference and ridicule. Education and the gospel of social service will always be needed, and no Church or denomination that neglects them can be faithful in doing its duty in regard to the Kingdom of God, but the pure and unadulterated Gospel of salvation thru the grace of God and faith in the life, death and resurrection of Christ, must always be the heart and center of all the work of every church and all denominations.

It is especially remarkable how these early disciples immediately recognized the necessity of providing for the poor among them. No sooner had the host of believers gathered together and become acquainted with one another than the need was felt of looking after the earthly and temporal wants of those who were in any way afflicted. The apostles and their fellow believers realized at once the close and intimate connection that always exists between true preaching of the pure Gospel and relief of temporal need, social justice and equality and wholehearted and devoted Christian service. They would not tolerate that either Greek or Hebrew widows should be neglected in the daily ministrations and there was apparently no hesitation in their readiness to have all things in common. They were evidently so fully convinced of their duty of caring for all who needed care that they were ready to sell their lands or houses in order that distribution might be made unto each, according as any one had need. While their belief that Christ's second coming would soon make all earthly possessions unnecessary certainly made it easier for them to part with their possessions, their devotion and their earnestness may well serve as a model for Christians today. The kind of Christianity that does not believe in relief and prevention of distress and poverty and disease, in social justice, righteousness an equality, is not on a par with that of the apostolic Church.

Conference of the Colorado Mission District

Continued from Page 5

tional institutions of the Synod that come into the hands of the chairman of the Board shall be put into the hands of the traveling secretary of the Board.

The Evangelical Herald

Stating diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all.

Eph. 4: 5, 6

VOLUME XV

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The Men and the Congregation

In every congregation the men are supposed to be the mainstay of the work. And there is no doubt that they are the real backbone of all the activities which the local churches undertake. In spite of all the credit that belongs to the women for keeping the work going, and of the good-natured ridicule that has been heaped upon the men for a great deal of negligence and indifference in matters of religion and of the Church, the average church would be in a poor way indeed if all its men members were suddenly to cease their active and moral support altogether.

But this does not mean that things are as they should be and might be. We have yet to meet with the first Christian church where all the men members take such an earnest and active interest in all the departments of church work as the Master in whom they profess to believe, and whom they aim to serve, has a right to expect. Even among the best and most loyal supporters of the Church and its work there is plenty of room for improvement. Take the matter of the Sunday-school, for instance. How many churches are there in which the men are taking practically no interest in this important field of work. The teachers and officers are women, and as soon as the boys become old enough to regard themselves as "grown up" they consider it a sign of "manliness" to stay away from Sunday-school. Or take, again, the matter of the congregational meetings. How difficult it often is to get enough men to attend them so that matters of vital interest to the whole church can be discussed. And how large is the number of churches in which a comparatively small "set" "run" the affairs of the congregation only because it is almost impossible to get a larger number really interested in building up and developing the activities in which every Christian church ought to be engaged. The same might be truthfully said of the financial end of church work, and especially of church attendance. The men are there, but their influence is not making itself felt in the manner that their number and their power should lead one to expect.

And right here is where the Brotherhood can help. It appeals to the men directly. It gets them acquainted with each other and brings them together in frank and manly Christian fellowship. It supplements the preaching of the Gospel with the effort to apply it to the practical every-day things of life. It gets them to thinking about the kingdom of God and its righteousness and gradually starts them to talking about it. It gives them a new idea of what Christian life and Christian living actually means, gives them a new vision of the possibilities and opportunities of religious work, and inspires them with the high ideal of Christian service. It gets them started in Bible study, and the eternal truth of God's Word can be depended upon to give them a new point of view in regard to Christian giving for their own church, their denomination and the needs of the kingdom at large. It sets them thinking about the needs of their own neighborhood and community and shows them how they can make life in it brighter, better, more useful and more beautiful. Those who want to learn more about what the Brotherhood can do for their men and their church should not fail to attend the Second National Convention of the Evangelical Brotherhood, October 10-12, at St. Louis, where all these things will receive the attention they deserve.

The Catholic Federation Convention

The fifteenth annual meeting of the American Federation of Catholic Societies was opened at New York City on August 20th, with the declaration by Bishop Thos. F. Hickey of Rochester, that the Roman

Catholic Church in the United States, despite reports to the contrary, wants no Catholic political party. In defining the Federation Bishop Hickey said, "It is not a political organization and it has no affiliation with any political society. We want no Catholic party in this country. Our federation is to give testimony to truth. It is to protect morals. It is to resist attacks against religion. It is to support our institutions. . . . We love the very name America. Oh, what a beautiful picture is the ideal Catholic America! Let us today before God's altar pray for the propagation of the ideal Catholic America."

The most important of the addresses delivered at the convention dealt with problems of social and industrial unrest and of social service. The support of the minimum wage for all workers, the suppression of objectionable motion pictures, the successful efforts for more stringent divorce laws, a cleaner stage and the control of indecent publications were among the

A THOUGHT FOR THE MONTH

September is a month of beginnings. The almanac tells us that autumn begins in September, but that is only one of many things. We pass from the ease of the summer vacation into hard work. A new beginning means new opportunities. Get ready to take advantage of them in every line of church work. A good beginning counts for much in any achievement. Begin with all your heart.

principal activities of the commission on public morals according to the annual report submitted.

The Federal administration was assailed by Anthony Matre, secretary of the Federation, who in his annual report dwelt at some length on Mexican affairs. Speaking of the recognition of Carranza, he said "Despite our honorable protests, the arch persecutor of the Church in Mexico was recognized and the voice of sixteen million Catholics was like a cry in the wilderness." "What Catholics of the United States ask in connection with Mexico," declared one of the resolutions adopted, "is that whatever form of government be established in Mexico with the aid and friendship of our country it shall grant and guarantee liberty of conscience and freedom of worship as they exist in our United States and which are denied in Mexico by unjust laws."

President Wilson was criticized at the closing session of the German Roman Catholic Verein for having preferred charges in his message to Congress against "American citizens who had enjoyed the proud distinction of unquestioned loyalty and patriotism."

In spite of the sentiments uttered by Bishop Hickey at the opening session Catholic voters throughout the United States were urged to unite and cast their votes at the polls "where it will subserve the high and holy principles for which Catholics stand." It was declared that there were at least three million Catholic voters in the country, "quite a force for the bringing about of proper conditions."

While most Protestants will readily recognize the powerful influence which the Roman Catholic Church is exercising thru its varied ministries for temperance, thrift, self-sacrificing service and devout reverence upon a vast portion of our people which no other agency can reach as easily, they view with suspicion, if not alarm, any declarations like these. American citizens go to the polls, not in the interest of their religious opinions or purposes—these are protected by the Constitution of the United States, the provisions of which only need to be thoroughly and generally enforced—but in the interest of the moral and civic

welfare of all the people. From this point of view the aim of a "Catholic America," for which Roman Catholics are urged to pray and to vote, seems particularly dangerous to American ideals of religious liberty.

The Real Reason

For several months the most earnest and urgent appeals have been made to American churches and their members on behalf of the suffering and the needy of Europe. The distress and suffering in all the belligerent nations, the wholesale destruction of life and property on both sides of the terrible conflict, and the religious needs of all the people should certainly arouse even the hardest hearts to sympathy and helpfulness, all the more so as there is sufficient prosperity in all parts of the country to enable all to give generously to every cause that needs help.

But somehow these appeals are not having the desired effect. Our people are accustomed to respond at once to every appeal by those in real distress. Earthquake, fire, flood or storm, disasters, or any sudden calamity anywhere in the world no sooner becomes known than the appeal for relief is honored by an immediate and generous response from all classes of the population. Why is it that now, where distress of every kind is far greater than ever before in the history of the world, Americans are apparently not as willing to respond as usual?

There is evidently something in the reason put forward that "the war has got to be an old story." After the first dreadful shock of the world catastrophe was over, people began to settle down to it as a part of their every-day reading matter, and now nobody seems to mind much the stories of wholesale slaughter, bloodshed and cruelty that come to us. Such a callousness is quite natural, and is wisely ordained by the Creator. If we did not get used to things hard to endure, we should all be nervous wrecks before thirty.

We believe, however, that there is another and a better reason for this callousness than this. When the war broke out American munition makers immediately proceeded to make the most of their opportunity, and every kind of business that could furnish any sort of war supplies at once followed suit, because there were enormous profits to be realized as long as the war lasted. Hundreds of thousands of employees all over the country enjoyed the benefits of this sudden prosperity, regardless of the fact that they were coined from bloodshed, suffering and death and could only help to prolong the war. The longer the war lasted the greater would be the profits, of course, and this attitude has had far more to do with making American Christians indifferent to Europe's suffering and need than is apparent. The blood-stained profits were approved by public sentiment and the daily press defended them in every way. The Federal Council of the Churches of Christ in America was silent, and almost all the religious papers tolerated and excused if they did not openly approve the traffic, so that it is no wonder that the people gradually accepted everything connected with it as quite in order.

There has thus been fostered a cold-blooded, calculating, materialistic spirit that has crowded into the background the kindness, sympathy and helpfulness that usually characterizes the American people, and their hearts have unconsciously become hardened against the call for help from war-ridden Europe. If the churches and the press had raised their voices against this cursed traffic the moment it was begun the situation would be entirely different, even if their efforts had been in vain. The spirit of Christian sympathy and ministry is unselfish, and Americans cannot consistently help to minister unselfishly as long as America is helping to destroy life for the sake of selfish gain. See 1 Sam. 15: 22.

A Model of Loyalty

"If I forget thee, O Jerusalem, let my right hand forget her skill. Let my tongue cleave to the roof of my mouth, if I remember thee not; if I prefer not Jerusalem above my chief joy," Psa. 137: 5, 6.

This is the Jewish "Home, sweet Home," only with the longing for home that inspired John Howard Payne's immortal hymn intensified and spiritualized. The captivity is past, but the true-hearted patriots still felt the smart of the recent bondage and sadly gazed on the ruins of their beloved city. With the glories of the past and the promises of the future in mind, the author of the psalm, perhaps a temple singer, voices his intense devotion to the Holy City, whose ruins lie before him. Perhaps he was among those old men who had seen the first house, and who wept with a loud voice when the foundation of the second temple was laid before their eyes. Nothing sweeter or sadder was ever written than the delicate, deeply felt picture of the exiles in the first four verses of the psalm. Even now, after the lapse of nearly twenty-five centuries, we seem to see them sitting beside some of the innumerable canals of the land of their captivity, the unfamiliar landscape around them, and the monotonous willows, rather a species of poplar, stretching along their banks. Many of the exiles no doubt made themselves at home in captivity and forgot their home-land, but the forty-thousand or more who came with Esra represented the faithful and devoted element who felt that it was better to remember Zion and to weep than to enjoy Babylon. What made their lot still harder to endure was the fact that their oppressors would make them sing of Jerusalem for their own enjoyment. Whether it was wanton cruelty, designed to drive the iron deeper into hearts already sore, or whether it was recognition of their fame as singers and musicians, makes little difference. The devout Jews could not think of singing their sacred songs in a heathen land. To do so would have been almost like Belshazzar's using the temple vessels for his drunken orgy.

But even tho they could not sing any of the songs of Zion in a foreign land and away from the temple atmosphere, their thoughts nevertheless dwelt there continually. Tho their lips did not utter a sound, there was a deep tho unexpressed music in their hearts. "Songs unheard," says Dr. Maclaren, "are sometimes not only the sweetest but also the truest music." The psalmist's remembrances of Babylon are suddenly broken off as the memory of the forlorn and forgotten city of Zion comes over him. Jerusalem is written on his heart and a rush of emotion sweeps over him, and he breaks into a passion of vowed loyalty to the mother city. It would be as impossible and unnatural for him to forget Jerusalem as it would be for his right hand to forget its skill, or movement, or for his tongue to cleave to the roof of his mouth. No doubt the emotion thus shown was largely patriotic, the singer yearned for the land of his birth, the land of his fathers, the land whose hills and glens and rushing streams seemed like Paradise beside the endless plains and sluggish streams of Babylon with all their fertility. But Jerusalem was also the city of God, and the memories that clustered round her were more religious than patriotic. Jerusalem stood for the temple with its solemn and beautiful worship of the one and only God, and for all the promises and blessings of the Hebrew faith. No matter how discouraging the circumstances, no matter how senseless and futile his devotion to the destroyed city and the ruined temple seemed to the Babylonians, loyalty to the things for which they stood was even more than the chief joy of his life, it was a passion that dominated and controlled his entire being. He could no more forget Jerusalem than he could forget himself.

It is a splendid example of loyalty to the kingdom of God that the psalmist thus sets before us, an example that should inspire us to similar devotion to the far larger and higher things that have been revealed to us since that day. Alas that the so-called citizens of the true city of God should have so indifferent an interest in its welfare, and be so much more keenly touched by their own personal prosperity and adversity than by that of the Kingdom. How well it would be with the Church of Christ in general, with the Evangelical Church in particular, and with every individual Evangelical congregation specifically, if their members could ~~as~~ truly as the psalmist could of the Holy City: "If I forget thee, let my right hand forget her skill. Let my tongue cleave to the roof of my mouth, if I remember thee not; if I pre-

fer thee not above my chief joy." While Jerusalem had only the shadow of God's true salvation, we have the reality and the truth; while Jerusalem was a desolate ruin, we have a Kingdom that grows and advances in spite of all difficulties and enemies, and which has the promise that the gates of hell shall not prevail against it. And yet there are so many who neither weep when they remember how much the Kingdom still lacks, nor rejoice at its advancement. All the problems of our church work would be solved at once, and all its needs met, if there were in the hearts of our church members only a fraction of the loyalty and devotion which the psalmist shows for the ruins of the city of Zion.

It may be that the writer of this psalm had not felt so great a devotion to Jerusalem and the things it stood for before the captivity. Perhaps his intense love for the Holy City was a fruit of the great affliction that had come over his people. It may be that some similar judgment is necessary to bring Christians of today to understand better and appreciate more the significance and the value of the kingdom of God and its Gospel of salvation. Is it not possible for Christians to realize their blessings and privileges before they are taken away? Surely the great number of good things, forgiveness of sins, life and salvation, peace and joy and eternal life, with all the happiness they may bring under any and all conditions and circumstances should help us to thoroly appreciate and really enjoy our blessings before it is too late.

Bertha's Hat Day

SARAH N. MCCREERY

When Bertha Hayes' Uncle Albert Young, who was the principal of a Home Mission school, came for a visit, she was very much interested in what he had to tell about the struggles of the young people to get an education. Her sympathy was aroused because he declared some boys and girls could not afford to pay the tuition fee and board, and there was not enough work for them all to earn their own way at the school.

"I am going to send money to help pay the way of some boy or girl in your school, Uncle Albert," she told him the day the visit came to an end.

"I am afraid you cannot send enough to be of much help, Bertha," her mother remarked. "Your allowance is not very large and it will scarcely reach for your own needs."

Bertha smiled wisely. "I did not plan to use my allowance for this. I thought of earning money in some way. I'll send some, Uncle Albert," she repeated with the enthusiasm and confidence of youth.

"I am sorry you promised your uncle to send him any money for the work, Bertha," Mrs. Hayes told her daughter when their guest had gone. "I am afraid you cannot earn enough to amount to anything and he will think you enter into a promise lightly."

"I thought about that promise some days before I made it, and I will earn the money somehow, just how I do not know yet," Bertha's face showed that she took the matter seriously.

It was a week after Mr. Young's departure, when Bertha was in the attic looking for a box, that an idea came to her about how to make the money she had promised for the Mission school. She happened to lift the lid of a trunk and it was filled with hats of various kinds. Hats for summer and winter. Bertha had one talent and that was for fixing up old hats; she could change the shape and trim them like a 'real milliner,' their laundress always said. She did not stop to find the box but went down the two flights of stairs, that led to the living-room, three steps at a time.

"Mother, I am going to have a 'hat day,'" was the surprising announcement.

"What in the world is a 'hat day'?"

"It is a day when I shall sell hats. When I helped Miss Darwin with the Mother's Club last week, I heard one of the women say she needed a hat but she could not buy one because they cost so much, she said she wished she could buy hats for fifty cents or a dollar. You know these mothers are all poor. Well we have a whole trunkful of hats that we will never use again, so I am going to trim them up and sell them. This is a big place and it will not hurt the trade of the milliners," with a smile, "and I'll make my missionary money that way. Isn't it a splendid idea?"

Mrs. Hayes laughed softly. "It is not a bad idea and you can trim hats. I shall be glad if this will prove the means of helping you earn, at least, part of the amount you wished."

Bertha returned to the attic and brought down all the hats she could find. Then she found two boxes of

trimming, and she took all the ribbon that could be spared from her own and her mother's bureau drawers. At the end of five days the hats were all trimmed.

"Now I am going to all the neighbors and friends for their old hats," she decided. "I want enough hats to pay for advertising a 'hat day.'"

It was almost a month before Bertha was ready for the sale and she had hats of many kinds suitable for children, young people, and people of all ages. She advertised in the paper several times, Miss Darwin told the women in her Mother's Club and they told their friends. The "hat day" was advertised to begin at nine o'clock in the morning, and fifteen minutes before that hour on the appointed day two customers had appeared. One satisfied purchaser went away and told a friend that hats, good hats, too, could be secured at prices ranging from twenty-five cents to a dollar, nothing over a dollar, so the news spread. By eleven o'clock the living-room in the Hayes home, where the sale was held, was crowded with customers, and Mrs. Hayes had been pressed into service.

When Mr. Hayes appeared at noon there was not a trace of dinner. "You may have to go back down town for something to eat unless you can sell hats," his wife informed him laughingly. "I cannot let Bertha lose trade for want of a saleslady."

"I have seen your rush of customers, so I brought dinner for all of you," called Mrs. Patten, a neighbor, at that moment as she came into the kitchen. "I couldn't trim hats and I never sold a thing in my life, but I can cook, and I wanted to do something to help Bertha with her splendid plan."

"As if you didn't give me five hats and a lot of trimming," returned Bertha as she tied up a hat. "It is good of you to bring dinner anyway, I am really starving."

Mr. Hayes and Bertha ate their dinner while Mrs. Hayes looked after the trade, then she took her turn. Mrs. Patten had insisted on coming back to wash dishes, so business was soon proceeding busily again.

It was six o'clock when Bertha surveyed the tossed and tumbled living-room critically. "Well, I have made a lot of dirt in your usually immaculate room Mother, but it was worth it all. Listen!" she shook her money box gaily. "I have taken out my expenses and have all that left," she lifted the lid. "That means some boy or girl will have the chance to go to the Mission School this fall. Now what do you think of my promise that you considered was lightly made?" she questioned playfully.

"I think you have surely proven that you were in earnest," replied her mother. "You helped those poor women to get what they needed for a small sum, and yet you made them feel they were perfectly capable of paying their own expenses. The best help one person can give another is to help him help himself. You have done two lines of missionary work, you helped these people here as well as the boy or girl who will be enabled to go to school with the money earned."

"Thank you, Mother. Now I come to think of it, you deserve some credit too for the assistance you gave me. The best thing about this plan is that I can have a 'hat day' every year and just keep on helping some student by my financial assistance," she smiled over the last words. "I know Uncle Albert will be just as pleased to receive the money as I am to send it."

Bertha's happy face showed that she had really found the truth of the statement, "It is more blessed to give than to receive."

The Mystery of Trial and Suffering

There are some perplexing "whys" connected with human existence and Christian experience. Among these are the following: Why does God permit wickedness to prevail? Why does he permit evil to hold on to the world with such a relentless grip? Why does he permit Christians to be so sorely tested, to experience so much sorrow and suffering? Why does he not crush the power of the "prince of this world" whom he hath judged and cast out ((see John 12: 31 and 16: 11), and put an end to the war he is waging against right, truth, justice, and mercy?

There is much connected with these perplexing "whys" that men may never understand in this life; but surely, "Shall not the Judge of all the earth do right?" and is He not now doing right? The answer of a loyal faith is yes, a thousand times, yes. The abuse of free will has "brought death into the world with all our woe," and the wilful abuse of free will still goes on. Consequently, death and human woe still continue,

But one answer may be given to these "whys," the reasonableness of which does fall within the pale of human reason and human comprehension. It is this: This world is God's kindergarten; in it He is bringing up children and developing them into sturdy men and women morally and spiritually. To insure and secure this moral development, this stalwart, moral manhood and womanhood, an ordeal of trial and suffering has to be passed thru. There can be no heroes without battles, no veterans without campaigns, weary marches, and years of active soldiering.

History tells us that in a great battle between the English and French the Black Prince was at one time surrounded and nearly overwhelmed by a much superior force. A messenger rushed to King Edward, his father and exclaimed: "O king, send help immediately to your noble son! He is in fearful peril. Send help or he will soon be cut to pieces." "No!" replied the king: "This hour is his chance to win his spurs, to gain self-reliance, to develop his courage, to win his fame. I will not deprive my son of this advantage."

In the struggles of this life God, our Father, is affording us, his children, the opportunity to win our spurs in the battle of the world's great conflict with error, and blessed is he, blessed is she, who endures hardness as a good soldier of Jesus Christ.

Our heavenly Father does not want His sons and daughters to be spiritual weaklings, babies, and cowards. He wants them to be strong men and women in Christ Jesus, soldiers for truth and right, who can stand the storm and brave the brunt of the fiercest onslaughts of sin and the devil. And to encourage us in this conflict He not only gave His Son to make an atonement for our sins by the shedding of His blood, but so directed that, in perfecting and executing for us the plan of salvation, "the Captain of our salvation," our elder Brother himself, "should be made perfect thru sufferings."

In the grand review at the close of our great Civil War, who were they that marched so proudly down Pennsylvania Avenue past the reviewing stand? Not the cowards, not the bummers, not the camp-followers, not the weaklings; but the stalwart veterans who had fought at Fredericksburg and Vicksburg, at Gettysburg and Chattanooga, and had marched with Sherman to the sea, and campaigned with Grant thru the wilderness, in the bomb-proofs at Petersburg, and with him wound up the campaign at Appomattox. But for all that terrible ordeal of terrible soldiering they would have had no right to a place in that grand review.

Well, a far greater review awaits the closing of the great conflict in this world between truth and error. The Captain of our salvation is leading on His hosts to certain and final victory. Then will come the grand review when the veteran conquerors will march in grand triple column up before the great white throne to be presented to the Father by our victorious Captain, to hear him say, "Well done, good and faithful servants."

Who will march in that grand review? Who will stand before the great white throne? They "who have gone up thru great tribulation and washed their robes and made them white in the blood of the Lamb." Then will we clearly understand the mystery of toil and suffering in this life, for then "we shall see as we are seen and know as we are known."

A Holy Talk

A missionary, some years ago, returning from South Africa, gave a description of the work which had been accomplished there thru the preaching of the Gospel. Among other things, he pictured a little incident of which he had been an eye-witness.

He said that one morning he saw a converted African chieftain sitting under a palm tree, with his Bible open before him. Every now and then he cast his eyes on his book and read a passage. Then he paused and looked up a little while, and his lips were seen to be in motion. Thus he continued, alternately, to look down on the Scriptures and to turn his eyes upwards towards heaven.

The missionary passed by without disturbing the good man, but after a little while he mentioned to him what he had seen, and asked him why it was that sometimes he read and sometimes he looked up.

This was the African's reply: "I look down to the book, and God speaks to me. Then I look up in prayer, and I speak to the Lord. So we keep up this way a holy talk with each other."—*Bible Society Record*.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

The Rest We Seek

If all the skies were sunshine,
Our faces would be fain
To feel once more upon them
The coming plash of rain.

If all the world were music,
Our hearts would often long
For one sweet strain of silence
To break the endless song.

If life were always merry,
Our souls would seek relief,
And rest from weary laughter
In the quiet arms of grief.

—Henry Van Dyke.

A Good Suggestion

"Agnes, what is your postman's name?" Mrs. Reed asked her cousin, as they sat by the cheery library fire.

"The postman?" Mrs. Clements repeated, blankly. "I don't know, I'm sure, Nell. Why?"

"Oh, I think it is nice to know. I try to learn the names of all the people I have anything to do with."

Mrs. Clements laughed outright. "You funny thing! What difference does it make whether the postman's name is Jones or Smith? We see him only when he brings the mail."

Mrs. Reed laughed, too, but she stuck to her point. "Now listen, Agnes, and you'll understand. One day, soon after we had moved out to the suburbs, the postman handed me a card with his name and address and the times of collections and deliveries neatly printed on it. 'Some time you might want to call out to me,' he said, with a twinkle in his eyes, 'and it isn't pleasant for a lady to have to say, 'Hey, there!' so I thought I'd just leave you one of my cards.'

"It was a very sensible thing to do, but I couldn't help thinking that under it all a sensitive feeling that he'd like to be recognized as an individual. And I took the first opportunity to address him as Mr. Wiley. But I had hard work to break Maggie of saying, 'There's the mail man.'

"You're right, but really I never thought of it before," Mrs. Clements said.

"No more did I, Agnes, but I've come to think that it isn't nice to defraud people of their names; people who might be sensitive if they knew how they were spoken of. One day Maggie came in and said, 'Mis' Reed, your egg man's here!' I was afraid he had heard, and I made up my mind I'd put a stop to all that. Just because that gentlemanly Mr. Benson brings me eggs every Wednesday is no reason why he should be dubbed 'the egg man.'

"He should not. It isn't respectful," was the prompt reply. "Besides, it sounds like yegg man. Tell me some more, Nell."

Mrs. Reed laughed, and went on: "Another farmer brings us butter, but we never call him 'the butter man,' but 'Mr. Harper.' And the nice little German woman who is as round as one of her own doughnuts isn't called the 'doughnut woman' any more—not even behind her back. Oh, Maggie and I are well-trained."

"Goodness! Suppose I should go to raising squabs for the market," Mrs. Clements exclaimed, "as I've often threatened to do, or geese—they might call me the 'squab woman' or the 'goose woman!'" Then she added, soberly, "It's really only one application of the Golden Rule, isn't it?"

A little later she called out, as she came in from the porch with her hands full of letters, "Nell, Mr. Thorpe has brought you a lot of mail to-day!"

—*Youth's Companion*.

From Shanty to Pulpit

Jimmy was born in a poor little home on the edge of the swamp. He had a swarm of brothers and sisters, none of whom had enough to eat or much to wear. In cold weather the family huddled over a smoky stove that was stuffed with green wood, and took turns sitting on its top, in order to get warm. Jimmy went barefoot almost all winter.

The father and mother were ignorant foreigners. The children were so ill-fed, ill-housed, ill-clothed and ill-cared-for, that it is a wonder that any of them

should have lived to grow up; but they did, and were a cheerful and healthy band. Little Jimmy, in particular, had sparkling dark eyes and a winning smile that won him many friends. He could not go to school much, for his parents needed what money he could earn, and in that village truant officers were unknown. But his friends lent him books and magazines; he read them eagerly, and thought his own thoughts. He was quick, capable and faithful, and made himself valuable to his employers.

Years passed. His father died, but until he was twenty-one Jimmy continued to give all his wages to his mother. Still he longed for knowledge; and when he was of age he began to study in earnest. It is not an easy thing for a man to begin his schooling at the age of twenty-one, and some of his friends, who would not discourage him, felt sure he would not persevere.

Every cent of his school expenses he paid himself, and he also gave money for the education of some of his brothers and sisters. His difficulties and discouragements were many, but he would never give up.

He entered college at last. During his course his throat once or twice gave him so much trouble that he was compelled to stop work and undergo medical treatment. Still he kept on, studying when he could, working or resting when he must—and helping others.

Having at last obtained his degree, he entered a theological seminary, for he had long ago determined to become a minister. Every cent of his expenses for the three years' course he earned himself, and besides doing the double labor of study and self-support, he helped whenever opportunity offered in outside evangelistic work.

Graduated and ordained, this boy from the shanty beside the swamp was called to a large Southern church, where he is now preaching the Gospel, leading in all good work for the community, and winning many to give their lives to Christ. His people love and honor him, and he thanks God daily for the onward leading that, in spite of all obstacles, placed him at last where he might effectually serve Him.—*Exchange*.

The Influence of a Wall Motto

A physician had above the bookcase in his office a card with these words: "Strait is the gate, and narrow the way, which leadeth unto life; and few there be that find it," Matt. 7: 14. One day he received the following letter: "I was under your care some years ago. As you attended to my wounds, my eyes were often caught by the words over your bookcase. As I read them, I used to say to myself, You are not going to get well, for few there be that find the way to life, which in your case means restored health; your way will probably lead to an early death. But since the Scripture reference was given, I finally looked up the passage at home, to get the connection. Then I saw how blind I had been in interpreting the words. By the grace of God I have found the way that leads to life, and I feel that I owe you a debt of gratitude."—*Lutheran Witness*.

"I Never Made a Sacrifice"

Few men indeed have borne as much hardship in the service of Jesus Christ as David Livingstone. It is hard for us to realize how much he suffered in his efforts to open up the Dark Continent to Christianity and civilization. He had his shoulder crushed by a lion. He suffered from hunger and thirst. On one of his exploration journeys he had two hundred attacks of the terrible African fever. And he died at last far from the abode of civilized people in the little lonely hut at Ilala, offering his life as a sacrifice for Africa—his own dear Africa.

Some one once spoke to Livingstone about the great sacrifice which he was making by devoting his life to missionary exploration in Africa. The noble, consecrated man replied, "Can you call that a sacrifice which is only a small part of the infinite debt of gratitude which we owe to Jesus Christ? I never made a sacrifice."

Oh, when we are tempted to grow tired of giving to Jesus, when we are tempted to think that we are being asked to make to great a sacrifice for the spread of His blessed kingdom, let us think of the man who died in the little lonely hut in Africa, the man who said, "I never made a sacrifice."—*Lutheran Standard*.

Denominational OFFICIAL ANNOUNCEMENTS Ordinations

With the sanction of the honorable President-General, and by authority of the respective District presidents, the following gentlemen have recently been ordained to the ministry of the Gospel:

On May 21, 1916, Mr. J. C. A. Buescher at Washington, Mo., by Pastor J. Irion, assisted by the Pastors E. Elits and J. N. Schuch.

On June 11, 1916, Mr. Erich Pfundt at Augusta, Mo., by his father, Pastor H. Pfundt, assisted by the Pastors Theo. Pfundt and F. Fischer.

June 18, 1916

Mr. Fred Doellefeld at St. Louis, Mo., (St. Andrews Church), by his brother, Pastor August Doellefeld, assisted by the Pastors Jacob Doellefeld and G. Nussmann.

Mr. Fr. Schnathorst at Brighton, Ill., by his father, Pastor F. W. Schnathorst, assisted by the Pastors Prof. S. D. Press and W. T. Jungk, D. D.

On June 25, 1916, Mr. O. Kienker at Pinckney, Mo., by Pastor F. Fischer, assisted by Prof. W. Baur and Pastor F. Egger.

On July 2, 1916, at Osage, Nebr., Messrs. Adolph Abele, Edwin Horstmann and Walter Kicker by Pastor J. Abele, assisted by Prof. S. D. Press, C. Eller and F. J. Abele.

July 9, 1916

Mr. Edw. Nolting at Higginsville, Mo., by Pastor N. Rieger, assisted by the Pastors A. Earnst and J. Bierbaum.

Notice

At the meeting of the Board for Educational Institutions held at Eden Seminary on August 10, 1916, Pastor Frederick Mayer, Ph. D., of Manchester, Mich., was chosen to succeed the late Professor G. Braendli as professor of practical theology and exegesis.

S. Kruse, Chairman Board of Control.

Opening of the New School at Elmhurst College

On September 13th, God willing, a new school year at Elmhurst will begin with opening services at 7:30 P. M. The entrance examination for the new students will begin at 8 A. M. All students are requested to be present on time on the day of opening. New students, especially if they have some distance to travel, should arrive on the evening of September 12th, so as to be fresh and ready for work on the next morning.

May God give His blessing to the beginning and continuance of our work.

D. Irion, Director.

Semi-Annual Meeting of the Central Sunday School Board

The fall meeting of the Central Sunday School Board will be held at Eden Publishing House, St. Louis September 12, and 13. Requests, suggestions and recommendations concerning the work of our Board are always welcome. They should be made in writing to the General Secretary, Rev. Theodore Mayer and will receive due consideration. We desire all who are anxious to see the larger Sunday-school work of our church prosper.

Respectfully,
Paul Pfeiffer, Chairman.

The National Brotherhood Convention

Evangelical St. Louis is making elaborate preparations for the entertainment of the Second National Convention of the Evangelical Brotherhood, which is to convene in this city October 10th. An invitation is extended not only to all organized brotherhoods affiliated, but to every men's society within the congregations of our Church, and it is to be hoped that all these organizations will be represented by at least one delegate. Every congregation in which there is no brotherhood organized as yet, ought to delegate some member to attend this convention. A registration fee of \$2.00 has been fixed for all delegates and visitors, and will entitle them to free lodging and entertainment during the convention. In order to avoid the final rush and to facilitate the work of the local committees all those intending to take part are requested to send for registration card without delay and, on receiving the latter, make formal application. All inquiries pertaining to this convention should be addressed to the chairman of the Central Committee, Ernst Wm. Meyer, 1716 Chouteau Ave., St. Louis, Mo.

"I will make you Fishers of Men"

The expanding Work on the Home Mission Field requires increased Appropriations.
A corresponding Increase in its Support is a sure Sign of true Christian Americanism. If you are looking for a new Home ask
Pastor R. Maurer, Shepherd, Mont., for Information
about the Evangelical Colony

Summer Meeting of the Central Board for Home Missions

The Central Board met at the hospitable home of Pastor Ludwig on July 26th for a memorable meeting.

The meeting was memorable first of all for the great heat of the day. "It was the hottest day Milwaukee had all thru the summer," was what we read in the morning paper the next day. It seems as tho "Father Sol" had made an especial effort to do his best in honor of the meeting and his efforts were worthy of more appreciation than he received. For even tho his attentions were inconvenient they were nevertheless meant well, and if they served no other purpose they at least helped us to learn the lesson "Think it not strange concerning the fiery trial among you which cometh upon you to prove you as tho a strange thing happened unto you," a little better, and this is a most important tho not an easy missionary lesson. It should be added, however, that the physical heat was made quite tolerable by the faithful efforts of Mrs. Ludwig and her family to make their guests comfortable, efforts that were tireless and effective even up to the midnight hour. Many thanks to our kind hostess and may God bless them.

Another point which deserves especial mention in an account of the meeting was the presence of the honorable President-General Baltzer and, at least for a short time, General Secretary Fischer who was gladly welcomed by the Board as a guest. Of the Board members themselves Pastor Nuesch had not been able to come on account of the great distance (his home is in Los Angeles, Cal.) He had however, expressed his opinion in writing in regard to certain important problems that were to be considered.

The most important feature of the meeting, however, was the fact that it was a farewell meeting for the chairman, and that some changes took place in the membership. Pastor F. A. Reller conducted the meetings for the last time, as he was about to take charge of a mission church in Spokane, Wash., and to represent the home mission interests in that region. His resignation which was submitted at the close of the meeting, was accepted with the following resolution:

"The Central Board for Home Missions finds itself obliged to accept the resignation of its esteemed Chairman, Pastor F. A. Reller, with great regret, since he enters the missionary service in the Northwest. The Board expresses its sincerest gratitude for the faithful and able services which he has rendered to the Synod for eighteen years with many sacrifices of time and labor, first as secretary and later as chairman. May God repay him abundantly. For his further activities, which we rejoice to know are still devoted to the home mission enterprise, tho in another form the Board wishes him God's richest blessings."

The choice of a new chairman for the Board fell unanimously upon Pastor F. G. Ludwig of Milwaukee, former treasurer of the Board, while Pastor H. Rahn, Edwardsville, Ill., was just as unanimously chosen treasurer to succeed Pastor Ludwig. The undersigned retains the office of secretary. Pastor W. L. Bretz of Columbus, Ohio, was selected to fill the vacancy caused by the resignation of Pastor Reller, since Pastor Betz had received the next largest number of votes for the place at the last general conference. All the pastors mentioned accepted their election. We recommend the Board as now constituted to the earnest prayers of our members. May the spirit of devotion and efficiency, of wisdom of understanding, of love and of enthusiasm rest upon them all for the advancement of our great and important work.

The discussion and disposal of current business, the answer to questions from the field, and the consideration of general and especial missionary problems filled our time to such an extent that the meeting could close only toward midnight. Additional appropriations made brought the total appropriations for 1916 above \$49,800, the largest appropriation that has so far been made in one year. Before the year has closed the \$50,000 mark will probably have been

passed. In view of these large and yet absolutely necessary expenses we must request our Evangelical brothers and sisters most urgently to remember the work of our home mission faithfully, especially, at the mission festivals that are now being held. The home mission work is the most important enterprise in the interest of German Evangelical Christianity of this country. This is what our country needs more than ever today in religious, political and social respect. All who love America as the land of their birth or adoption should be ready to support our home mission work with earnestness and enthusiasm.

We would especially recommend our work in Canada to the intercession of our faithful Christians. This work has suffered severely under the economic pressure which the world war has brought to bear upon our northern neighbors, as well as from the hatred against all that is German which now characterizes the inhabitants of that country. One of our pastors at the age of the general reserves has already been asked three times to join the volunteer army against Germany. Another could save his boy, who was attending the high school, from the intolerable attention of English recruiting agents only by sending him into the United States to complete his education. Our few churches in Canada are like lonely islands in a storm-stirred sea. We trust that we may succeed with the help of God to make each one of them a Helgoland of German Evangelical spirit.

In other places also there was much toil, disappointment and often severe struggles. The way, however, in which the work is going forward affords cause for great gratitude. Our home mission enterprise is the work of the Lord. This is our joy and our hope and shall become such more and more.

Alfred E. Meyer, Sec'y.

A Visit to Billings Bench, Montana

By a favorable combination of circumstances it was possible for me recently to spend two days in Montana. For years I had desired to visit this extraordinarily large state. Then it was my desire to know something of the many members of our household of faith scattered here and there thruout the state, who were without a leader because they did not live in groups or colonies but by themselves. Now my one motive was to see how our brethren, whom Pastor Maurer is gathering into an Evangelical Colony at Billings Bench, under the supervision of the Central Board for Home Missions were fairing.

Coming from Denver our train passed northward thru Wyoming into Montana. Sheridan, the last and almost the only large town of Wyoming, where we are serving a Russo-German church from Billings, we left behind us late in the afternoon, amid the happy laughter of bathing children and the merry murmuring of a rapid river, along whose fresh green banks large herds of cattle were pasturing, and where the farmers were industriously bringing in their alfalfa hay. An hour later we crossed the state boundary and were now in beautiful Custer County, Mont., the larger part of which belongs to the Crow Indian reservation. The aspect of the country had changed remarkably. There is far more land under cultivation than in Wyoming. The fields are more fertile and the cattle better fed. Finally, at about eight o'clock in the evening, we reached Billings, a city of about 15,000 inhabitants.

Early the next morning I went out to find the colony. A very strange looking little train, consisting only of a locomotive and one coach "for everything," of the Billings & Montana Railroad brought us to Shepherd, the terminal station of the railroad. The short stretch of about twenty miles was soon completed and now we were on Billings Bench. The term "Billings Bench" may require some explanation. However, everyone knows what a bench is, and Billings Bench received this name because of the similarity of the whole region to a great bench.

Billings nestles closely to the rapid waters of the Yellowstone river, which has its source in the world-renowned park of that name. It has very rapid falls,

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Picked up by the Way

Interesting Items gleaned from many Sources

Exports of passenger automobiles more than tripled both in number and value in the last year, according to the *Automobile Trade Journal*, while the exports of motor trucks increased 157 per cent in the same period.

As bearing on the high price of colors and dye-stuffs, a press report says that a keg of methylene blue offered at a sale of lost property by the Midland Railway of England brought \$1,550. The keg weighed 150 pounds and before the war was worth \$60. This particular color is used in the manufacture of type-writer ribbons.

Dr. William C. Farabee, leader of the University of Pennsylvania exploring expedition in the Amazon Valley, has returned after three years' absence. Among the many discoveries of his expedition, some of the most interesting were of objects in the Indian burial mounds. Some large, beautifully painted burial urns were found, and others with strange shapes resembling animals.

Alaskan steamers do not have to carry refrigerating apparatus. They fill the vessel's ice-boxes with fresh ice taken from the salt water. This comes from the glaciers which are continually discharging great masses of ice into the sea. Heavy nets, it is stated, are let down into the water and fastened about the floating cakes of ice, which are then hoisted aboard by means of a crane.

Instead of feeding skim milk to the hogs farmers may use it in the manufacture of a fire-resistant covering for building purposes, especially shingles. This use of what farmers have sometimes considered practically a waste of the farm is announced by Ernest McCullough, of Chicago, fire-protection engineer for the cement industry. The use of skim milk in the preparation of certain paints is said to have long been known as a trade secret.

According to the record kept by the Division of Records and Research of the Tuskegee Institute, there were in the United States during the first six months of the year twenty-five lynchings. This is nine less than the number for the same period last year. Of those lynched twenty-three were Negroes and two were whites. Five, or just one-fifth, of those put to death were charged with rape. Eight, or almost one-third, of the total lynchings occurred in the State of Georgia.

New Hampshire and Vermont are engaged in litigation in the United States Courts to determine the exact location of the boundary between the States. In 1764, by decree of the English king, the western boundary of New Hampshire was designated as the west bank of the Connecticut river, and this boundary was recognized by Vermont. In late years industrial establishments have been erected on made land adjoining the former west bank of the river, and the present proceeding is the result of the attempt of both states to levy taxes on this newly created property.

On July 8 and 9 Buenos Aires celebrated the one hundredth anniversary of the independence of Argentina. On the 8th, warships of Brazil, Argentina and Uruguay were reviewed, and on the 9th a great military parade was held. The celebration of the 9th was marred by an attempt upon the life of President de la Plaza, who was reviewing the troops from a balcony of the government building. A man in the crowd fired at him with a revolver. Senor de la Plaza was uninjured. At this celebration the Spanish government raised its legation to the rank of an embassy.

Answers to a list of questions sent to all the 25,000 banks in the United States by the Guarantee Trust Company of New York, show that the banks divide about evenly in their opinions regarding the Federal Reserve System. Of the 5,344 answers received, 1,760 were generally favorable to the law, 1,773 were unfavorable and 1,811 were non-committal. Of the favorable replies, 1,229 came from member banks and 531 from non-members, and of the unfavorable, 1,088 came from members and 685 from non-members. The principal objections seemed to be that it was still necessary to maintain correspondents and that the system was of little value to country banks. Dissatisfaction was also expressed with the returns on Federal Reserve stock and with the fact that the Reserve banks pay no interest on deposits.

HOW THE KINGDOM COMES

PASTOR JACOB IRION, St. Louis, Mo.

The Millennium gives Israel its Opportunity to fulfill its World-Task and prepares Mankind for the Judgment. Your present Life is writing the Verdict for all Eternity

III.

And now the end has come, for Israel the time for the fulfillment of all the promises given to this people. Israel will now obey its original calling and become a blessing for all the nations of the earth. Once more Israel will be the nation destined to be the light of the world under special divine enlightenment and special divine blessing. But since Israel is again to be a nation among the peoples of the earth—tho not in the Old Testament typical way, but under the New Testament Christian organization, with a national life permeated by the Gospel, it must work for a home, a land in which it may live and develop in its own peculiar way. And since it has for centuries never had a home any where, but has always been a stranger or a hated and despised intruder, the prophecy makes it certain that it will now again take possession of the Land of Promise. And those who have eyes to see can observe plainly how in our own day the return of Israel to the Holy Land is being prepared. And for the people originally called to be the bearer of God's revelation to all the people and which now, after long ignoring its call enthusiastically enters the work to which it was ordained, no more fitting and suitable land could be found than the land of Canaan; it is the center of three continents and thus corresponds to Israel's calling as no other land of the world could do.

That God still has a world task for Israel to perform is proved not only by the promises that rest upon it, but also by the well-nigh indestructible national vitality which has maintained itself in spite of the severest sufferings and persecutions, tho all the other ancient peoples have either been assimilated by others or have perished altogether. And that Israel is supremely fitted to obey this calling is proved by the fact that it has lived among all the nations of the earth, is familiar with the conditions and the climate of all countries, the language and the peculiar customs of all people, and has been suffered to acquire also the wealth of the nations, so that now when the remaining heathen peoples are to be led to Christ it is at once ready for the task. In the millennium Israel will be what it should have originally been according to the divine plan, the great missionary nation of the world. Naturally Christians in this period will also have part in the conversation of heathendom. And as the Satanic influence has been removed from heathen nations the Gospel will find open doors and hearts everywhere and the heathen will come to Christ in multitudes. All the abundant means of communication that have reached their highest perfection during the age of the Anti-christ will now be placed in the services of the Kingdom of God, so that we, in our day of little things, can hardly imagine the wealth of spiritual life that day will bring.

The golden Age of Mankind

And as outwardly, the Christian life will also grow inwardly, and since Satanic influence is no longer present quarrels and dissensions can no longer separate Christians into countless factions and divisions, as is the case in this age. The confessional distinctions that have perished in the age of the Anti-christ will not rise again, and there will be "one flock and one shepherd." Every nation and every individual Christian will devote his gifts to the Lord, so that the religious life will be visible in the richest variety, but also in the most beautiful harmony and all to the glory of God. The knowledge of the Lord will be so general and so deep that "he that is feeble among them in that day shall be as David, and no one shall say I am sick, for the people that dwell therein shall be forgiven their iniquity." Isa. 33: 24. And the political relationship between the people will be one of mutual harmony and confidence. No longer will nations make war upon one another, but "swords shall be beaten into plow shares and their spears into pruning hooks." Isa. 2: 4; Micah 4: 3, 4. Even in everyday life the name of Jesus will be sanctified so that even every pot in Jerusalem and in Judah, even the commonest utensils, shall be holy unto Jehovah of hosts. Concerning the physical life of man the Old

Testament prophecy tells us that the age of men will again rise to the height of primeval man, children shall die one hundred years old and death at this age will be regarded as a special judgment of God upon sin. Isa. 65: 20-22. And if we imagine human life without the influence of Satan we can well understand this. Nature in the animal world will also take part in the new life that begins upon the earth with the second coming of the Lord. The heavenly bodies will shine in clearer glory, Isa. 30: 26. And the wilderness and the dry land shall rejoice and blossom as the rose. Isa. 35: 1 etc., 41: 18-19. And even the hostility existing between man and beast since the fall will be taken away Isa. 11: 6-8. In short, in this golden age of development there will become manifest a wealth and a fulness upon all fields such as we can now only faintly imagine. For the bonds of Satan are broken and in their place there has come the glorious reviving spirit of Christ and of all the saints who reign with Him, so that once more the earth is the Lord's, and the fulness thereof.

The End and the Judgment

But even this glorious condition is not final and perfect. In so far as sin and death is possible for the individual this age has part in the limitations and the transiency of former ages. But in this age the good and the bad is ripening toward the judgment, and this age can therefore be called the beginning of the end.

In the millennium the Gospel will be brought to the attention of every human being in such a way that he will hardly be able to withstand the current of Christian thought and living. But even then the real decision will not depend on any kind of compulsion but on the liberty of the individual. Since Satanic influence will be absent in this age general custom and the whole outward way of living will gradually become Christian; nevertheless no one can be compelled to believe, and no one can be forced to receive the inner life, this is always a matter of personal liberty. Even in this period sin will always be present and the Gospel will not succeed in overcoming its power in all men, and it will only require an opportunity and inducement to manifest itself outwardly. This alone would make it intelligible that at the close of the millennium a decisive struggle must be waged in mankind between light and darkness. Another cause must also be borne in mind in this connection. Because of the long period of peace and blessedness and the entire absence of Satanic influence there will arise in many a precarious feeling of security, so that those in whom the new life has not taken form will not be able to meet the Satanic influences that will once more arise. They will succumb to the intensity of the trials and affliction which Satan will bring upon mankind in his final effort to win the victory. And since after the general and powerful forces of life that have been manifested in the millennium thruout humanity, every person can know what he does, and will do it with the deepest conviction, every act of man will be spiritualized and eternalized, whether it be good or evil. Every trace of deception or ignorance is excluded; all that any one does and is is his own free moral act and no excuse or evasion is possible. In the field of the world both the tares and the wheat are ready for the harvest, and the world end or the judgment is the necessary consequence of this intense heat of Satanic effort in mankind.

A new World, and new physical and spiritual Life

The world judgment is the last catastrophe in this present world. In the same way as the world judgment transforms the conditions of every person into an eternal one, the one into eternal blessedness the other into eternal perdition, the scene of human development and history, the earth and the heavens that belong to it, must also be transformed and renewed. In several passages the Bible speaks of a world conflagration thru which the creation of a new heaven and a new earth will come to pass, 2 Peter 3: 8-10. The Lord himself prophesies concerning His last coming that the powers of the heavens shall be

shaken, Math. 24: 29. The forces which have so far upheld the order and the regular course of the heavenly bodies will be disturbed, so that the stars shall fall from heaven, the sun shall be darkened and the moon shall not give her light. Without doubt the heavenly bodies which belong to our planetary system are referred to. In this world conflagration, which of course we are unable to picture, since it falls outside of our present experience, there will probably be active the same forces thru which the creation of the world was brought about. The Almighty God will cause a new world to arise out of the old one; a new heaven and a new earth, as the transfigured dwelling place of a transfigured human race.

In the very closest relationship with these events is the general resurrection of the dead, the righteous and the godless. What the world conflagration is for the earth dissolution will be for the human body, no matter in what manner it may take place. In the same manner as the Almighty creates a new world out of the old he will create a new body out of the old, which will be a fitting and a willing organ of the soul. The resurrection body of the individual will correspond to the attitude of the individual toward the Saviour of the world. The soul that has been cleansed thru the blood of Christ from the spots and the stigma of sin, that has been clothed in the righteousness of Christ, will receive in the resurrection a glorious body similar to the transfigured body of Christ. The soul, however, that has passed out of its body without a cleansing of the whole unforgiven burden of guilt will receive in the resurrection a body of shame in which the whole story of its sinful earthly life may be read. After the resurrection every impulse of the soul will find its exact expression in the body. The body is no longer as it is now a cover for the soul, but a clear mirror of the soul life. The inward and the outward are one and the same. The resurrection will be general, every soul will receive again its corresponding body, no one will be forgotten, for man will be man again only when body and soul are again united.

What the world conflagration is to the non-human creation, and what the resurrection is to the material body, that will the judgment be for the spiritual life of man. In the world judgment there will be separated forever what does not belong together, those who have been perfected and ripened in sin from those who have been perfected in the life of Christ. In so far as this separation is the result of a free personal activity of man it has already taken place. For this reason those who are raised from the dead to appear before the judgment seat of Christ appear separated by their outward appearance, Math. 25: 32-33. The resurrection body is the inscription, as it were, which he who runs may read and which shall itself assign each one to the place where he belongs. But the world judgment makes clear that the separation which each one has already transacted for himself will be recognized by all men and by God as absolutely just. It is self-evident therefore that in the final judgment every one must receive his verdict. In the same way as no one will be forgotten in the resurrection, no matter where or how his body may have perished, no one will be forgotten in the judgment. The Omniscient one, who calls each one by name, will call them before His judgment seat that each one may receive according to the things done in the body according to what he has done, whether it be good or bad, 2 Cor. 5: 10.

The whole Story of every human Life revealed

The standard according to which each one will be judged is the whole life and being of the individual as it has been perfected in good or in evil. This completed life and being is, however, the result of a free personal development of the individual, and therefore the combination of all the single inward and outward motives of the whole life. In the judgment therefore there will not only be revealed all that a man is, but also the way in which he became what he is, every thought, every word and every deed. Every life movement leaves a trace upon the soul, and since in the judgment the outward and the inward are one, each one will show the whole story of his life in his resurrection body: in those who have been perfected in wickedness there will only be revealed wickedness, and in those who have been developed in the good there will be revealed only good.

The last and the final measure by which each one will be judged can be nothing else than the law of God as it has been lived and realized in each human life and as it will be represented in a manner visible

to all in the person of the transfigured Christ. Because Christ has, in the life which he has lived for the entire human race, perfectly fulfilled the law of God, His life will be the measure according to which each one will be judged, John 5: 22-27. And the verdict of the judgment will not be arbitrary or forced by divine power, but an act of convincing justice for each one and for all mankind. In Christ there will be determined the eternal fate of men. By His life, His suffering and His death Christ has made it possible for every one to be freed from the dominion of Satan and death. He is the Redeemer of all, every human being must by the grace of God before the end and the judgment have had an opportunity to decide for or against Christ. Each one therefore who has not been perfected into the normal life must therefore recognize in the judgment that his condition is the result of his own free choice, while on the other hand those who have been perfected into the normal life will find the reason therefore not in themselves but in Christ, Math. 25: 35-45. The verdict of the judgment is eternal because it is based upon the perfected condition of each individual.

Religious News

Raising the Price of Bibles

The American Bible Society has found it necessary to increase the prices of its books, owing to the increased cost of paper, ink, and everything else going into their manufacture. The Society manufactures and sells its books without purpose of profit and makes many grants in whole or in part, but it means to have its price-list cover the cost of the books. The Board of Managers has been giving this matter consideration for some time and has directed that from now on until conditions change the price of the cloth-bound books, both in English and in foreign languages, manufactured by the Society, be increased forty per cent, the price of the leather-bound books be advanced twenty-five per cent, and the price of the paper-covered portions be doubled. The necessity for the change is most regrettable, and it is hoped that conditions will soon make it possible to return to lower prices.

The price on imported books will also be advanced, owing to the increased cost abroad and the increased cost of transportation. No exact notice as to what these prices will be can now be given.

The change in prices goes into effect immediately.

Democracy winning out among Jews

As outcome of a conference of foremost Jews of America, just held, it is now certain that a Jewish Congress is to be held. The exact date is yet to be fixed. A Congress Committee, appointed by a conference held in Philadelphia in March, desires the Congress to be held in that city on some date yet to be named, but not later than January 1, 1917. A new body, just created, but whose members have not yet been appointed, is called the Conference of National Jewish Organizations, and it is known to desire the Congress not to be held until the European War ends.

The aim of the Congress, when held, is to secure equal rights to Jews of the world, such rights to include civil, religious and political. One element behind a Congress is silent beyond these demands, but the other desires separate group rights in any country where such rights are allowed to others. A great deal of friction exists among American Jewish leaders over this Congress and over methods to be employed, by which American Jews may help Jews of other countries, known to be in need of help. One of their number explains these differences. He says:

"Justice Brandeis, Judge Pam of Chicago and others represent the common Jews—those who have been in America many years and those lately arrived, Jews rich and Jews poor. Louis Marshall, Jacob H. Schiff, Mayer Sulzberger, Oscar S. Strauss and others represent class and wealth. It is democracy demanding a hearing, against excellent people who have always known their views to prevail. Democracy is winning out, and Justice Brandeis is leading it. These disputes over dates, and over methods, are merely the expressions of personal dislikes and jealousies. American Jews are getting together, and on democratic lines. I hope they will be able to help Jews of the world."

Quakers getting together

A movement is general on the part of most Quaker meetings to get into organic unity. The latest voice to be heard for unity was uttered at Cape May,

where was held a biennial convention of Hicksite Friends. More and more this convention, a volunteer one of the Hicksite workers, has attracted orthodox young people to its sessions. Especially has it done so when it has met in the Middle West, and at Swarthmore or other colleges in the East. English Friends coming to America to tell of work of English Friends among the troops in France, has also had powerful influence, it is said, toward union of all Quakers. Unlike Friends in America, the Friends of Great Britain are one body.

In the United States and Canada the really strong Friend body is the orthodox one. Its chief numbers are not in Pennsylvania, but in Indiana, with Ohio outstripping Pennsylvania, New Jersey and New England combined. In the Middle West the old Quaker practices and customs of plain speech and dress have disappeared. The same is true of Hicksite Friends in Pennsylvania. This spring, at the Hicksite Yearly meeting in Philadelphia, it is said not a plain dress was seen. Yet Quakers grow in numbers, especially the orthodox, and now exceed 120,000.

The Hicksite body, strongest in Pennsylvania, Maryland, Western New York and Canada, is the one now moving for unity. Orthodox Quakers are meeting their advances. In not a few cases propositions have been considered to sell old meeting houses, and combine in the one that remains. Among Orthodox Friends in the Middle West there is a distinct demand for ministers. The old prejudice against a hireling ministry is said to have gone. Were union to be effected a Quaker Meeting having about 150,000 members would result. Contrary to the popular notion, Quakers in America are not dying out.

Vacation Bible Schools flourishing

Vacation Bible Schools in New York City and state, and in New Jersey were compelled to close thru the order of the health authorities, given because of the infantile paralysis epidemic. Instructors engaged for these schools however, were sent into hospitals, orphanages, and fresh air camps, there to do such training of children as was found possible. Children of the streets, for whom the vacation schools are chiefly designed, and children in families and districts affected by the epidemic, gain none of the benefits.

Outside of the states named, however, these summer Bible schools have been carried on as usual. Philadelphia has some eighty schools not interfered with by the epidemic. Central cities to Kansas City and Omaha are maintaining the schools, and many new ones are started, both by the National Association and by denominational agencies. It is estimated that the number of schools in the country this summer will reach three hundred and fifty, or a somewhat larger number than last season, in spite of the enforced closing of schools in New York and New Jersey.

Scarcity of White Paper affects Religious Papers

Officials in charge of publication interests of the various religious bodies in the United States and Canada, with hardly an exception, report the outlook the most serious they have ever known, the Civil War period in America not excepted. To the prices of white paper are now being added the wages of labor—great increases in both. The Methodist Book Concern has voted to raise the prices of its periodicals. Other bodies publishing official periodicals announce a similar step. Few of them say, however, that the raise will prevent financial loss, and most of them believe it will result in decreased business.

All possible efforts are making to guard against raises in the prices of Sunday-school lesson helps, which new burden would fall on children, but some publication societies are reported unable to prevent this step. Publishers of religious books are either deferring issues, or reducing the number of pages. Some religious weeklies are cutting number of pages per issue, and a few have put over July and August issues, or part of them.

"The condition of religious weeklies was desperate enough before," says one veteran publisher, "with many of them losing money. Societies issuing magazines have always found them heavy drags upon incomes. Losses when reported are criticized by givers. Bibles are needed in Europe to such extent that Americans get few from there. Yet more are needed here because of the troops on the Mexican border. The only relief that we can see is a frank appeal to benevolence—putting the business on charity for a time. I see no other way to avoid ruin."

"Examining the Scriptures daily, whether these things were so"

September 17, 1916. Thirteenth Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

CHANCES TO HELP

- M. Sept. 11. A child's help. 2 Kings 5: 1-14.
 T. Sept. 12. A boy's contribution. John 6: 1-13.
 W. Sept. 13. Unconscious help. Matt. 25: 31-40.
 T. Sept. 14. Helping by prayer. 2 Cor. 1: 1-11.
 F. Sept. 15. Helping the weak. Gal. 6: 1-5.
 S. Sept. 16. Helping the helpless. Matt. 9: 1-8.
Sun., Sept. 17. Topic—Little Chances to Help. Exod. 17: 8—13.

Suggestions to the Leader

Make this a meeting in the interest of helpfulness. Have some one point out how Jesus made little things count: Jesus and the children; Jesus and the widow's mite; Jesus and the flowers of the field; lessons from the sparrows, etc.

Have another member suggest little things that we can do in our work as Christian people, in church, home and in every day life. Emphasize the fact that life is made up of little things. And doing these little things well makes your life worth while. Make these applications very pertinent to the members present. Point out definite work they all can do.

If there are Boy Scouts among your young people call on one or more of them to explain the purposes and aim of the Boy Scout movement. What is meant by their aim, "to do one good turn each day." That does not mean one and only one, but at least one, no matter how often that opportunity may repeat itself.

The Topic Presented

Israel was facing a crisis in its history. For the first time Israel was called upon to fight an enemy. The enemy who opposed them was Amalek, well experienced and seasoned in war, flushed with the dream of victory. Israel was naturally discouraged, having never met a well equipped enemy. But Moses and the leaders never flinched. Their confidence was communicated to the people. In the end all were ready to go into battle. The consciousness that God would fight for them strengthened their faith in victory. But even the God gave the assurance of victory, every man was called upon to do his share. The people had to take up their arms, and be ready to fight. Joshua undertook the task to prepare the army, and to lead them into battle. Moses would hold up his hands from some high point where he would be visible to the army of Israel. This holding up the hands was more than a mere sign of prayer and blessing, it conveyed to the people the intelligence that victory was at hand, and that the enemy could be defeated. This was a sort of signal service, communicating to Israel the condition of the enemy. If the arms were lowered it signified danger, and possible defeat. But when raised high, then Israel had confidence, because that signal told the story of a demoralized enemy, who was being defeated.

But Aaron and Hur had also their share to do. They were called upon to support the tired arms of Moses. Thus they sat with Moses all day long, upholding his signaling arms.

What did the people in camp do? Can we think of them as being idle and indifferent as to their fate? They know, that if the army is defeated, their fate is sealed. They will never reach the promised land of Canaan. I imagine the infirm, the women, and even the youth succored the army as much as possible. Undoubtedly all were filled with the spirit of prayer. They called upon Jehovah for victory.

Thus the victory was won. Who won the victory? Was it the leadership of Joshua? The valor of the army? The day-long vigil of Moses? The patient upholding of Moses' arms by Aaron and Hur? The prayer and pleading of the people in camp? No one could say of himself: "I have won the victory!" But working together they accomplished the seemingly impossible, they defeated Amalek, and cleared the way for future advance.

Let us bear in mind the following suggestions contained in the story:

1. God does not call all to be leaders of His people. Some are leaders, the great majority are humble followers. But all of us are called to perform any service, no matter how humble; and are given the assurance that such a service will help attain the victory for the kingdom of God.

2. In God's sight there is no difference between the task of the leader and the humbler duties of the follower. God judges us not according to the kind of

work we are called upon to do, but according to the faithful performance of our duties.

3. No one ever helped without getting himself more help than he gave. Luther, scrubbing the floors of the monastery kitchen, was preparing himself for the work of a reformer. Lincoln selling honest goods in an honest way was developing traits that led him to the White House. Doing humble tasks well develops opportunities and means of greater things.

4. We dare not select our task, we must leave the task of ordering our life to God. Perhaps we cannot do any great thing, or even help the doer of any great thing, but we are all so constituted by God that we can do something to help others. There is one thing we can do probably better than anybody else. But what that one thing is, nobody but God can determine. And if we trust to His guidance we shall be prepared to do this one thing.

Some Questions on the Topic

1. How can we prepare ourselves for helpfulness?
2. How can I become quicker to see chances for help?
3. Name some of the little things we can do in our society?
4. How can the spirit of helpfulness be cultivated?

Some Scripture on the Topic

The story of Joseph: Gen. 39: 2—20; 41: 9—57; Eliezer and Rebecca: Gen. 24: 1—9; 10—27; Ruth 1: 15—22; 2: 1—7; Jonathan and David: 1 Sam. 20: 41—42; Onesimus: Phil. 11; Servants in the parable of the Pounds and Talents: Matt. 25: 14—23; Luke 19: 12—19.

A Prayer

Teach us, O Lord, to become faithful in little things. Thou dost lead Thy children step by step, from the smaller things to the greater things in life. Thou canst only use him who has been tried and tested, and not found wanting. Save us from the sin of laboring in the hope of reward. May the love that brought Jesus down from earth, that compelled Him to give himself for the sins of mankind, constrain us to give ourselves to others in helpful service. Guide us the right way, O Lord, that leads to the perfect manhood in Christ Jesus. Amen.

The Advanced Bible Lessons**Lesson 12. Opening the Door to the Gentiles****DAILY BIBLE READINGS**

- M. Sept. 11. Isaiah 6: 1-9. The Gentiles Follow the Light.
 T. Sept. 12. Acts 8: 4-13. The Gospel in Samaria.
 W. Sept. 13. Acts 8: 26-40. Philip and the Ethiopian.
 T. Sept. 14. Acts 10: 1-16. Visions of Peter and Cornelius.
 F. Sept. 15. Acts 10: 17-23. Peter Summoned.
 S. Sept. 16. Acts 10: 34-48. Gentiles Received.
 S. Sept. 17. Acts 11: 1-18. Peter's Report.

Lesson Key:—"And other sheep I have, which are not of this fold: them also must I bring, and they shall hear My voice: and shall become one flock, one shepherd." John 10: 16.

The way in which the Jewish Christians of the early Church, or at least their leaders, were led to understand God's plan of salvation for all men is one of the remarkable things about the development of early Christianity. For centuries the Jews had considered themselves, and rightly so, the chosen people of God. They had been taught to separate themselves from the Gentiles and the neighboring heathen nations and all the laws of God had been designed for that purpose. Even the very nature of the country had helped to make that separation complete. The promises of the Messiah and His blessings had been vouchsafed to the Jews alone, and when finally, in the fulness of time, Jesus came and revealed himself as the Son of God, the promised Messiah of the Old Testament, He also had kept the Jewish laws and had devoted His entire life and work to preaching the kingdom of God and its salvation to Jews alone. There seems therefore to be some reason for the Jewish insistence that Gentiles or heathen persons would have to become Jews before they became Christians.

And yet it was all wrong, because it did not take into account the fact that God was not a God of the Jewish nation or people alone but of the whole world. It was He who had created all men and was giving material blessing to all the people of the earth. It was He who had promised, long before the law was given, or the promises of a Messiah, that the blessings of His truth and His righteousness would be to all

nations. It was He who had said to Abraham: "In thee all nations of the earth shall be blessed." When Jesus came He gave the law of liberty, which did away with the Jewish ceremonial laws. He also made it clear that what He taught was from God direct, and not from Moses and the prophets, or the teachers of Judaism. It was also an essential and vital part of His teaching that true righteousness and holiness consisted not in the outward observance of any set of rules or laws, but in the inward condition of the heart. And when finally His work had been completed and He was ready to ascend again to the right hand of the Father from whence He had come, He commanded His disciples to preach His Gospel unto all the nations.

It is therefore quite proper that Peter, when the vision of Acts 10 came to him, at once understood that there were others besides the Jews who had a right to the blessings of the Gospel. One can understand the repugnance which filled Peter's soul as he viewed the contents of the sheet which he saw coming down from heaven. One must also admire, however, the readiness with which he responds to the call in the admonition "What God hath cleansed make not thou common." Thus it came about that Peter changed his views, abandoned his old prejudices and conformed his views to correspond to God's revelation. The Holy Spirit gave his approval to his action and the church at Jerusalem opened its doors to the Gentiles.

The peculiar and essential need of our day is that of preaching the Gospel unto all the people of all classes, races and conditions. Every human being, no matter what his past may have been, regardless of color, education—or the lack of it—or environment, is a creature of God and is entitled to all the blessings God has in store for His children. The preaching of the Gospel must not be confined to those who come to the churches. It is to go out as well upon the high-ways and by-ways and to seek those who are far away from the knowledge of God's love and mercy. Let the churches in the country seek out all whom they can reach, that every family may know the Gospel of salvation. Let the churches of the city see to it that the Gospel is brought into the slums, and into the streets, to the destitute, the neglected, the fallen, the prisoners, to any and all who have not come under its blessed influence, and let all the churches together make it their whole business "to preach the whole Gospel to the whole world."

A Visit to Billings Bench, Montana**Continued from Page 4**

is not wide, and is deep only in certain places. Upon its rocky bed it hastens onward in a northeasterly direction toward the Missouri, into which it empties about seventy-five miles from the western boundary of the state. It is a very beautiful river and immediately upon its banks is situated the lowest point of the great valley that extends northeast from Billings for about seventy-five miles. Not very far from Billings, upon the north bank of the river, and somewhat inland a second bank rises to the height of about 100 feet above the river bed. This second bank, which is about five to seven miles wide and extends parallel to the river for about seventy-five miles, is called "Billings Bench." On the north and south end this valley, which makes the impression of a vast plain, is closed in by a rock wall which rises from fifty to one hundred feet. It is this rocky wall on the northern end that gives the valley its mild climate, because it protects it against the heavy northerly winds.

This vast plain is watered by irrigation. Just above Billings the Yellowstone River is tapped by a great irrigation ditch. This ditch follows the northern line of the valley and waters the whole region thru the many canals which it feeds. The soil is almost wholly a sandy loam, which irrigation makes quite loose and easily tillable. The region has a rainfall of about sixteen inches and is therefore not entirely dependent upon irrigation. I have seen very good wheat on unirrigated lands. From five to twenty feet below the surface lies a gravel bed which is very important for all irrigated lands, because the superfluous water seeps down thru the soil and finds its way once more into the river thru the gravel bed. This prevents the land from "souring."

My first acquaintance with Billings Bench was in an entirely unofficial way. No one introduced me into the region. My first guide and driver was an American who did not ask my nationality nor my occupation. Really he had little time to do so, for I asked him many questions. The questions of a "tenderfoot"

seemed to please him, for he did not tire of saying again and again that "dry farming" was also quite successful and profitable. Nature seemed to have arranged things that way, he said, and man should not try to improve upon her. He was not addicted to too hard labor, but seemed to be quite satisfied if his cattle found a pasture in the wooded slopes of the hills where his farm was situated and grew fat without his help.

My second guide and teacher was an Austro-German who had come from Kansas and had now found a new home on the Billings Bench. He spoke openly and truthfully, especially when he discovered who I was and where I wanted to go. On the way he stopped and introduced me to the wife of one of the elders of the Colony church, at whose home I stopped for some time. These people have only one wish and that is that the colony might at last become numerous enough so that the irrigation company, from which the land was purchased, might give them the ten acres they had promised them for a church, cemetery and parsonage, so that the colonists could build their little church. At present their services are being held in the public school building.

For the evening three farmers and their ladies, two farmers without ladies, and one lady whom Pastor Maurer had brought with him, had gathered in the hospitable home of the pastor. There were two experienced farmers from Western Missouri, two from Kansas (one of them had been a delegate to the General Conference in Louisville), and one from Colorado. These men spoke calmly and sensibly about the land and its possibilities. Again and again they emphasized how much better they had it now than before. "We do not need to work so very hard," they said, "and we have far better and larger harvests than we had before, and the market is right at our door."

It is a fact that the farms that are under cultivation, and especially those which have been cultivated for two or three years, are in the finest possible condition with oats, alfalfa, beans and sugar beet fields. I saw different wheat and oat fields the next day, which I spent almost entirely in a motor car on the road, which promise fifty to seventy-five bushels to the acre, and the sugar beet harvests range from fifteen to twenty-five tons per acre. The beans are sold to the large city merchants of the East for a very good price.

All this I have seen, learned and experienced on Billings Bench and I do not regret having been there; on the contrary I am very glad that at last my long cherished desire has been fulfilled. I am only reporting what I have seen and what I have heard.

The Central Board for Home Missions has made an arrangement with the land and irrigation company, which expires with the end of this year, to the effect that land within certain limits be sold to Evangelical people only. This fall a number of families will move in who have already purchased land. Between twenty and thirty farmers have bought land here so far. No one of them has bought on advertisement alone; all of them have been here and have seen for themselves. And this is the only right way.

Every year at least fifty families leave our country churches in Indiana, Illinois, Missouri, Iowa, Kansas, etc., and go West. How splendid it would be if they could all be brought to a good region. Every one could then depend upon the other. They could have their own church and school and could feel at home. Such an effort of the whole mission work should pay the biggest dividends. God bless our brethren in Montana and on Billings Bench. *Baltzer.*

Culbertson, Mont.

To the Hon. Central Board for Home Missions!

Dear Brethren:

My report on the condition of St. Paul's Church might be clothed in three words: Nothing to report. There was no increase in membership, no additional revenues for the up-keep of the work, no prospects for the upbuilding of the congregation in the future. The few members are doing what they can. They attend services regularly and are interested in the welfare of the congregation. I have visited a number of German families but without success, as the church-going contingent already is affiliated with other churches, and others only intend to stay temporarily. Culbertson is on the down-grade and possesses no charms for new settlers. Its immediate vicinity is not suitable for farm work, and so the prospects are bad. I feel it my duty to represent matters just as they are so as not to deceive the Board.

St. John's Church in Froid consists of six families and two individual members. One of these families was compelled to dispose of its holdings and will remove from here. Church and lots are valued at about \$1,450, but the members still owe \$350 on the same. The prospects here are good. Froid is growing rapidly and there is good farm land in the surrounding country. Then there are a number of families in the neighborhood who, by the help of God, may be induced to join the congregation; but we can not force matters.

Salems Church near Culbertson (Russo-German) is a child of agony—I trust it may prove a dear child. In the beginning I had to deal with much suspicion, but it appears that in time the people can learn to trust even a German pastor. The greatest stumbling block here is the discord between the members and the lack of a building. Nevertheless I could admit four new families on New Years, and the congregation has unanimously decided to erect a building. This congregation really has the best prospects for the future. They have pledged \$100 towards the support of the preacher in 1916.

Only the church in Culbertson has a church record. It has never been possible to regulate school or Sunday-school attendance; and there are no societies. The papers in support of their application for support of the congregation at Froid reached me after being on the way two weeks, and in such a condition that I was ashamed to submit them. The Culbertson application is signed by one man only, as the other two, one a business man and the other a prize-fighter, have not been at home for weeks. I am compelled to submit these applications as they are, as I have tried in vain to find these gentlemen.

In General. Owing to the enormous rents prevailing here, and the excessive high cost of living, also because the congregations in Culbertson are difficult to reach, I have purchased a home here among the Russo-Germans, as they need continued supervision, and I hope to move here by spring.

By that time I also hope to be able to do work outside of these particular congregations. Until now I have preached in each congregation every three weeks, and sometimes in two different ones on one Sunday. I have tried to open a Sunday-school but in vain. It is rather cold for children to make a long trip during the winter, as we sometimes have as low as fifty-two degrees below zero. During summer I expect to have a day school and Sunday-school. The three congregations have pledged \$252 towards the preachers salary, but as yet have paid nothing.

Trusting that the Lord will bless our initial efforts, I beg to remain,

Most respectfully,

H. Baldwin Witzke, GES. Tr.

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Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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The Brotherhood and the Synod

"Synod" is not a big word, but it stands for a pretty big proposition. It is derived from two Greek words, *syn* = with, and *odos* = way, and literally denotes a group or company of persons going the same way. Persons going the same way are naturally animated by the same purpose and have the same goal. Thru long usage the word has come to mean a larger or smaller number of churches of the same creed or denomination. The German Evangelical Synod of North America comprises all the German churches of North America that believe in and follow the Evangelical way, i. e., who put the Word of the Cross, as the cardinal point of Christian truth and teaching, above all human traditions, ordinances and interpretations, and guarantees to all its members full freedom of conscience upon the basis of the German Reformation. The practical consequences of this position: the preaching of the Word of the Cross to as many people as it is possible to reach; the education of a ministry able to do this in the most effective manner; the publication of such literature as will best help to promote the same end; the establishment, maintenance and development of comprehensive and efficient system of Christian education; the promotion of charitable enterprises and works of mercy; the collection and distribution of the funds needed for all these purposes, and the efficient administration of all the agencies required to keep things going in the proper manner and in the right direction,—all this involves a wide range of activities that can be successfully handled only by a large number of churches acting together. No one congregation, much less a group of individuals, could ever carry on such a work and get results. The German Evangelical Synod of North America exists for the one purpose of maintaining, managing and extending all these activities for all Evangelical churches.

Under these circumstances it is inevitable that all the members of the churches should have a voice in the management of the Synod's affairs. No bigger mistake could be made than to imagine that "the preachers are running the Synod." If they do it is not because they want to, but because the laymen are not interested enough in the Synod's work to help them do it. From the very beginning the delegates from the churches have had equal representation with the ministers at the District conferences and at the General Conference, and it has always been the aim to secure the hearty interest and cooperation of the laymen in the denominational work. The Synod is organized on a truly democratic basis and all the members, churches as well as pastors, have equal opportunities to make their influence felt in every direction. And the Synod has every reason to be proud of the goodly number of earnest, intelligent, loyal and liberal laymen who have always played an important part in maintaining and extending its growing work. Without their constant and devoted efforts it would have been impossible to bring about what has been accomplished.

But one man, or two, or even ten or fifteen of this type in each one of our churches is by no means enough. The work in which the Synod is engaged is the work of *all* the churches, and therefore of *all* the members of *all* the churches, especially of *all* the men. And the Synod *needs* all the interest and all the help of all the men in all the churches. Probably at no time in its history have there been so many opportunities for growth and extension, for big and important tasks and far-reaching development along every line of work than just now. The National Brotherhood convention could hardly meet at a more opportune time. Next year, the four-hundredth anni-

versary of the Reformation, and the centenary of the founding of the Evangelical Church in Germany, should be rich in inspiration toward the highest Evangelical ideals and great in progress and in enterprise. The program will deal with some of the biggest denominational tasks, and the General Conference next year can put into definite and practical shape the recommendations that may be made. Come to St. Louis Oct. 10—12 and learn what "The Brotherhood and the Synod" may mean—for you.

Immigration in the past Year

A year ago it was reported that never before for two generations had so small a number of immigrants come to this country. Two years have now passed since the beginning of the war, and immigration is still drastically curtailed.

A THOUGHT FOR THE WEEK

Be not too busy, O thou earnest heart,
To hear what friends are saying at thy side;
To know if cares or joys with them abide,
And for their help or cheer to do thy part;
To hear the "music of humanity,"
To feel thyself one of God's family.

—Selected.

While the net immigration in the year closing July 1 was 125,941, as compared with 50,070 in 1915, the actual number of aliens who applied for admission, 366,748, was smaller by nearly 70,000 than in the previous year. The reason for the greater actual increase in the alien population is due to the smaller number of those returning home. These people came mostly from countries having access to the Atlantic ocean. Nine racial groups,—Dutch, Flemish, English, French, Irish, Finnish, Scandinavian, Scotch, and German—furnished nearly one-half the immigrants, the remainder being scattered thru thirty-one racial classifications. The chief contributions, aside from those of north-western Europe, were Italian, Greek, Portuguese, Spanish and Mexican. With the exception of the Italians the totals of these nationalities were relatively high. Never before in one year have so many Portuguese and Spanish, about 13,000, come to the United States. There were more than 22,000 Mexicans.

The effect of the continued curtailment of immigration has been felt particularly in the labor market, especially in the eastern section of the country. Unskilled workers have been in such demand that they have been able to get employment at wages ranging from \$2.25 to \$2.50 for an eight-hour day, while available household servants have been asking and receiving a fifty per cent increase over the wages paid a year ago. Some railway companies have been employing Southern Negroes and Mexicans in place of the Italian and Polish track hands who have left them to fight for their native countries or to secure higher wages. Farm labor has gone up fifty per cent.

American steamship companies are forecasting an exodus of at least one million Hungarians, Poles, Austrians, Lithuanians, Bohemians, Germans and other natives of Central Europe as soon as peace is declared. This estimate is based upon reports of sub-agents in different parts of the country, who say that many are making deposits and saving money for the purchase of tickets. These prospective emigrant aliens are anxious to see relatives and friends from whom they have heard little since the war broke out, and to look after property. Many of them—one-half of them, it is estimated—will remain to help rebuild their native countries. For this reason it is believed that, with the exception of the harrassed Jews of the Pale and of Poland, there will be a small emigration

to America. It is thought that the governments of the exhausted countries will take steps to keep their nationals at home. Great Britain, it is said, is planning to distribute to her colonies after the war the millions of soldiery which she has trained, partly, it may be, in order to head off any attempt at rebellion or revolution that may arise when the increased burden of taxation to pay for the war is being distributed.

If Congress had been wise it would have prepared for the new period of immigration, which will very probably set in toward this country, by providing for an immigration law that admits immigrants of any one nationality only in proportion to the number of those of that nationality which have already been naturalized and assimilated, according to the plan outlined by Dr. Gulick during the controversy with Japan. Such a plan is the only safe, reasonable and fair one to follow in restricting immigration.

Fighting the Loan Shark

At the recent annual convention of the National Federation of Remedial Loan Associations at Detroit the report on the year's legislation gave first importance to the two bills passed in Massachusetts. One of these provides that three-quarters of a man's wages earned shall at all times be exempt from assignment, and that no assignment shall be valid unless assented to in writing by the wife, and unless made out in accordance with a standard form. The other law prohibits any lender from charging more than three per cent per month under any pretext, and definitely establishes the manner in which the three per cent rate shall be computed. After a hard struggle a bill passed the Alabama legislature only to die unexpectedly at the hands of the governor, and a bill failed in Maryland only by a close margin. The District of Columbia bill increasing the interest rate to two per cent has made no substantial progress, nor has the Federal bill forbidding the use of the mails by lenders carrying on an interstate loan business at rates forbidden by the laws of one of the states affected.

Two new remedial loan associations, in Dayton, Ohio, and Omaha, Neb., were added to the National Federation during the last year, bringing the total membership up to thirty-six societies, and employing funds of more than \$17,000,000. Last year's business of 875,000 loans aggregating \$29,000,000 was a decided increase over that of the year preceding.

In test cases courts have upheld the constitutionality of small loan laws in Nebraska, Ohio, Oregon and Texas.

An interesting development reported was the recent organization in Ohio, Maryland, Pennsylvania, Illinois, Michigan and New Jersey of state associations of licensed money-lenders. These associations are made up in part of former loan sharks. Other members are reputable loaning companies which, on account of the fact that their sole purpose is profit, are not eligible for membership in the Remedial Loan federation. Their avowed purpose is mutual protection and the raising of standards in the money-lending business. They have instigated the arrest of several unlicensed lenders and have assisted officials in upholding the constitutionality of state laws. These state associations recently formed themselves into the American Association of Small Loan Brokers.

This new organization is reckoned an important step in the elevation of the loan business to the plane of banking. It is a logical outcome of laws recently enacted which permit reasonable interest rates to companies submitting to state license and supervision.

Inquiries concerning the National Federation of Remedial Loan Associations should be addressed to Mr. Arthur H. Ham, 130 East 22d St., New York City, who will gladly furnish any information desired.

The Blessings of the Presence of God

*"Whither shall I go from Thy Spirit?
Or whither shall I flee from Thy presence?
If I ascend up into heaven, Thou art there:
if I make my bed in Sheol, behold, Thou art
there; if I take the wings of the morning,
and dwell in the uttermost part of the sea;
even there shall Thy hand lead me, and Thy
right hand shall hold me,"* Psal. 139: 7-10.

Our Catechism tells us that God is omnipresent, i. e., that He "fills heaven and earth and works everywhere at the same time," and omniscient, i. e., that He "sees all, hears all, knows all,—the past, the present and the future: He discerns everything as it is." Psalm 139 is the classic proof-text for these divine attributes. With matchless force and beauty it portrays the majestic attributes of God in a way that leaves nothing further to be said on the part of any one who believes in the existence of the one true God. The God whom the psalmist worships, the only God who deserves worshipping at all, is the God who not only has all knowledge, but who also knows *him* altogether; one who is not present merely in the vague form of an idea, but a real, personal presence which he can nowhere escape. His belief in such a Being is a vivid, personal, living thing that stays with him just as his own conscience and consciousness stays with him.

That God actually fills heaven and earth and works everywhere at the same time, is an idea that most of us find difficult to grasp and to realize. Our own thoughts of space and of time, with all the limitations which they lay upon us, make it hard for us to imagine a Being, and a personal Being at that, who is freed from these limitations. The very thought of something that can exist everywhere at the same time seems to carry with it a vagueness and an indefiniteness that apparently destroy the very meaning of a Deity. That is why the ancient heathen philosophers, while feeling that they must exalt the idea of God above that of a human personality confined to time and space, lost it altogether in pantheism, which made everything God. If there is a living God, however, a Source of all life in heaven and on earth, and the Possessor of perfect life, He must be such an one who fills heaven and earth and works everywhere at the same time. Without this attribute God would not be God and could not satisfy the needs and the demands of the human soul.

But the idea of such a God is not so hard to understand, after all, when we approach it with the desire to understand and to believe. If it seems natural to our understanding that the life we possess dwells in and works thru every part of our body; if it seems self-evident to us that no part of our body is without blood, the vehicle of life and strength, why should it be considered beyond our reason to believe and understand that God fills heaven and earth and works everywhere at the same time, and that no part of His creation is ever without His presence? God is really the essential part of the universe He has created. Without the idea and the knowledge and the experience of God the world and every creature upon it, the very laws of nature and the whole scheme of the universe is unintelligible, without reason for existing, without plan or purpose for continuing to exist, without any final aim or object. Without the belief in a God who penetrates and saturates everything, and who is always near to his creatures, and especially his children, the world and all that is in it would be not only unsatisfactory but also unnatural and unthinkable.

While God is present everywhere, His presence is not felt alike by all His creatures. Human beings can perceive it better than animals, and the godly feel more of it than the ungodly. The blind see nothing of the beautiful sunshine, tho it surrounds them on every hand, and the majority of those who do see the sun and feel its warmth do not fully appreciate what its presence means to their life and being. The psalmist understood just what God's nearness everywhere meant to him. He cannot get away from God, no matter how much he might desire to do so. He does not desire to flee from God, but he supposes the case, and imagines himself reaching the utmost bounds of the universe in a vain effort to escape God's all-seeing eye. "The utmost possible height is coupled with the utmost possible depth. Heaven and sheol equally fail to give refuge from that moveless Face, which confronts the fugitive in both, and fills them as it fills all the intervening dim distances. The dawn flushes the east, and swiftly passes on roseate wings

to the farthest bounds of the Mediterranean, which to the psalmist, represented the extreme west, the land of mystery. In both places and in all the broad lands between, the fugitive would find himself in the grasp of the same strong hand."

It is only sin that could cause men to flee from God, and it is only sin that makes the thought of God's presence a cause of dread, anxiety or fear. Adam hid from God because of his disobedience, and Jonah fled because he wanted to escape from an unpleasant duty. Both of them learned to their sorrow that there was no escape from God's presence, and that His power was everywhere. It is a lesson that every sinner must learn some time in some way or other, and the sooner and more thoroly it is learned the better. And in Christ Jesus, who has redeemed, purchased and delivered us from all sin, we may rejoice in the constant presence and nearness of God.

There are those who say, "If God is everywhere, why should I seek Him in church to worship Him? Were not the groves God's first temples, and is not the earth His footstool? If I can find him wherever I go, I do not need to seek Him in temples made with hands, or in ways searched out by men." God is indeed everywhere, and those who seek Him truly may find Him in the desert or on the mountaintop as well as they may in church. But those who desire blessing and comfort find it *easiest* by seeking His presence and communion, and in the company of those who have come to know and experience what His presence means. Where even two or three are gathered together in His name, there is He in the midst of them. Where God is worshipped in spirit and truth there His presence becomes *most evident*. It is a cause for great gratitude that we are assured that He will be with us always, even unto the end of the world, and that He is with us, and that His rod and His staff comfort us, so that we need fear no evil, even tho we walk thru the valley of the shadow of death.

Flying Calls

BY ANNIE A. PRESTON

Said the new doctor: "That Brockett boy attracts me. He is as bright as a newly minted coin. Something should be done for him or with him."

The substantial resident thus addressed looked grave, as he replied: "That boy lives over near me, you know; he's a hopeless case, belonging to that class the experts have taken to calling 'the degenerates of the old New England stock.'"

The doctor nodded in assent but continued: "The blue eyes shining out from that lad's freckled face appeal to me, and I must confess to more faith in 'regenerates' than in 'degenerates.'"

This bit of conversation accounted for the fact that the young doctor gave a grunt of mingled satisfaction and surprise, when the very next morning the substantial citizen came to his office door with the announcement: "That Brockett boy has just caught a fall from a cherry tree where he took refuge to escape a richly deserved trouncing promised by his father. It appears as if you now had your chance to do something for him."

As the young surgeon expected, the Brockett lad proved to be made of pure grit and gave no unnecessary trouble at the dressing of the broken right ankle or the setting of the dislocated left wrist.

Having done what he could for him professionally, the question naturally arose in the alert mind of the young practitioner as to what he could do with him spiritually.

Being interested not only in this particular boy, but in the subject of New England degenerates as well, all ways for the young physician now led to the rough side-hill farm, and his long-legged bay pacer and light, red two-wheeler came around at frequent intervals for a flying visit, always bringing something to interest and amuse the restless youngster. The father, surprised and silently observant, was not aware that he was being quietly included in the intellectual and spiritual awakening process.

The doctor's visits continued for some time thru a long spell of pleasant weather, but when the first morning of the needed altho dreaded long rain came, there stood the doctor on the deep stoop with his oil-skin suit dripping, as he handed in an interesting puzzle that had been kept for just this emergency.

Mr. Brockett, seeming much interested, said: "Doctor, we are thankful to you for taking so much pains for our boy," while the junior Brockett added almost pathetically:

"But it isn't just things that makes folks happy."

"A valuable truth, assimilated early," replied the doctor in his cheerful voice and with his ready laugh. "You can find the same idea differently expressed in here," he added, as he drew a small, thin volume from an inner pocket.

The older man drew a quick breath, and said in an awesome whisper:

"You don't mean to tell me surely, that you always carry that, there?"

"I should as soon go without my drug case—it carries my every-day working orders," replied the doctor.

"If you feel that way, you'd better not leave it. We've got one that the print will suit my eyes better this dark day," and he took a large leather-covered volume from the top of a high-boy in the corner of the living room.

"Good company for a rainy day, or for any day," called back the doctor, as the two-wheeler spun down the hill and around the bend of the stony road.

About sunset it returned at the same pace. The greeting which the doctor received from both farmer and son was: "Is this it? 'For a man's life consisteth not in the abundance of the things which he possesseth.'"

"It is, and you have made good use of your time," replied the doctor, noticing as he spoke that the puzzle box had not been moved from the shelf where he had left it.

"We found other places with words something like," said the lad, and the father added: "I had no idea the old book told something about every thing."

"That is one reason why there is nothing else in the world so valuable."

All this happened nearly twenty years ago, and the doctor soon after commenced practicing in a neighboring town. One day not long ago he stepped out of his automobile in the little village where he had begun his practice, and said to a man with iron-gray hair standing on the steps of the church: "I had a telephone call to a consultation over on the East Side, and noticing these doors open, thought I'd look in. It always seems like one of my homes."

"Of course," said the substantial resident, "and in that way it is not changed, but we have made progress more wonderful than the use of telephones and automobiles."

"Ah! Pipe organ?"

"Guess again. Choirmaster Brockett is holding a rehearsal for the concert this evening, and Sunday-school Superintendent Brockett, Junior, is setting up the Christmas tree!"

As the doctor was leaving, after a hasty and appreciative look around, the young superintendent came up and, placing his hand on the breast of the doctor's heavy fur coat, he asked:

"Still carry your working orders?"

"Sure. Same copy."

"Thought so. Dad and I have carried ours for a long time now, and there are a good many others with us that you wouldn't have dreamed of then."

"A proof that good seed once planted grows."

"Sure! Good-by. Good luck. Just like you to run in. We have reasons to remember your flying visits."

"Wonderful? What did I tell you?" asked the iron-gray man, who had lingered on the steps for a last word, "and I've wanted to say to you for some time that I have fallen into your way of thinking more of regeneration than of degeneration. Good-by."

Teaching Respect to Children

The other day I was asked this question, "What can we do to teach our children respect for their elders and reverence for things sacred?"

The question touches upon a vital problem of our national life, for lack of reverence and of respect seems to be a characteristic American failing. To my mind the great harm is not done those who should be respected, but rather those whose spirit of reverence has failed to be cultivated. It is for the sake of the child itself that I would urge the advisability of parents and teachers developing this virtue.

The first step in this direction is for parents to respect the individuality of the child. This should be done from the first moments of existence. Every detail of the child's life should be decided according to the best good of the child. When he grows old enough to show the slightest individuality, that individuality should be recognized just as far as possible.

For instance, if a child is playing with his blocks on the floor, no one should be allowed, thru a false idea of amusing him, to drag him away to some other game. I have seen parents and friends try to make a child enjoy his toys in their way. To the unthinking this might seem a trivial matter; to me it appears as a lack of respect for the individuality of the child. He has a right to his own methods of amusement unless they conflict with the rights and comforts of others.

This attitude on the part of the parents will build up the child's self-respect, which should always be carefully guarded. If it is necessary for the child to be disciplined, it should be done in such a way as not to endanger his self-respect.

The next step in teaching the child respect for others is for the parents to be worthy of that regard. Mother and father respect each other, in order that from them the child may get the first glimpse of the meaning of the word. Then they must require their child to respect them. The boy and girl should be taught to see to it that the mother has the easiest chair, that father is handed the newspaper when he comes into the room, and that in all possible ways evidence is shown that there is a realizing sense of the difference between the position of parent and the child. In this matter it is easiest for the mother to teach the child to show respect to the father and vice versa. It will help if it is pointed out to the child that father works all day for the sake of his family, and for that reason his family rejoices in showing every appreciation of his efforts by their attitude toward him when he is at home. In the same way the father teaches them that the mother devotes her whole life to their care and comfort, and consequently they should make what return is in their power.

The child should early be taught to respect the judgment of older people. In fact he should be taught to respect the judgment and beliefs of everyone in so far as they are sincere. It is not necessary for him to always agree with them, but he should be taught that it reflects discredit only upon himself for him to sneer at the opinions or judgments of others.

A child should be taught to respect his teacher's opinions. For this reason he should never hear his father or mother criticising them in the home. It may be necessary for the parents to say, "It does not seem to me that this decision is a wise one; but your teacher knows more about the circumstances than we do. We know she wants your best good, and so we will try her way."

The children should not be allowed to speak disrespectfully of familiarly of prominent people. Here, too, they can be taught that it is not because such speech would harm those to whom they refer, but rather they will be doing themselves injury by this flippant attitude of mind.

Especially should children be taught to show respect to old age. This is not, as some are inclined to think, because aged people are weak and therefore to be pitied and waited upon, but rather because they are the soldiers who have gone before, who have fought the good fight and have nearly reached victory. It seems to me if all children could be given more of this idea, they would take a different attitude toward the stories which garrulous old age is fond of repeating. The stories themselves may seem trivial, but they are glimpses of the battle of life which these veterans have endured, and this vision must lead to the feeling of reverence.

It seems to me that the reason of reverence, after all, is found not in the individual, but in the very fact of humanity. Even the one who has made a failure of his life has in him some of that glorious divinity which, when we think of it, should cause us to pause and bend our heads in reverence. Children who are taught to see the divine in all things will have little difficulty in showing respect and reverence where it is due.—*American Motherhood.*

A Scoffer's Bible Reading

I once knew a man whose wife became intensely interested in the reading of Holy Scripture. He was a skeptic and a scoffer, and when he found her constantly reading the Bible, he said, "Bosh! I will give you enough of that. I will read the Bible to you every day, till you are sick of it."

And he began. Day by day when he came home he read the Bible, chapter after chapter, having his wife sit and listen. At last, one day, when he had finished the third chapter of John, he said, "My wife, won't you pray with me? I am a poor lost sinner."—*Exchange.*

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Contentment

Happy the man that, when his day is done,
Lies down to sleep with nothing of regret—
The battle he has fought may not be won—
The fame he sought be just as fleeting yet;
Folding at last his hands upon his breast,
Happy is he, if hoary and forespent,
He sinks into the last, eternal rest,
Breathing these only words: "I am content."

But happier he that, while his blood is warm,
Sees hopes and friendships dead about him lie—
Bares his brave breast to envy's bitter storm,
Nor shuns the poisoned barbs of calumny;
And 'mid it all, stands sturdy and elate,
Girt only in the armor God hath meant
For him who 'neath the buffetings of fate
Can say to God and man: "I am content."

—*Eugene Field.*

"Prepare to Meet Thy God"

BY HELENA H. THOMAS

The Sunday-school room of my earliest recollection had no attractions save the kind, welcoming faces of our teachers—no papers or lesson helps, and no books save the Bible, from which all teachers were at liberty to instruct in the way which to them seemed best; and that way, as a rule, resulted in making the lesson of each Sunday so personal that some short-sighted scholars resented it, tho the majority profited by it.

Among the most zealous of the teachers there was one who, in these days, might possibly be considered untactful; but, be that as it may, her constant aim was to see her entire class of boys "in the fold"; and so desirous of this was she that one Sunday, after her boys had repeated in unison, "Prepare to meet thy God," she turned to the most hardened one of all and pleaded with him so earnestly to begin that preparation "now," that Andrew, with an angry frown, abruptly left the class and never entered it again.

As years went on, however, this faithful teacher had the joy of knowing that her prayers had been heard for all the others; but she still counted the absent Andrew as one of her boys, and she was often heard to ask prayers for "my lost sheep."

Meantime, the one thus spoken of absented himself from church as well as Sunday-school, and kept aloof from all good influences. He would go blocks out of his way to avoid passing the home of his old teacher, even; but if taken by her unawares, on the street, she would always plead with him to prepare to meet his God.

Finally, word came to her that Andrew was going to leave the village, "for good and all," and then she went to his home, where Andrew met her with a frown upon his hardened features; but nothing daunted, the faithful teacher clasped his hand and pleaded with him to prepare to meet his God before it was too late, and when Andrew shook her off she left, saying, "I will pray for you with my dying breath."

The unforgetting teacher heard evil reports of the one now grown to manhood, from time to time, but still she claimed him as hers, and prayed for the salvation of her "lost sheep" continually.

After the lapse of some ten years, Andrew returned to his native place, but it was evident to all who saw him that he well deserved to be classified among the "lost," so calloused did he appear. Some even went so far as to say, "I think his old Sunday-school teacher will lose faith in prayer, when she sees him."

Nevertheless, when she heard of Andrew's return she resolved to see him before he left again, and plead with him more earnestly than ever, but before she could bring the meeting about her home-call came, suddenly and unlooked for.

But the saintly woman, who had served her Master so long and faithfully, was ready for the summons, save for the memory of her "unsaved boy," evidently, for as friends stood about the faithful teacher, soon to take her departure, she murmured, "Send for Andrew, quick!"

A few moments later the dying woman opened her eyes, and, seeing the one for whom she had so long prayed standing beside her, she rallied her

forces sufficiently to gasp, "Prepare—to—meet—thy—God."

This evidence of her continued interest in him resulted in the conversion of Andrew, who said: "She told me long ago that she would pray for me with her dying breath, and she did. How could I have resisted the prayers of that sainted teacher so long!"

She did not live to witness the transformation of the "lost sheep," but faith triumphed; and so will yours, teacher, if you pray without ceasing, as did she.

"Move on!" Where?

BY L. M. ZIMMERMAN, D. D.

"Move on," is a common command from the officer of the law to the offender. As a result, those who are guilty keep shy of the policeman. The urchin waits until he has gone by, and the vagrant breathes just a bit easier when the officer is out of sight.

"Move on!" Where? Where, for example, shall the boy go? He must not play on the street. He is driven from the commons. Poor boy! Is it much wonder that some are bad? Isn't it a wonder that there are not more bad boys than there really are?

And the wayward girl! "Move on!" Yes, "move on." "Move on" along the street. "Move on" from dens of iniquity. "Move on" in poverty and shame! "Move on" in weakness and homelessness! But, "move on," where? We drive the boy from the street when he is a bit noisy in his play. The "scarlet woman" is told to "move on" from her boarding-house or lodging-place. But, where? Where shall they go? Who has a kind word for them? Who is willing to lend a helping-hand? Who stands ready to seek and save the lost? Who has, for such, a place in God's house? Alas! I fear that there are fewer "cities of refuge" today for the unfortunate than there were in the days of Joshua, for then God saw the importance of giving everyone a chance, even tho he had done wrong.

Many are ready to condemn sinners and order them to "move on," but few, comparatively, are ready to point them to a refuge, and still fewer are willing to personally aid in their rescue. What is the use to compel the wicked to "move on" unless we are willing and ready to provide for them a decent and safe place in which to move to and secure for them such employment as will enable them to make an honest living?

Homes should be made so sweet and attractive that the young would always find them a refuge where they long to be sheltered. Fathers and mothers need to be kind and loving to their children, that the young will love their homes and want to be there as much as possible.

The church should be more concerned about the young, that instead of finding pleasure in the outside world, they would be drawn to God's house because of the attractions of worship and the religious services. Both parents and the church should impress upon the minds of the young the profitableness of godliness, the pleasures of doing good, the honor and dignity of living clean lives, at the same time pointing out the snares and pitfalls of the unsuspecting. Above all, save the young for God, for the Church and for heaven.

Laying or Lying

The ready wit of the late Eugene Ware, lawyer and verse-maker, is shown in this story, taken from *Lippincott's Magazine*:

When he resigned the office of commissioner of pensions, his friends gave him a dinner at his home in Kansas City. The guests were equally divided between Kansas and Missourians from the Missouri city of the same name. Much good-natured chaffing took place.

"You Kansans," said a Missourian, "always have your brass bands going and your flags flying. We in Missouri get tired of your cocksureness. Tell me, what have you decided about the hen, for instance; does she 'sit' or 'set'?"

"We don't bother about things like that," retorted Ware. "What concerns us is, when she cackles, has she laid or has she lied?"

Denominational

OFFICIAL ANNOUNCEMENTS

Ordinations

On July 9th, 1916, Mr. W. Werth at Milwaukee (Bethlehem Church), by Pastor E. Gehle, assisted by the Pastors G. Fischer and H. Niefer.

July 16, 1916

Mr. W. J. Dickmann, Quincy, Ill., (Salem Church), by his brother, Pastor W. Dickmann, assisted by the Pastors A. W. Fruechte and H. J. Leemhuis.

Mr. Detlef C. Jensen at Garrett, Ill., by Pastor I. Seybold, assisted by Prof. S. D. Press, C. F. Kniker and F. Jerger.

On July 23, 1916, Mr. Walter F. Baumann at Aurora, Ill., by his father, Pastor C. F. Baumann, assisted by the Professors K. Bauer of Elmhurst College and S. D. Press of Eden Seminary.

July 30, 1916

Mr. F. R. Daries at Caborn, Ind., by his father, Pastor F. Daries, assisted by the Pastors Press, C. G. Kettlehut and J. A. Reller.

Mr. Allen G. Wehrli at Monee, Ill., by Pastor J. H. Dorjahn, assisted by Prof. S. D. Press and Pastor A. Gaebe.

Mr. R. Saleske at Monomonee Falls, Wis., by Pastor H. Barth, assisted by the Pastors E. Kuhn and H. Niefer.

On June 13, 1916, Messrs. Julius Kulbartz, Armin Mayer and Robert Kuebler at Bethel Church, Freedom Township, Mich., by Pastor F. Mayer, assisted by Prof. S. D. Press, Prof. Stanger and Pastor Edwin F. Mayer.

Installations

In accordance with the instructions of their respective District presidents, the following pastors have recently been installed in their various new charges:

June 4, 1916

Pastor Julius Kramer, at St. Louis, Mo., (Bethesda Church), by Pastor L. Haeberle, D. D.

Pastor H. Specht at Normandy, Mo., by Director W. Becker.

June 25, 1916

Pastor W. Herrmann at Ferguson, Mo., by Director W. Becker.

Pastor G. A. Schultz at Berger, Mo., by his father, Pastor G. Schultz.

On July 2, 1916, Pastor Fred Schlinkmann at Stevens Point—Weyauwega Parish, Wis., by Pastor M. Rosenfeld.

July 9, 1916

Pastor E. Wilking at Athens—Edgar Parrish, Wisconsin, by Pastor M. Peper.

Pastor J. C. Hansen at Trenton, N. J., by Pastor W. Bourquin.

July 16, 1916

Pastor M. Lienk at Gary, Ind., by Pastor F. W. Adomeit.

Pastor J. Frank at Marine City, Mich., by Pastor C. C. Haag.

July 23, 1916

Pastor J. C. A. Buescher at Bland—Cooper Hill parish, Mo., by Pastor A. Bisping.

Pastor J. Flottmann at Fenton, Ind., by Pastor W. Uhrland.

Pastor Phil. G. Spaeth at Buffalo, N. Y., (St. James), by Pastor Theo. F. Bode, assisted by the Pastors C. G. Haas and A. R. Zink.

On July 26, 1916, Pastor Carl G. Haas at Dunkirk, N. Y., by Pastor R. Vieweg.

July 30, 1916

Pastor A. Dietze at Kettlersville, Ohio, by Pastor C. Fischer.

Pastor W. F. Baumann at Berlin, Wis., by Pastor F. Kuether.

On August 6, 1916, Pastor J. C. Frohne, Indianapolis, Ind., (St. Paul), by his father, Pastor Philip Frohne.

On August 8, 1916, Pastor Paul Dietrich at Concordia, Mo., by Pastor G. F. Kitterer.

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MY TENEMENT HOUSE NEIGHBORS

BY AN AMERICAN MECHANIC

The Tenement Trinity, Darkness, Dirt and Disease, is raising a Crop of Revolutionists. Not Charity but Sympathy, Humanity and Justice is needed

We had to move from our tenement about a month ago and find a place where the rent was lower, because I am still out of a job. Over on the West Side we finally got two rooms for about two-thirds of what we were paying in the old neighborhood. I thought that we were in a bad enough fix over there, but this layout is worse. Our old tenement was a mansion compared to this. The rooms are in a rear house, the living room being about twelve feet square. The bed-room is eight by twelve, with only a single window. It isn't really a window—it's an opening eighteen inches wide and about two feet high. It looks out onto another rear house in the next street, the space between the two buildings being something like fourteen inches.

The buildings are three stories high, and so, with six families in each house, there are twelve families facing this narrow "canyon." Some of my neighbors have been using the space down at the bottom, between the buildings, as a dumping ground for all sorts of trash, and you can imagine the condition of things there. But you can hardly blame them very much. The people that own the houses are responsible for the general shiftlessness of those who live in them. For years they haven't made any repairs. The shutters look out like a toothless old woman. There's little use closing them, because they are of no real value. Some of them are off their hinges, or the hinges are broken off the shutters, and they hang like drunken men to the side of the building. The halls are so dark that you've got to feel your way along the sides. You'll often run into someone on the landing. Sometimes it's a drunken man lying on the floor, or a child that was playing in the darkness.

The dirt is thick in the halls, because it's so dark that it can hardly be seen with the kind of lights that are used when the stairs are being scrubbed.

Try as we will, we can't get rid of the bedbugs and cockroaches. They seem to swarm out of the rotten walls and ceilings. I'm not exaggerating when I say that I've seen more than a hundred roaches scamper away into cracks and corners when a cloth which was hung up to dry behind the stove has been removed. Sometimes we are compelled to lie on the floor during the night so as to escape the bedbugs, but some of them get us even then.

Misery all around

Once in a while we have to listen to frightful sounds which come from these neighbors of ours. It isn't only the quarreling and the shrieks of drunks, but the moaning of the sick and the dying; and what is sometimes even more sorrowful, the groaning of an old woman who has been helpless for several years on account of her age. She either shuts herself into the bedroom or else somebody else shuts her in, and then she will talk to herself, and cry, or just moan, moan, moan, in the most horrible fashion, for hours at a time.

Just across from our place there is a paralyzed mother who is trying to take care of a consumptive baby.

On the next floor in our building, in two rooms, there's a mother and two little fellows about eight and ten. She makes a living by taking in washing. The plastering is about half down in her main room, which is used for a workshop, besides all the rest of it. She also has a bed in this room, which is used by the boys. For weeks the youngest of these boys has been sick with typhoid fever. It's been as hot as—well, never mind, but that poor kid has been suffering all sorts of things while his mother has been doing the washing over a stove not more than three feet from the bed in which the patient has been lying.

A Tenement Menu

On account of the hard times the folks next door to us have been living on bran for at least a week. They've tried to cook it up into different styles of dishes, but it's the same old bran. One of the children went down to the freight yards and swept it out of the corners of the cars. Every morning two pretty little girls in our tenement go over to the market to pick up the rotting fruit which has been

thrown out by the market-men. The family has been feasting on the stuff.

A fruit peddler who is a near neighbor of mine, keeps his stock of goods under the bed. There is no other place in which he can keep it. I saw his children playing with a new box of lemons that he had just brought in from the produce dealer.

There was a teamster and his family living across the way, in one of the better houses. They had four rooms running clear thru the floor. He owned his own team one time, but he got the consumption and soon he had to give up his team, because he needed the money to support his family. He didn't last very long after he went to bed, and his family—a wife and four-year-old girl—took two rooms in another tenement where the rent was cheaper. Pretty soon the little girl was taken sick with rheumatism—at any rate the doctor called it that—and then she had an attack which affected her heart. Her mother was sewing on white babies' coats for a department store, in order to support herself and her own baby. One day I saw this little kid perched on the top of a pile of coats pulling out the bastings. She worked as tho her life depended upon it. But she didn't last long. The bad weather took her off.

Another widow-neighbor of ours, with a little family to support, is making an average of fifty-cents a day working on slippers. She works seventeen hours a day.

One day last winter a wealthy woman spent \$40,000 on a dinner in one of the swell hotels up town. While the doings were going on inside a policeman outside was approached by a thinly-clothed woman with a baby in her arms, who asked him for help. The big cop looked at her baby and said in his gruff voice:

"Why, your baby's dead."

With a shriek the woman collapsed.

The policeman sent her and her dead baby to the station house in the patrol wagon. The baby had been starved to death.

Just over the tops of the tenements I can see the shining cross of a big church steeple. There'd be a lot of comfort in that cross and what it stands for, if I could forget that these miserable ramshackle tenements all about me are owned by a great church corporation.

Why Charity fails

The various charity societies have tried to help some of the folks that I've been telling you about, and they've really done a lot of good. But by far the most help has come from our own neighbors. There's hardly a family around here but what would gladly share their last dollar with some other family that hadn't as much. Nearly everybody in the tenement pitched in and helped the family that was living on bran—as soon as we found out about it. They were given enough food to last for two weeks. When that gives out they'll get more, if we've got it.

When a charity worker came to an old woman who was living alone and who without doubt was hard up, and offered her a dollar's worth of groceries, the old woman said: "Give that to the poor; there are lots of folks around here who haven't got as much as I have." There's certainly nothing stingy about the people in the tenements. There are a good many things in which they can't help their neighbors, but when it comes to sitting up with the sick or the dead, or when their neighbors need food or fuel, they'll respond more readily than any other class of people, even tho it costs them lots more to do it.

As a matter of fact, all the charity societies combined touch comparatively few of the people who are in need. They are cared for by friends and neighbors, or else the insurance companies of various kinds, and the lodges, look after them in times of sickness or death.

Pretty nearly everybody is in some kind of a mutual benefit society, and the clubs get up benefits for a large number of those who are suffering. I suppose that the best way to do the business is on a scientific basis and by folks who make a specialty of

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DENOMINATIONAL

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August 13, 1916

Pastor Alfred J. A. Wahl at Attica and Orangeville, N. Y., by Pastor C. F. Dies.

Pastor W. C. Miller at Gowanda, N. Y., by Pastor H. L. Streich.

Teacher Leonhardt Brink as second teacher, Salem Parochial School, Quincy, Ill., by Pastor H. J. Leemhuis.

On August 20, 1916, Pastor Hugo Weichelt at South Bend, Ind., by Pastor C. A. Koenig.

Admitted into the Synod

In a special service conducted by Pastor Alfred Meyer, on May 28, 1916, St. Matthew's Church, San Rafael, Cal., has been admitted into active membership with the German Evangelical Synod of N. A.

Otto Satzinger, Pres. Pacific District.

On Sunday, July 23rd, on the occasion of the dedication of their new church, Emanuel congregation, Ft. Morgan, Colo., was admitted into full membership with the German Evangelical Synod of North America in a special service conducted by the undersigned.

J. Jans, Pres. Colo. Mission District.

Missouri District

St. Louis

It was a rare event that was celebrated on August 6th at St. Luke's Church, St. Louis, for on that day just forty years had passed since the present pastor of the church, the Rev. H. Walser, had been ordained to the ministry of the Gospel by the late Dr. R. John, and thirty-five years since he had begun his ministry at St. Luke's. The members of the church desired to commemorate both of these events in a fitting manner and a special jubilee service was therefore arranged for this Sunday.

The large attendance filled the beautiful church to its utmost capacity. Pastor Walser opened the service with the words of the Psalmist: "Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." The choir beautified the services by pretty anthems. The undersigned spoke on 1 Sam. 7: 12 in German, and Pastor W. Hackmann, president of the Missouri District, in English on Deut. 2: 7, and also conveyed the congratulations of the District and the St. Louis pastoral circle. In words that throbbed with emotion Pastor Walser pointed out the special joys and sorrows of his pastorate at St. Luke's, and also the divine help in all difficulties.

The dedication of a new altar also took place in connection with this service. This altar is a memorial of the Deppe family in honor of their departed parents. It is constructed of the best Italian marble and Mexican onyx, designed in a most artistic manner, and is a fit memorial for the family and a beautiful ornament for the church.

Besides the many congratulations and personal gifts, Pastor Walser received many handsome presents from the Ladies' Aid Society and the Young Ladies' Society.

During his forty years in the ministry Pastor Walser had three churches: Near Fort Wayne, Ind., 1876—1878; near Mansfield, Ohio, 1878—1881, and St. Luke's Church, St. Louis, since 1881. During these years he has also held many important offices in the Missouri District and the Synod. For many years he was secretary of the Missouri District, and then chairman of the Board for Publications (Eden Publishing House), General Treasurer of the Synod, one of the founders of the Evangelical Deaconess Home and Hospital and chairman of its Board of Directors, and also Secretary of the Board for Church Extension. At present he is a member of the supreme denominational judiciary and of the Board for the German Protestant Orphans' Home on St. Charles Rock Road. In the thirty-five years of his pastorate in St. Louis he was only once (for three months) unable to perform his duties because of a serious illness thirteen years ago. During his pastorate he baptized 3,043 persons, confirmed 895 young people, married 1,291 couples, conducted 1,824 funerals and administered the Lord's Supper to 15,115 persons.

The Lord who has hitherto helped him will also continue his blessings upon the Shepherd and the flock.

J. N. Schuch.

PUTTING LIFE INTO A COUNTRY CHURCH

The Need of the Country Church spells Duty for the Pastor. A great Opportunity for those ready to pay the Price

There is no more important or serious problem in the Church today, than that of putting new life into the run-down country churches. The following letter, written to *Wallaces' Farmer* by the pastor of an Iowa rural church, tells what can be accomplished even under the most unfavorable circumstances.

"I began my work with the Cross Lanes Church April 13, 1912. The 13th does not seem an unlucky date in this case. My first Sabbath was a rainy day, and the service was a depressing one. There was but a handful of people out. The church on the inside was dilapidated, and the outside was in keeping with the interior. I held but one service a Sunday every two weeks, and so did not have much of a chance to grip the situation. However, it did not take me long to feel that the church was in its death-throes. What to do to save it, I did not know. Was it worth saving? Or, in other words, was there need for it? I learned that the church was located seven miles from Fairfield, six miles from Batavia, and as many from Libertyville, that there was but one other church nearer than this—about three miles distant. Also I discovered that a very large number of the people living roundabout were renters. All of these things spelled need for the church, and the need, to me, spelled duty. But how to meet the situation I could not discover for some time.

Sociability the Key to Success

"Providentially, I made a discovery. A social at the schoolhouse across the road from the church was announced by the church people. My wife and I drove out to see what we could see, and lend a helping hand if needed. To my great surprise, I found a company of more than a hundred people of all ages present. They were having a most excellent time, visiting, playing games, and eating the good things offered for sale by the women, for it was the old-time pay social. That was an eye-opener to me. I said: 'There is a social hunger in this community; and that is the key to the church situation at Cross Lanes.' I bided my time, but began to prepare for a tent meeting, to continue for some two or three weeks during August. I made much of the social feature in these meetings, by having all-day services, especially on Sunday, when I had the people bring baskets filled with things to eat, urging all to stay for the meals, both dinner and supper.

"All the time I was studying the situation and meditating on how I could get things going. I found that the suggestion of fixing over the church met with favor from a few. Finally, I decided to suggest to the people that we remodel the building, and indicated that it would be a good thing to put a basement under the structure and make it a place for social entertainments, a sort of a social center. This struck a responsive chord, and the people began to talk it, and the more they talked it the more they liked it. I started a subscription paper to see what the people would do in a financial way. By October 10, 1912, we deemed it advisable to call a congregational meeting to take official action. At that time there was about \$500 in sight from the community, and as much more from the church erection fund, on condition that as much as \$1,000 should be raised by the community. At this meeting it was decided to commence operations by putting a basement under the building. A building committee was appointed, and soon the work was begun. The neighborhood was interested, and began to donate work very freely; at the same time the subscription pledges kept slowly increasing. By January 5, 1913, the basement was completed, a furnace was installed, a storm vestibule was erected, an acetylene gas plant was put in, with some money left over for the work of overhauling the auditorium.

Giving the People what they need

"In the meantime, we had been busy along social lines, as well as with religious services. It was felt best to dedicate the basement before the rest of the building was completed, and this for two reasons—first, we did not know when we would be able to complete the rest of the building. It might be a year or more; then we wanted to emphasize the social feature of the work that the church proposed to do; so we decided on a two-day dedication program—Sunday

and Monday, January 5th and 6th. The Sunday program was to be religious and social, consisting of three religious services and two meals in the building, dinner and supper. Monday's program was to be in three parts, morning, afternoon and night, with two basket meals and special refreshments at the close of the evening service. The day's doings were to be of the nature of a rural life institute. While the two days were very stormy, and not a large crowd was present, those who came caught the spirit of the movement and became boosters.

"On January 23, 1913, a social club among the women was organized, with three objects stated—neighborhood sociability, financial work of the Cross Lanes Church, and the benevolent work of the church at large. It was provided that the club should meet in the homes of the people once a month; and it has so met without interruption each month, with special meetings between. It has proved to be a strong factor for good in the community and the church.

"At this time it was decided to have a regular monthly gathering at the church on the Thursday night nearest full moon—the object of this meeting being religious, educational and social. This date is never changed, and this meeting is never postponed. So far as the public at large is concerned this monthly gathering has been very greatly appreciated, and has been potent in strengthening the work of the church. It has become very popular.

"The work of completing the building moved along slowly, and that for two reasons—it was either winter-time when it was too cold to work, or it was spring-time when the people were very busy with farm work and could not push the improvements. But a second reason was that the longer the work was in process, the more interest did it create in the community. It was a fine advertising card. And, further, money was coming in to do a much larger improvement than was thought possible at first. But at length on June 22, 1913, all was completed, and the structure was ready for dedication. It was practically a new structure, within and without; not only were the basement and storm vestibule added, but the windows were enlarged and the walls were reshaped and re-plastered. A cork carpet covered the entire floor. The old inside finishing was displaced by yellow pine. A new piano adorned the choir platform, and now a splendid stereopticon is being installed, with money provided at that time. A neater building one could not well wish for. It could not be duplicated for less than \$3,000. Dedication day dawned fair and bright, and the all-day services, with dinner and supper, were attended by large congregations. Much enthusiasm for the work was engendered.

Sociability a Means for spiritual Ends

"While much attention has been given to the social feature at Cross Lanes, it has by no means been the big thing; nor has it been pressed to the detriment of other things; it has been made the handmaid of higher things. The Sunday-school has been re-organized and is more largely attended. One Sunday institute has been held. A young people's meeting for Sunday nights has been developed and well sustained since August, 1913; a choral union of some forty people meets each Tuesday night under the direction of Professor William Bell, of Parsons College; a special school for the older young people of the community (those who for any reason have lost out in their educational career) has been fathered by the church, and, while it is supported by the state, the basement of the church, donated to the school, has made its existence possible. Twenty-five of the young people of the community are taking advantage of its presence and are being helped for the struggle of life. Besides these things, there are occasional lectures, entertainments and institutes held during the year.

"Some of the things planned for the immediate future are a Sunday-school institute, a series of evangelistic meetings, a month's campaign for missions, and a series of stereopticon lectures. The effort will be to get the community rather than the church together in a social way, to consider first what the new movement has done for the community, and,

second, how more can be done for community betterment. It is hoped to make a New Year's gathering a permanent feature of the community work.

"What has been the result of your Cross Lanes movement?" we are frequently asked. The things narrated herein tell that in part. If nothing more had been done, that would have more than justified the effort. It is impossible to tell all the good results of such a movement. They will be revealed only in part in time. It will take eternity to disclose them all. But this much can not be gainsaid: There has been a genuine revival of religion going on for more than a year; new members have been added to the church; new workers in the Kingdom are being developed; a wider hearing is being given to the preaching and the teaching of the Word; religion is being taught as a thing that has to do with the social, educational and agricultural interests of the community; a better feeling is being engendered in the community toward the church among those who have been hostile to it, because it is helping them to grapple with some of the problems that deeply concern them in the welfare of their children, their neighbors, and their friends.

"Is it an easy work?" Let no one think so. Let no one undertake it unless he is willing to spend and be spent in a service that will tax to the utmost his gifts of vision, endurance and courage. It will be a constant drain on nerve and heart, on brain and purse. If you are not willing to pay the price, do not undertake it."

Religious News

Presbyterian Figures

The report of 1916, just issued by Presbyterians, shows that ministers are staying longer than they used to do in pastorates. There were more than one hundred fewer terminations of pastorates last year than there were six years ago, which means that the average stay of ministers in one place is increased by nearly two years. There are now almost 10,000 Presbyterian ministers in the Church North, an increase on the average of about 200 a year. The membership increase last year was not quite as great as during the preceding year, but excepting last year, it was the largest in the whole history of Presbyterianism in America. The total now stands at 1,500,000.

It cost to maintain all Presbyterian churches in this, the largest body of the name, \$20,101,000, or more by \$500,000 than ever before. Total Presbyterian gifts, including missions of all kinds, amounted to \$28,120,000, which is a trifle more than \$18 per member. This is smaller than usual by about \$1 per member. The two mission boards, home and foreign, are among the largest in the world in point of income. The home last year exceeded \$2,000,000 by a small amount, the largest in the history of Presbyterian home missions, and the foreign amounted to \$1,798,000. The number of persons presenting themselves for examination with a view to becoming Presbyterians was not quite as large as during the preceding year, but seems now permanently to exceed 100,000 a year. In 1915 the number was 116,000 and last year 104,500. As late as 1911 the number was 72,800.

New Methodist Universities in the South

Methodists of the South report feeling thruout their entire organization the effects of the new educational plans at Atlanta and Dallas. Especially enthusiastic are the Methodists of Texas over the prospects of the Southern Methodist University at Dallas, where the 700 students of last year, the opening one, are expected to exceed 1,000 for the opening term of 1916. The Atlanta prospects are reported to be quite as bright, with probable enrollment thirty per cent higher than its opening year in 1915.

Loss of Vanderbilt University at Nashville, growing out of the Carnegie condition covering pensions to professors, was anticipated by enterprising Southern Methodists, who had two new universities ready to open almost the moment the Supreme Court handed down its Vanderbilt University decision. Atlanta absorbed Emory College, located in part at Oxford, Ga., and with \$1,000,000 began what Methodists and many others are determined to make in time into one of the great educational centers of America. The giver of the \$1,000,000 was Asa G. Candler of Atlanta.

The City of Dallas did what there was no Candler at hand to do, and the wholly new institution came into being last year with a site of almost 800 acres,

buildings costing more than \$500,000, and Methodists of the South, chiefly of Texas, giving \$800,000. The president of the Dallas University is Dr. Robert Stewart Hyer. It is now announced that 130 acres of the splendid site, five miles north of Dallas city hall, is to become the permanent campus. Both institutions, Dallas and Atlanta, closed their initial year free of debt for running expenses.

Call to historic Pulpit stirs up Strife

The Rev. Dr. J. Fort Newton, the Universalist minister of Cedar Rapids, Iowa, who is reported to have been called to the pastorate of City Temple, London, and to have accepted the call, is not to get into the historic pulpit, one of the greatest in the world, without stout opposition. On both sides of the Atlantic the protests are heard, together with stiff endorsements from religious liberals. Charges are made of sharp practices in capturing the call, and from England come threats to test the validity of the call.

For three hundred years City Temple, London, with the pulpit that immediately preceded it, has preached orthodox doctrines, and it is declared to have become to British Nonconformists what St. Paul's Cathedral is to Anglican Churchmen. Nominally a Congregational Church, the Temple is held to belong to Nonconformity as a whole. The charge is made by English weeklies that sentiment was openly worked up thru daily newspapers in behalf of the Iowan, and that few members were present when the call was voted by the Temple. Threats appear to the effect that liberals are not to be permitted to capture the stronghold.

The Rev. Dr. Newton built up the Universalist Church in Iowa of which he is pastor. He was at one time a student of the Southern Baptist seminary at Louisville. Presbyterian liberal weeklies in this country are coming forward in Dr. Newton's defence, saying he is orthodox enough for all practical needs. On the other hand orthodox papers are saying the City Temple is part of a general plan here and in England to gain possession for the liberals of pulpits that have heretofore stood for conservative preaching. *The Christian* of London, just to hand, is exceedingly bitter against what it calls liberal inroads, and insistent upon the rights of orthodox Nonconformists in doctrines preached from the Temple pulpit.

Episcopal General Convention

Episcopal parties of all names have suddenly joined in efforts to postpone all of the controversial questions that it has been expected would come up at their General Convention in St. Louis in October. It is also being urged in some quarters that revision of the Prayer Book and consideration of bishops for negroes of the South be put over. Arguments employed in favor of postponement are the seriousness of the European war, and the fact of a national political campaign at that time nearing its climax. It is pointed out that several of the questions at issue will arouse debates that may be attended by bitterness.

The questions referred to include the official co-operation of the Episcopal Church with the Federal Council of Churches; the complexion of the new members of the general Boards of Missions, in their relation to the Panama Congress issue; the creation of a new form of missionary district, particularly in the South, to which a negro may be chosen for bishop to have charge of work of negroes; and the revision of the Prayer Book and hymnal. In the revision partisan differences are said to be most feared.

A further cause for the postponement is put forward. It is the fact that the Rt. Rev. Daniel S. Tuttle, who is the senior bishop of the Episcopal Church, is to celebrate at convention time the fiftieth anniversary of his consecration. He is beloved by all parties, and all say they deprecate bitter controversies that may alternate with honors to their leader. All parties profess to have the votes to win, but all also advocate avoidance of matters sure to lead to controversy. The convention usually sits three weeks. Now it is being urged that it conclude its business in two.

Gifts for Benevolences hard to get

Benevolent, missionary, hospital and relief societies, with only here and there an exception, report unusual difficulty in getting money gifts. Many of them say conditions at the moment are harder than they have ever known them. Not a few say they are

able to get as many and as large gifts as formerly, but that they are compelled to put forth two to ten times the effort, even the expense, to accomplish this result. Younger men engaged in the work of securing money gifts express astonishment, pointing to the supposed good times and the large profits, together with swelling bank balances, but the older men in the work say that invariably, at the beginning of good financial times, gifts come hard.

Societies reporting include the missionary. Many of these are ten to twenty per cent behind former years, and practically all of them have been compelled to abandon early plans for enlargements of work. They include the Y. M. C. A., whose new building plans are held up with few exceptions, and whose current expense funds are, in many cities, secured with greater difficulty than usual. They include even the Y. M. C. A. funds for the soldiers on the Mexican front, which are given by a few donors, including the Rockefeller Foundation, and not to the extent hoped for from popular sources.

Finally, they include most of the general but well proven efforts, like the Salvation Army, the Charity Organization Societies of most cities, poor relief agencies, and Christian work, usually known as City Missions. A fairly extensive canvass among these charities fails to discover more than half a dozen that do not report unusual difficulty in securing mere maintenance funds. Hardly half a hundred report any advance plans, saying conditions do not warrant them.

A veteran in the benevolent field, who usually brings in to his society \$350,000 to \$400,000 a year, says:

"In good financial times immediately following so-called hard times, it is always difficult to get gifts. People need a period to get their depleted bank accounts replenished. Then when the public mind is distracted, as by a national political convention and by a great war, it is difficult to secure hearing. Even benevolent people pass good causes by without meaning to. The European relief drain is no great factor. This money is given almost wholly by Christian people, and by Jews who are active in their religious work, but the total war relief gifts are not sufficiently great to cut any figure.

"There are many new ventures in charities, and they are, I think, the element in the situation that is making it hard for old benevolences to realize normal gifts on normal publicity work. All sorts of plans are brought forward because of improved financial times that have been lying dormant for years. Doubtless all are excellent, but their projection at this or at any time distracts and disturbs old conditions. American benevolence is, like most other things, passing thru an upheaval, and the end of the war, whenever that end comes, is going to see a readjustment all along the line.

"An encouraging feature is the success now being attained to put better methods into all forms of Christian and benevolent work. Everywhere are old plans being overhauled. Just as machine shops are introducing improved machinery, so are missionary societies putting in scientific management. Expenses are being reduced, salary lists cut, and gifts of the public are compelled to accomplish more. The situation is healthy. I look for larger things in benevolence in the immediate future than America has yet known. The present condition is bad. But it is the depression before a flood."

Invested in churches in the United States is a little more than \$1,575,000,000. Normally there goes into new churches each year \$60,000,000 to \$75,000,000, but the present year it is estimated the sum will fall below \$30,000,000. This includes new religious foundations of all kinds. American benevolence runs from \$375,000,000 to \$450,000,000. It steadily grows, but is subject to great fluctuations. Foreign missionary gifts run about \$18,000,000 a year, and grow steadily. They have done so for twenty-five years and more, and have been little affected relatively by the various movements in their behalf. American people give to maintain all churches and Jewish synagogues, upward of \$450,000,000 a year.

Most of the gifts going to European war relief, and on all years to hospitals, earthquake and other relief funds, come from people who are members of churches and synagogues. They number 38,000,000. The same authority quoted above says: "If American benevolence, and especially American war relief, depended on the 62,000,000 Americans not in the churches it would present a pitiable showing indeed."

"Examining the Scriptures daily, whether these things were so"

September 24, 1916. Fourteenth Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

CHRISTIAN AND OTHER FAITHS

- M. Sept. 18. Christ and idols. Isa. 44: 8-20.
 T. Sept. 19. Christ and cruelty. Ps. 74: 20; Luke 7: 36-50.
 W. Sept. 20. Christ's test. John 8: 28-32, 47.
 T. Sept. 21. Christ and ceremonies. Col. 2: 16-23.
 F. Sept. 22. Christ and Judaism. Gal. 6: 12-18; 5: 1, 2.
 S. Sept. 23. Christ and moral systems. Rom. 3: 10; 10: 3-11.

Sun., Sept. 24. Topic—Christianity Compared with Other Religions. 1 Cor. 10: 1-21. (Foreign missionary meeting.)

Suggestions to the Leader

This meeting is to be devoted to the study of a phase of foreign mission work. The great central question of foreign mission work is: *What does Christianity offer to the heathen people which their religions can not give them?* The answer to this question will determine the justifiableness of the work of our Missionaries. Plan to present to the society a review of the leading heathen religions: Buddhism, Confucianism, Mohammedanism. These three represent the highest forms of heathen religions. Let three members give briefly, the history and contents of these religious systems.

Then have three others describe the conditions of the people, moral and economic, of the countries in which these religions are dominant. Let them emphasize in what respect these religions have failed to meet the real needs of the people. Which are these real needs? The leader might then point out how the religions of Jesus Christ meets these real needs. Show how the nations that have accepted the faith of Jesus Christ are best governed, the strongest intellectually, the healthiest physically, the happiest spiritually. Why are these nations the most successful? They are in reality Christ ruled and governed. Jesus Christ governs for the welfare of His children.

The Topic Presented

What is the difference between Christianity and heathenism? The heathen religions acknowledge man's total dependence on the gods, the powers inhabiting the realms outside of the earth; but they declare these powers to be inimical to man. Therefore man is taught to fear these unseen powers. The world is filled with devils, according to the heathen religions, and their gods are forms of terror.

Because the gods are the natural enemies of man, therefore man is justified to deceive these gods. The prayers and sacrifices, etc., are but forms of deception. In this manner the whole nature of man becomes perverted, because he is ever attempting forms and practices of deception. Morally man becomes a degenerate, one who has lost all knowledge of right and truth.

Deception being at the base of all religious practices, man has succeeded in clothing the basest passions and vilest practices with religious significance. Thus villainy is justified, and immorality deified. Give illustrations from Mohammedanism, and the eastern religious systems.

The heathen religions hasten man's downward development. Under the sway of heathen religions man's development was a retrograde movement, the story of his downfall and decay. Thus the story of Greece and Rome is the history of their gradual decline. Their religious systems could not awaken or develop moral strength. When the moral concepts disappear, the physical strength of man will vanish. Man's outward strength is dependent on his spiritual conceptions. His strength is renewed from within, and not from without.

What has Christianity done for man? Christianity gives to mankind the true conception of God, as the divine power that seeks to save mankind from all evils, and to restore the ideal life and the conditions under which it can exist. Therefore man is taught to have confidence in God's goodness and mercy. Knowing that God seeks his welfare, this confidence begets a love for truth, an obedience to God's will. Man learns that God's laws are but the highest expressions of man's needs. In obeying God's laws man is simply meeting these inner needs.

Thus Christianity recognizes the real personality, called man. This is the inner, unseen life, which makes itself evident in all of our acts. The real emphasis is placed on the spiritual personality, and not on the physical lusts and passions.

Thus Christianity gives us the power to become masters of ourselves, who, by partaking of the divine spirit, can control the physical desires.

Christianity gives man the consciousness that he is a child of God, that a God-like conduct is possible for him, that life is at its best when lived according to God's plans.

Under the influence of God's rule mankind has learned to perfect the physical surroundings of human life. He has learned to appreciate and understand the laws governing health and well-being. Having been taught the importance of being spiritual-minded man has become ambitious to know and to understand his relations to the world of which he is a part. Thus education has been stimulated. He is fast winning dominion over the world thru the understanding of the laws that govern its workings.

The history of Christianity is the story of the ascendancy of the human race, in as far as it is moved by, and obedient to Christian influences. Heathenism degrades the human race, but Christianity uplifts man in his ambitions and desires. The very passions that degrade man in his natural state, serve to strengthen and elevate him when they are brought under his control thru the influence of the Christian faith.

WHAT HEATHEN RELIGIONS HAVE ACCOMPLISHED
 Confucianism is a system of morality and not a religion. Its sacred writings are composed of the sayings of Chinese sages, which cannot be helpful in the trials of life. The effects of Confucianism are illustrated in the conditions existing in China, the slaughter of the girl babies, its national stagnation, its worship of demons.

The heaven of Buddhism is annihilation, and the Buddhist's most exalted state is a state of trance. Buddhism is illustrated as to its effects by Burma, which was held in the thrall of savagery until Christianity arrived and got a foothold among the despised hill-people whom Buddhism had neglected.

The heaven of Mohammedanism is a place of many wives, and this religion is a system of fatalism. Mohammedanism is known, as to its effects, best by the systems of government it has produced. Turkey is the land of graft, of intrigue, of wholesale murders, of sensualism, and total disregard of all human rights. Where Mohammedanism holds sway human rights disappear, and despotism enters.

Hinduism has a myriad of gods, terrible beings, with inhuman vices. Their temples are abodes of cruelty and lust. India is a witness of the effects of Hinduism. The child-widows, the widows burned on the funeral-pyre, the thousands of young girls devoted in its temples to a life of shame, all these testify as to the terrible effects of Hinduism upon a people.

Some Questions on the Topic
 1. Name the sacred writings of heathen religions.
 2. How is the Bible superior to the sacred writings of other religions?
 3. In what respect is the Christian civilization superior to the conditions under which heathen nations live?
 4. How does the Christian thought of God differ from that of other religions?

Some Scripture on the Topic
 Psalm 8: 1, 2; Acts 14: 17; Romans 1: 18-20; 10: 16, 17; Matt. 22: 36-40; Acts 10: 34, 35; 1 Cor. 13; James 1: 27; Jude 20, 21.

A Prayer
 Thou didst not leave thyself without a witness among men, O heavenly Father, but didst at all times seek to lead men to righteousness. But men sought paths of their own choosing, and forsook truth for unrighteousness. We thank Thee that Thou didst send Thy servants in olden times to proclaim Thy great saving truth. In the fulness of times Thou didst send Thine only begotten Son, our Saviour Jesus Christ. We pray that we may more and more realize that the Gospel of our Christ is sufficient for the saving of soul, mind and body. Help us to proclaim that saving message to others that are still living in the darkness of heathendom.

Endue our missionaries with wisdom and power, that the men and women and children of India might be won for the Master. Give us the love so necessary to support their work. May our entire Evangelical

Church awaken to a fuller consciousness of her great opportunities to preach the Gospel to the Gentile world. May Thy light soon shine over all the earth, showing the way of life to all people. Amen.

The Advanced Bible Lessons

Lesson 13. From Saul to Paul

DAILY BIBLE READINGS

- M. Sept. 18. Isaiah 6: 1-8. A Prophet's Commission.
 T. Sept. 19. Acts 9: 1-19. Saul to Paul.
 W. Sept. 20. Acts 9: 20-31. Preaching the Gospel.
 T. Sept. 21. 1 Tim. 1: 12-17. Called to be an Apostle.
 F. Sept. 22. Gal. 1: 11-17. Paul's Authority.
 S. Sept. 23. 2 Cor. 11: 16-33. Paul's Trials for the Gospel.
 S. Sept. 24. 2 Cor. 12: 1-10. Paul's Glorious Vision.

Lesson Key:—"But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me to bear My name before the Gentiles and kings, and the children of Israel," Acts 9: 15.

When the Church of Jesus Christ was ready to receive the nations outside the Jewish people the man for this work was also at hand. It was a great and decisive step forward in the kingdom of God upon earth when the Gospel of salvation was preached to the Gentiles, and it called for a great man. And God had been preparing the man even while the disciples were considering whether they should take the step and were hesitating at some of the consequences. And no better man than the one God was training could have been discovered. Peter thought he was carrying out his Master's will when he suggested to the disciples, Acts 1: 15-26, that the place made vacant by the death of Judas Iscariot must be filled at once. But all the time God had been getting ready the man who was to fill that place, and who was to represent among the Twelve not the base, sordid, unprincipled side of Jewish nature, as Judas had done, but the highest and noblest characteristics of the Hebrew race, the man who is, as it were, the type and model of what the Jewish nation shall become in the day when it recognizes Him whom their fathers have pierced.

It was plain from the very beginning that the work of giving the Gospel to the Gentile nations was that of God himself. The man who was to be the leader in this great and far-reaching work was not appointed by any human authority, nor could there be any ground for the charge that human influence had been at work in his selection. If human reason or expediency had been consulted in the matter, Saul would probably have been the last one to be considered, because everything seemed to make him impossible for such a task. Yet God himself appointed and equipped him to be a chosen vessel unto Him to bear His name before the Gentiles and kings, and the children of Israel. Saul was a Jew, not a Gentile, and one of the most zealous and passionate of Jews at that, a Jew who had given abundant proof of his loyalty to the forms and ideals of the Jewish religion. If a man like Saul, irreproachable in lineage, training, character and record became the ardent and devoted apostle of the cross of Christ to the Gentile nations, surely nothing could be said against it by any one; it could not be otherwise than divinely ordered.

And the great change that had to be wrought in Saul before he was ready for his appointed task was clearly divine both in its character and in its thoroughness. Only the power of God could bring about the transformation that made the most active and determined persecutor of the followers of Christ the most energetic, enthusiastic and successful missionary of the Word of the cross. No human power or influence could have wrought so complete a reversal of the will and the whole attitude of life. No harder struggle can be imagined than that of Saul against his old prejudices and associations. The new way and the new thoughts were as difficult and as foreign to the ideas in which he had grown up, and to his entire training, as day was to night. All that he had ever learned and grown into was opposed to this new and apparently unthinkable thing, and he was obliged to give up and surrender all that he had made his own in years of thought and study. And he could never have done it if he had not been devoted to the truth. It was God who had planted into his heart the sincere and firm devotion to truth at any cost, and the tireless energy that could not rest until it had been followed out to the last consequences, be they what they may. In obedience to this devotion to truth at any price Saul had consented to the death of Stephen, aided in the great persecution against the church in

Jerusalem, laid waste the Church, entering into every house, and dragging men and women committed them to prison, and then, breathing threatening and slaughter against the disciples of the Lord, sought for the authority to persecute the Christians at Damascus also. And it was in obedience to this same devotion to truth that, when the light out of heaven shone round about him, and a voice said unto him, "I am Jesus, whom thou persecutest," made him at once ready to go unto the city and do what was to be told him, that led him to proclaim Jesus as the Son of God straightway after he had been baptized, and to preach boldly in Jerusalem in the name of the Lord, in spite of all the trials and persecutions that came to him; and that later made him able and willing to endure the labors and sufferings described in 2 Cor. 11: 21-12: 10. Saul became Paul because he surrendered himself to the truth, no matter where it led.

It is this surrender to God and His truth which is the real essence of conversion. By nature we are completely under the power of sin, the carnal mind, that leads to destruction thru the wide gate and the broad way. The *turning away* from this natural state of mind, thru the narrow gate and the straightened way to life, is what makes conversion. The converted man or woman cannot keep on in the way they they have been living, for the very word and act of conversion implies a giving up, a surrender, a complete change and transformation. It is an act of the heart, i. e., of the whole being and personality, of emotion, of mind and of will, in which the whole life is involved. Tears, shouting, excitement are not necessary, nor is it essential that one should be able to say *just when* the turning-point was reached. The one essential thing is that the course and direction of life is *changed* from the natural to the godly, from the world to Christ, and that the whole man with all his faculties and powers be *surrendered to the grace of God in Christ Jesus*. Nothing else can ever make a true Christian.

Joint Convention of the California Young People's Federation and Sunday School Association

On Wednesday and Thursday, Aug 23rd and 24th, 1916, the young people's societies and Sunday-schools of the California Federation, West Missouri District, met at Central Evangelical Church, Jefferson City, Mo., for their third joint convention. In place of the dreaded and expected hot weather, the meeting was blessed with bright and cool weather, which added materially toward making all sessions delightful and pleasant. A total of 159 delegates and visitors registered from ten congregations.

The motto of the convention was "Make Jesus King." The program offering many rich and inspiring things gave equal consideration to young people's work and Sunday-school work. The first session was held Wednesday afternoon and was devoted to young people's work. Rev. R. M. Hinze of Boonville, musical director, led the singing in a song service after which Rev. E. Leibner of Jamestown conducted devotional exercises. Then followed a group of Bible studies touching upon the convention motto and based upon the Gospel of Mark, viz., "Teachings of the King" by Mr. Roy Schaumburg of Boonville; "Teachings of the Kingdom" by Mr. Otto Brunkhorst of Florence; and "Teachings of the Inhabitants" by Miss Helen Simon of Sedalia. Then Miss Emma Stegner of Boonville, Cleveland delegate, gave an interesting and impressive report of the National League convention.

Rev. Fred. Stoerker of Eudora, Kans., delivered an inspiring sermon in the evening service on "The First Essentials of Discipleship" using as his text John 8: 31, 32. After the service all assembled in the Sunday-school hall of the church in a "Get-together-Meeting," the local society rendering a musical program and serving refreshments. Mr. Guhleman, president of the local C. E. society also delivered an address touching various phases of young people's and Sunday-school work.

On Thursday morning promptly at eight o'clock sessions were continued after a song service and devotional exercises which were conducted by Rev. C. F. Stoerker of Hartsburg. This day was devoted to Sunday-school work. Miss Charlotte Langerhans of Jefferson City conducted a model Sunday-school class and Miss Florence Weisser of California gave her impressions of this year's Lake Geneva conference. At 10:30 A. M. the convention adjourned to make a trip to the State Penitentiary. All were released from the "Pen" in time for dinner at the church at noon.

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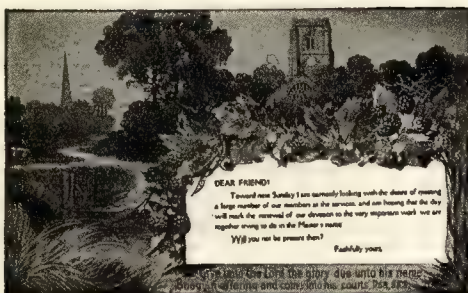
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St. Louis, Mo

Chicago, Ill.

At 1:30 P. M. work was again resumed. Rev. E. W. Berlekamp of Billingsville reported on the International State Sunday-school convention. Another group of papers followed on "The Sunday-school Teacher," viz., "Preparedness" by Rev. E. Leibner; "Teaching" by Miss Naomi Walch, Sedalia, and "Example" by Mr. Wm. Brune of Hartsburg. Two open sessions were conducted at which the "weals and woes" of young people's and Sunday-school work were discussed. A rich and varied musical program also greatly served to make the convention attractive and entertaining. In order to facilitate administrative matters only one cabinet of officers was elected, thus making our future conventions joint gatherings in the full sense of the term. The election resulted as follows:—President, Rev. F. P. Umbeck; Vice-president, Rev. E. W. Berlekamp, Supervisor of young people's work, Miss Emma Stegner; Supervisor of Sunday-school work, Mr. Hy. Guhleman; Secretary, Miss Emma Mengel, Treasurer, Mr. Hy. Koenig; Musical Director, Rev. R. M. Hinze.

The good people of Jefferson City, who opened their hearts and homes to the convention; those who participated in the program and those who listened attentively, all were richly blessed in this meeting and in serving the King of kings. D. B.

My Tenement House Neighbors

Continued from Page 4

it. If only they could cut out the hardness of their ways of working and have less machinery about the job, I'd be inclined to say that they might better do most of the work. But what I want to insist upon is that the poor are doing a whole lot for themselves.

Meanwhile the cost of living is going up higher

and higher. Few of us can afford to eat meat these days. In spite of all the talk there hasn't been much progress in getting these plutocrats to come to time. Is the whole thing a joke, or is it impossible to get at the thing at all? Where in the world are we coming out? I'm not ready to give up the fight, by any means. I get pretty warm about it, once in a while, but somehow I have faith in this country and in our form of government, and I believe that the people are going to get busy some day, and then there'll be something doing.

CHANGED ADDRESSES

Rev. A. Abele, R. R. 4, Burlington, Iowa.
Rev. J. J. Bizer, Brillion, Wis.
Rev. H. Hahn, 394 Lewis Ave., West Toledo, Ohio.
Rev. A. Leutwein, 432 Cleveland St., Woodland, Cal.
Rev. Otto Kienker, Halethorp, Md.
Rev. Gust. Ronte, 742 S. 2nd Ave., Washington, Iowa.
Rev. F. E. J. Schenk, R. R. 3, Parkville, Mo.
Rev. G. D. Wobus, 4492 Kings Highway N E., St. Louis, Mo.
Rev. W. Wuestenberg, R. R. 2, Newell, Iowa.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all, Eph. 4: 5, 6

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What do they do in the Meetings?

This is a natural inquiry of those who make their first acquaintance with Brotherhood work. The standing problem with societies and other church organizations is that of keeping them occupied in a manner that will be profitable to the members and promote and strengthen the entire work of the church. And if it requires not a little resourcefulness on the part of the pastors and the leading members to plan the meetings of the ladies' aid society and the young people's society satisfactorily, they naturally hesitate about organizing still other societies, which means still more meetings to plan for, unless they have some definite idea as to what can be done. Let it be insisted upon at the outset that there must be *something worth while* to engage the attention of Brotherhood members at every meeting. An occasional inspirational address, with the usual "feed and a smoke," but with nothing to do and nothing real and definite to think about, will not satisfy a real man. He may put up with it for a time, but when he feels that it is to become the standing order he will cast about for excuses for staying at home or going somewhere else.

Fortunately it is not hard to find "something to do," as there are almost any number of things with which such men's meetings can and should occupy themselves. To begin with, there is a vast unexplored field right at hand into which interesting and profitable excursions can be made again and again without danger of becoming monotonous. Comparatively few men understand just how the denominational work in all its different branches is carried on, and most men who are interested enough in their church to join a Brotherhood will welcome an opportunity to learn about and discuss the organization and the methods of their denomination. The relation of the local work to the denomination and its part in the work of the whole Church has far too long been considered a subject that concerns only the minister, or perhaps a few of the leading laymen. The more everybody knows about the way in which the work of every board and institution of our Church is being done, the better it is for the local congregation and for the Church at large. Let the pastor tell about these things at the Brotherhood meetings and invite questions and discussion; or better yet, let some of the men get the necessary information themselves from the Year Book or the denominational periodicals and thus learn how to keep track of what is actually being done. The Laymen's Missionary Movement, or other religious or missionary enterprises of a national scope may also be discussed in any manner that may seem desirable.

In practically every community there arise from time to time public questions of one kind or another that need to be discussed by the church because they have a moral background. Questions of public morality, civic betterment, public health, or questions of education or government, of local state or national politics, of international relations, or any other problem that engages public attention, do *not* belong into the pulpit—although too many American pastors take them there—because the Sunday services are services of worship and are to minister solely to the upbuilding of the spiritual life of the individual Christian and the whole congregation.

But no better place for the discussion of such questions could be found than the Brotherhood meetings, where an informal and thoroly democratic Christian fellowship should prevail, so that each one's personal opinion can be made to help the advancement of all. From time to time outside speakers may be invited to address the meeting on matters of business, of law, of scientific progress or any special field

in which members may be interested. In the country scientific farming, or rural community service yield a large number of interesting subjects for discussion. Occasions of this kind may be turned into general rally meetings, with perhaps a simple banquet to open or close the meetings. Practical plans of this kind will receive plenty of attention at the big St. Louis convention. See page four for particulars.

Does Mammon rule the United States?

It should not take the American people very long to find out, whether or not, as the New York *American* asserts, a British threat to countermand all orders for munitions from this country led to the elimination of the Phelan and Chamberlain amendments from the revenue bill. These amendments, it will be remembered, were intended as an effective retaliation against British blacklisting of American firms and the British hold-up of American mails on neutral steamers. Both amendments were expected to pass without opposition in Congress, but were, so it is

A THOUGHT FOR THE WEEK

What we must do, let us love to do. It is a noble chemistry that turns necessity into pleasure.—Coleridge.

declared, suddenly stricken out upon orders from the White House, without explanation.

If this statement should turn out to be a fact—and no denial has so far come to our notice—it would signify a humiliation of this country before a foreign power such as it has perhaps never before undergone, a humiliation which is all the more galling as was altogether unnecessary and uncalled for.

It is bad enough that the administration had permitted the hellish traffic to begin at all; bad enough that thousands of reputable American employers and hundreds of thousands of right-minded American employees were drawn into the terrible business of helping to make widows and orphans in a friendly people, while the protests of the American people were not heeded by the men of mammon. But to strike out of legislation proposed by the American Congress, at the behest of the British ambassador, as it is reported, the provisions especially intended for the safeguarding of American rights on the ocean, just because the profits of the munition makers were endangered, seems to us, if true, such a piece of subserviency to mammonism, if not an abdication in regard to the highest and best American ideals, as has never been witnessed in American history. We sincerely hope the allegation is false, but it will be easy enough to learn whether or not it is true; it has been openly made and the American people will want to know, before election day whether or not it is actually true.

Have we reached a Crisis in our Foreign Mission Work?

The reports of the summer meeting of the Board for Foreign Missions, as well as the extracts from missionaries' letters on another page of this issue, tell a very plain story. The lack of interest in this important branch of our work, which the facts as stated there reveal, does not speak well for the spiritual life and energy of our churches and their members. The very fact that the war should have any influence at all upon the support of an enterprise which had always enlisted the spirit of enthusiasm and sacrifice in our churches seems to indicate that something is wrong somewhere. What causes this lack of interest is a matter each church and every church member must discover for himself. Is it indifference toward

the work and what it stands for? Then it means indifference toward the Lord himself, for it is He who gave the command, "Go ye therefore, and make disciples of all the nations." It is His will that is to be carried out, His work that is to be done, His kingdom that is to be established and extended. To be indifferent toward His will, His work and His kingdom is a very serious matter, which no one who calls himself by His name has any right to consider lightly. The gifts that Evangelical churches have so far contributed to the support of their foreign mission work, reckoned on a communicant basis, have placed the German Evangelical Synod of North America practically at the bottom of the list of all American denominations. To decrease these gifts still further would indicate such a drop in the denominational temperature that the spiritual life of the entire body might well be questioned.

Or is the lack of the interest in this essential enterprise of the Christian Church actually due to the fact that our mission field is governed by a country with which the land of our forefathers is at war? We have been unwilling to believe that this could actually be the case with any considerable number of Evangelical people, but it seems as tho such prejudices, unworthy as they are of any professing Christian, are stronger than we thought possible. It has always been the special glory of Christianity that it was a universal religion, a system of thought and of faith that went far beyond any lines of race, class or color which human passion or prejudice might have drawn. Its great Founder was utterly incapable of making any such distinctions, and its great Apostle made it his especial business—*because of definite instructions from his Master*—to preach the Gospel regardless of race, creed or nationality, and at a time when these prejudices were especially intense and bitter. But even the severest sufferings which such a course brought to him could not prevent him from following where his convictions and obedience to his Master led. Not even the bitterest opposition from his own people—and no opposition can be bitterer than this—kept him from going all the way in his devotion to his Lord and His kingdom.

In the face of such an example who are we that we should lose sight of the interests of the kingdom of Jesus Christ because of the warring interests of earthly kingdoms? We have not begun or carried on our foreign mission enterprise in the interest of Germany or of German ideals, but in the interest of Jesus Christ and His salvation alone, and it is that interest which commands us to go forward, without hesitation or reserve, to do what can be done in the field into which we have been led, and where we have achieved no mean success during fifty years. To become indifferent now would mean not only disloyalty to Him who to whose service we have pledged ourselves, but also offense to the native Christians who are relying upon our financial and spiritual support, and to the workers whom we have promised to sustain in their difficult and laborious position.

Whatever may be the reason for a lessening of interest in the work in India, the Church as a whole cannot afford to desert or neglect it, least of all at this juncture. The workers and the means to carry it on and extend it *must* be furnished, not only to avoid the disgrace of a failure after a half century of success, but as a matter of obedience to the highest authority we own. It seems a very fitting time for the whole Church, which means all the members of all the churches to undertake a thoro heart-searching in regard to this matter. "Cursed be he that doeth the work of Jehovah negligently," said the prophet of olden time.

Every Desire Satisfied

"The eyes of all wait for Thee; and Thou givest them their food in due season. Thou openest Thy hand, and satisfiest the desire of every living thing. . . . Jehovah will fulfill the desire of them that fear Him; He also will hear their cry and will save them." Psalms 145: 15, 16, 19.

The last seven psalms are songs of praise for the greatness and goodness of Jehovah as it appears in the number and variety of His works and in the wonderful wisdom of the divine providence. Psalm 145 sings of God's greatness as revealed in His mighty works and acts; of His goodness, righteousness, grace and mercy; of His everlasting Kingdom and dominion and of the universality of His beneficence, by which all His creatures, without any distinction whatsoever, are continually profiting. It has many expressions that seem to be taken from preceding psalms and is unmistakably of late origin.

A common conception of God makes Him a stern Judge, a harsh and relentless Taskmaster, to whom sympathy, mercy and lovingkindness seem to be strange and rare emotions. This is undoubtedly very largely due to the fact that ever since the fall there is in the heart of man a certain terror of God's eye and presence because of the disposition toward disobedience which has become the natural inheritance of every human being. But there is no reason why the average man should be afraid of God. True, God sees and knows us exactly as we are, and that is nothing that any one might be proud of, and He is absolutely true, just and holy, so that He never will countenance any kind of wrong-doing. But the one divine attribute of which the sacred writers make most, and which God himself has taken especial pains to express most clearly and convincingly, is that of His goodness, grace and mercy. One finds something of the truth, justice and holiness of God expressed in every life and in every event which the Bible portrays; but every person who figures in the Bible, from Moses to John the evangelist, and every event, from the expulsion from Paradise until the persecution of the Apostles, has no other aim or purpose than to tell of His goodness and His mercy, and of the supreme divine desire to seek and to save all that are lost. It is the goodness of God, infinite and immeasurable, unrestricted, unconditioned and unquestioning, that characterizes His entire Being and all His acts.

We see it everywhere about us in the manner in which He deals with His creation and His creatures. The eyes of all wait for Him and He gives them their food in due season. In His wonderful wisdom He has planned for each one of His myriad creatures the kind of food best adapted to their needs, and has always continued to supply them with all they require. The birds of the heaven, the animals of the field and forest and all the creatures of the sea sow not, neither do they reap, nor gather into barns; and the heavenly Father feedeth them far better, more regularly and abundantly than any one of us could think of doing. His kind and loving hand is always open to supply the desires of every living thing. Man and beast alike depend upon His bounty for their daily food, and if we only knew how to use His gifts aright, unselfishly, and without injustice, neither man or beast would ever need to want for food. His sun rises on the evil and the good, and He sendeth rain on the just and the unjust, because His mercy and lovingkindness constrain Him to do the utmost, even for His erring, wayward and purposely disobedient children. If there were in the mind of God any desire to be stern, harsh, relentless, even toward those who openly disavow and disobey Him, this great and blessed land of ours—and the whole world, for that matter—would be sadly depopulated in a very short time. To think of God as harsh, stern and relentless misrepresents Him most terribly and robs our lives of a vast amount of hope and joy and happiness to which all of us are entitled.

If it is thus God's nature and character to be good and gracious to all His creatures, it could hardly be otherwise than that He should manifest His goodness in an especial manner toward those that fear Him. God's universal lovingkindness is not restricted by the conditions He must impose upon the giving of its best and highest forms. The lower creatures make their mute appeal to God for their merely physical wants, but men have higher and nobler needs, and the privilege and responsibility of coming to God with real confidence for the satisfaction of their deepest and noblest desires. And these needs cannot be satisfied by merely material gifts, such as food, shelter and cloth-

ing. "Man", says Dr. Maclaren, "especially man who fears and loves God, has deeper needs, sadder in one aspect, since they come from perils and ills from which he has to be saved, but more blessed in another, since every need is a door by which God can enter the soul. They who love and fear Him will desire Him chiefly, and that desire can never be balked. They who long for God will always have as much of God as they long for and are capable of receiving."

All of us are constantly enjoying some of God's material, earthly boons, and the temptation is strong to be satisfied with these, as are the beasts of the field, the air and the water. But the greatest of our needs can be satisfied only with the gift of God himself, in Jesus Christ. To have Him is to have all that God can give, enough to satisfy any want; enough to insure salvation, peace and everlasting life.

The Letter-Box

FROM THE FRENCH BY H. TWITCHELL

No words could convey an adequate idea of the atmosphere of peace which enveloped the country priest of whom I am to write. His parish was small, fairly moral, comfortably off, and accustomed to the ways of the old curate who had presided over it for thirty years.

The village ended with the rectory. Beyond this, meadows sloped gently away to the river, and from them in summer rose the songs of birds mingled with the perfume of growing plants. Just behind the house was a garden, bordering the meadows. The first rays of the sun fell upon it, the last ones also.

One could find cherries there by the month of May, and gooseberries much earlier; while a week before the Assumption, usually, one could not pass within a hundred yards of the spot without breathing the heavy perfume of ripening melons.

Now, the curate of Saint-Philemon was by no means a gourmand; he had reached the age when the appetite is only a remembrance. His back was bent, his face wrinkled, one of his little gray eyes was sightless behind his great round glasses, and one ear was so deaf that he had to turn about and present the other when any one addressed him on the wrong side.

It was not he who ate the fruits of his orchard; lawless urchins stole their share, and the birds took theirs. Blackbirds feasted there the year round, singing their loudest in payment; orioles, birds of passage, assisted them during the weeks of greatest abundance; sparrows clamored for their rights, and tomtits—a prolific, greedy species—clung, back downwards, to the branches, turning, climbing, pecking a grape here and a pear there—genuine marauders, offering as a recompense their cries, shrill as the rasping of a saw.

Old age had made the priest indulgent even to them. "Brutes never correct their faults," he said; "if I were to condemn them on that account, how many of my parishioners should I have to condemn for the same reason!" He contented himself, therefore, with clapping his hands on entering his garden, so as not to have to be the witness of too outrageous depredations.

There would then be a general uprising of wings, as if all the blossoms around, broken off by a strong wind, had begun to fly—gray, white, yellow, and red. Peace followed for five minutes. But the silence was so great in this little village, where no sound of industry or traffic was heard, that if the repentance of these feathered vandals had continued, the abbé would surely have fallen asleep over his breviary.

Fortunately, the return was prompt; a bold sparrow would lead the way, followed by a blue-jay, and soon the whole band of robbers were again at work. The abbé could then pass and repass, open and close his book, muttering, "They will not leave a thing this year"; it made no difference; not a bird paid the slightest attention to him.

Birds know very well that those who are in sympathy with them will show themselves indulgent. Every spring they nested around the rectory in greater numbers than anywhere else. The best places were all quickly taken—hollows in the trees, holes in the walls, three-branched forks in the apple and pear trees; and one could even see brown bills like sword-points protruding from branches of hay filling every available spot on the roof.

One year, every desirable place being occupied, I suppose, a tomtit spied the slit under the slanting board covering the letter-box placed at the right of

the entrance to the presbytery. It slipped inside, came out apparently satisfied with the results of the exploration, and at once set about building a nest in the newly discovered region, forgetting nothing that would make it warm—feathers, wool, hair, and even bits of lichens from the old trees.

One morning Philomène, the housekeeper, rushed angrily out into the garden, with a paper in her hands. She met the curate strolling along under an archway of laurel-trees.

"Look at this paper, monsieur! See how dirty it is! They are a pretty lot!"

"Who, Philomène?"

"Why, those miserable birds you allow around here. They will be nesting in your soup-bowls next."

"I have only one."

"They have even had the impudence to hang a nest inside your letter-box. I opened it because the postman rang, and that doesn't happen every day. It was full of hay, hair, threads, feathers of every kind, and in the center was a thing I never saw before hissing like a viper!"

The priest began to laugh, like a grandfather when he is told of the pranks of a favorite grandchild.

"It must be the coal tomtit," he replied. "Nothing else would devise such a scheme. Above all, don't meddle with it, Philomène."

"No danger of that; it isn't such a beautiful object!" replied the old woman, disdainfully.

The abbé hastened away across the garden, thru the house, down the walk to the gateway which shut in the presbytery, and, with a careful hand, half opened the box, which would have held the annual correspondence of the whole village.

He was right. The cone-shaped nest, its color, the composition of its woof, and its transparent lining, confirmed the conjecture of the delighted old man. He listened to the hissing of the invisible mother, then said:

"Never fear, little one! I understand your case; twenty-one days of incubation and three weeks for raising your family are what you want. You shall have them; I shall take the key away, so that you will not be disturbed."

He did so, in fact. After he had made his morning rounds in the parish, he thought again of the tomtit, that it might possibly be disturbed by the arrival of some mail, that a letter might be dropped in upon it during the brooding period.

The event was not very probable, as letters were rare in the parish. Still, as the holiday of Saint Robert was nearing, the priest thought it would be prudent to write these words to the three remaining friends death had left him: "Do not send me any holiday greetings this year. It would be disagreeable for me to receive a letter just at present. Later I will explain, and you will understand my reasons."

The friends thought his eyesight had failed him, so they did not write.

During the whole three weeks of incubation the curate did not pass thru the gateway once without thinking of the little eggs dotted with red lying there so close to him. When the twenty-second day arrived, he bent over and listened, his ear against the opening of the box; then stood up, exclaiming gleefully:

"They are chirping, Philomène! they are chirping! Now, there are some things that owe their lives to me; they shall not regret it, nor I either!"

Meanwhile, in the green parlor of his palace, in the capital of the department, the bishop of the canton was deliberating with his advisers over appointments he was about to make. After having made some provisions, he expressed himself thus:

"Messieurs, I have a candidate in every way suitable for the living of X—; but it seems to me fitting to at least offer this charge and honor to one of our oldest clergymen, the curate of Saint-Philemon. He will not accept it, doubtless; his modesty not less than his age will prevent him from doing so; but by making the offer we shall have rendered all possible homage to his worthiness."

The five were unanimous in their approval of this course of action, and that very evening a letter was despatched from the palace signed by the bishop and containing this postscript: "Reply at once, my dear abbé, or rather come to see me, as I have to send in my appointments within three days."

The letter reached Saint-Philemon on the very day of the hatching of the tomtits. The postman with difficulty thrust it into the slit of the box; it dropped to the bottom, where it lay like a white floor on a dark chamber.

The time at last came when the blue, blood-filled tubes on the wings of the nestlings were adorned with down. Fourteen little tomtits, peeping, tumbling about on their soft claws, stretching their mouths open to the widest extent, waited for the morsels from the mother-bird, ate them, digested them, and clamored for more. This was the first period of life, before the dawn of intelligence. With birds it is of short duration. Soon there were quarrels in the nest, and it began to yield to the assaults of little wings; then there were falls over its edges, excursions along the side of the box, and long stations near the entrance of the cavern thru which entered light and air from the outside world.

Stationed a distance away, the curate witnessed this garden-party with extreme pleasure. On seeing the little ones come out from under the slanting board two and three together, fly off, return, pass inside, then out again, like bees from a hive, he thought: "Their infancy is over, and a good start is made; they are fledged now."

The following day, during the hour of leisure after dinner, he repaired to the box, key in hand. "Toc, toc," he rapped. There was no reply. "I thought so," he murmured. He then opened the box, and, with the debris of the nest, the letter fell out into his hand.

"Great heavens!" he exclaimed, recognizing the seal and the writing. "A letter from Monseigneur, and in what condition! and how old!"

He grew pale as he read it.

"Philomène, hitch up Robin at once," he called out.

Before obeying, the old servant came out to see what had happened.

"What is it, monsieur?" she asked.

"The bishop has been expecting me for three weeks."

"That time can never be made up," replied the old woman, curtly.

The absence lasted until the following afternoon. When the priest returned, he was very calm; but calmness is sometimes the result of an effort, and one has to struggle to maintain it.

By the time he had unhitched Robin, fed him his oats, changed his cassock, and emptied a box of some little purchases made during his trip, it was the hour when the birds in the branches were chatting over the events of the day. It had been raining, and drops of water fell from the leaves shaken by bohemian couples seeking a good resting-place for the night.

On seeing their master and friend coming down the sandy walk, they flew out and circled around, making an unusual amount of noise, and the tomtits, the fourteen nestlings, scantily fledged as yet, made their first attempts at spirals around the pear-trees, and tried their voices for the first time in the open air.

The curate watched them with a paternal eye and the melancholy tenderness with which we often regard those who have cost us dear.

"Well, my little ones," he said at last, "but for me you would not be here, and but for you I should be priest of the canton. I do not regret anything, mind you, only do not be so insistent; your gratitude is too noisy."

As he spoke he clapped his hands impatiently.

He never had been ambitious, and he spoke the truth now. Still, the next day, after a night of disturbed sleep, while chatting with Philomène, he remarked:

"If the tomtit comes back next year, let me know. It is troublesome, decidedly so."

But the tomtit never came again; neither did the letter bearing the stamp of the bishop's seal.

Perfect Peace

Peace of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to all that God wills, patience and toleration for your neighbor's faults, and a certain candor and childlike docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you with sufficient resignation to God. Put all things, then, in His hand, and offer them beforehand to Him in your heart as a sacrifice. From the moment when you cease to want things to be according to your own judgment, and accept unconditionally whatever He sends, you will be free from all your uneasy retrospects and anxieties.—*Fenelon*.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

A Faithful Minister

He held the lamp each Sabbath day,
So low that none could miss the way,
And yet so high to bring in sight
That picture fair of Christ the Light,
That, gazing up, the lamp between,
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint.
They drank; the pitcher them between,
The hand that held it was not seen.

He blew the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that held it was not seen.

And when our Captain says, "Well done!
Thou good and faithful servant, come!
Lay down the pitcher and the lamp;
Lay down the trumpet, leave the camp,"
Thy weary hands will then be seen
Clasped in his pierced ones, naught between

—Anon.

The Holy City

Thirty men, red-eyed and dishevelled, lined up before a judge of the San Francisco police court. It was the regular morning company of "drunk and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing-in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing:

"Last night as I lay a-sleeping,
There came a dream so fair."

Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,
Beside the temple there,"

the song went on. The judge had paused. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line, after a desperate effort at self-control leaned against the wall, buried his face against his folded arms, and sobbed, "O, mother, mother!"

The sobs cut in the very heart the men who heard, and the song, still welling its way thru the court room, blended in the hush. At length one man protested. "Judge," he said, "have we got to submit to this? We're here to take our punishment, but this—" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a suppressed effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax: "Jerusalem, Jerusalem! Sing for the night is o'er! Hosanna in the highest! Hosanna for evermore!"

In an ecstasy of melody the last words rang out, and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song has done more good than punishment could have accomplished.—*The Youth's Companion*.

Pray without Ceasing

A number of ministers were assembled for the discussion of difficult questions, and among others it was asked how the command to "pray without ceasing" could be complied with.

Various suppositions were started, and at length

one of the number was appointed to write an essay upon it to be read at the next monthly meeting, which decision was overheard by a servant, who exclaimed:

"What! A whole month wanted to tell the meaning of that text? It is one of the easiest and best texts in the Bible."

"Well, well, Mary," said an old minister, "what can you say about it? Let us know how you understand it; can you pray all the time?"

"Oh, yes, sir!"

"What! When you have so many things to do?"

"Why, sir, the more I have to do, the more I can pray."

"Indeed! Well, Mary, do let us know how it is; for most people think otherwise."

"Well, sir," said the girl, "when I first open my eyes in the morning, I pray, 'Lord, open the eyes of my understanding'; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and while I am washing, I ask for the washing of regeneration. As I begin work, I pray that I may have strength equal to my day; and when I kindle the fire, I pray that God's work may revive in my soul; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna and the sincere milk of the Word. As I sweep the floors, I pray that my heart may be cleansed from all its impurities; and as I am busy with the children, I look up to God as my Father, and pray for the Spirit of adoption, that I may be His child—and so on all day; everything I do furnishes me with a thought for prayer."

"Enough! enough!" cried the minister. "These things are revealed to babes, and often hid from the wise and prudent. Go on, Mary," said he, "pray without ceasing! And as for us, my brethren, let us bless the Lord for this exposition, and remember that He has said, 'The meek will He guide in judgment.'"—*The Parish Visitor*.

Prepare the Sails

Hudson Taylor was a man of great faith in God as well as a great missionary. When he first went to China, it was in a sailing vessel. Very close to the shores of a cannibal island the ship was becalmed, and it was slowly drifting shoreward, unable to go about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for help to God.

"I will," said Taylor, "provided you set your sails to catch the breeze."

The captain declined to make himself a laughing-stock by unfurling sails in a dead calm.

Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails."

And it was done. While engaged in prayer there was a knock at the door of his stateroom. "Who is there?"

The captain's voice responded, "Are you still praying for wind?"

"Yes."

"Well," said the captain, "you'd better stop praying, for we have more wind than we can manage."

And, sure enough, when but a hundred yards from shore, a strong wind had struck the sails of the boat so that the cannibals were cheated out of their human prey.—*Selected*.

Precocious

A missionary teacher in the Philippines was instructing a class of native Filipino boys in English. He had been explaining to them the meaning of the word "hard," and had asked one of the pupils to use the word in various sentences.

The dutiful learner, looking about him in the school room for suggestions, began:

"This is a hard desk; this is a hard floor; this is a hard wall."

Then his eye roamed toward the teacher's desk and noted the big geographical globe that stood there. It afforded a suggestion, and with great confidence the young learner continued:

"This is a hard world."

Which may properly be set down as another great discovery of truth arrived at by accident.

Denominational

Second National Convention of the "Evangelical Brotherhood"

St. Louis, Mo., October 10th-11th-12th, 1916

The second national convention of the Evangelical Brotherhood will open on Tuesday afternoon, October 10th at Jesus Evangelical Church (Dr. Wm. F. Simon, pastor) 12th and Victor Streets, for a three days' session.

Official delegates are to be sent by all District Federations. Local Federations send delegates where a District is not organized, and all Brotherhoods are entitled to representation where neither District nor local Federation exist.

All Brotherhoods or Men's Societies not yet affiliated with the "Evangelical Brotherhood" are also kindly invited to send representatives, which are assured a hearty welcome.

A registration fee of \$2.00 to be paid by each delegate and visitor will entitle them to lodging and meals during the three days of the convention.

Every organization for men should be represented.

For further information apply to John C. Fischer, Secretary, 819 Blackford Ave., Evansville, Indiana.

For registration and reservation write to Ernst Wm. Meyer, 1716-18 Chouteau Ave., St. Louis, Mo.

Weal and Woe

of Retired Evangelical Pastors and Widows of Deceased Pastors

The Herald has lately published a number of articles in which light is shed upon the work of Evangelical pastors. The conference reports set forth not only the efforts made by individuals in building up churches but also the interest in the Evangelical Church at large prevailing among our ministers. Then the obituaries of five pastors and one pastor's widow, that appeared in our Church paper, told of struggles and hardships, disappointments and success in the service of the Lord and of love and honor accorded to faithful workers by grateful members of the churches.

These are the two occasions when the work of Evangelical factors is taken note of and finds appreciation. However when a pastor is compelled to retire on account of old age or sickness, or when a pastor's widow moves out of the spacious parsonage into a modest home, they are sometimes forgotten and too often they, who have brought comfort and cheer into so many lives, are unhappy because in addition to their cares and troubles they feel superfluous and a burden to others. As we take it for granted that Evangelical Christians are interested in knowing how these people to whom our church owes so much are getting along, we publish herewith a letter written by one of our pastor's widows, in which she frankly tells about her circumstances.

"Willingly do I tell you about my personal welfare. My dear husband died about three years ago. Since then I am living with my four youngest children in my own modest home. My son has employment and pays board. One of the daughters does sewing and the other helps me with the housework. The third one was employed in a family but last spring she became ill and had to be operated upon. Now she is at home until she regains her strength. I myself am almost seventy-five years old and am feeling the infirmities of old age more and more.

"In regard to my means of subsistence I must confess that I must be very economical to make both ends meet, especially this year. Last fall I had considerable expenses for repairing the house and thus, in addition to my troubles, I am not free from care. My children are very willing to help me, but some of them have their own families to provide for and the others can not give me much.

"During my husband's lifetime we were able to save only a little in spite of rigid economy. As pioneer workers in Kansas our salary was \$200.00, and we remained there eight years amidst hardships, privations and misfortunes. Later while our sons were being educated we had no opportunity to lay aside much for old age. The last church which my husband served nine years, paid a small salary and we had much sickness in the family, with many doctor bills to pay.

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"Other Sheep I Have"

Men—and Women—and Money are still the great Needs of our Work in India
"Can we, whose souls are lighted By wisdom from on high,
Can we to souls benighted The lamp of life deny?"

Meeting of the Board for Foreign Missions

It was quite the natural thing to do for the Board for Foreign Missions to hold its summer session simultaneously with the National Evangelical League and Sunday-school convention at Cleveland, August 15-20. It was helpful and inspiring to the members of the Board. And the Convention, too, was brought into closer touch with our foreign mission work than would have been the case if the Board had met elsewhere.

The commissioning of Mr. Fred. McQueen, our new missionary for India, took place at one of the evening services of the convention. Mr. McQueen had met with the Board in order to become acquainted with all its members and to consider with them the weighty questions which always demand attention when a new worker enters the foreign field. The commissioning itself was preceded by a strong appeal for Christian service, delivered by our former missionary, Mr. W. H. Anderson, now All-India Secretary of the Mission to Lepers. It was conducted by Our General Secretary, the Rev. E. Schmidt, who also asked and received the pledge on the part of Mr. McQueen for faithful service in the Master's following while employed in the foreign work. Then the President-General of our Synod, the Rev. J. Baltzer, pronounced the words of blessing that consecrated the young man to become a foreign missionary, and Rev. C. W. Locher, of Baltimore, voiced the prayers of the large assembly before the throne of Almighty God for help and guidance, for protection and blessing.

For the first year or two, until he has acquired the Indian language, Mr. McQueen will be stationed at Chandkuri as assistant of Rev. Koenig. Later a permanent place of work will be assigned to him by the conference of missionaries. He is the only new worker who, if conditions permit, will leave for our field in India this fall. While a number of others are sorely needed there, it was impossible for the Board to find others who are ready to go at this time.

Again a matter of deepest concern was the condition of the foreign mission treasury, as it was brought to the attention of the Board by the report of the treasurer, Rev. Tim. Lehmann. The report revealed the deplorable fact that *the receipts are once more far behind the disbursements*. This state of affairs led to the following resolution, which we bring before our readers with the urgent request that they would not lightly pass over it, but earnestly consider it and wherever possible bring it to the notice of others:

"As a Board we feel greatly cheered and encouraged by the kind expressions of good will that come to us personally, or thru resolutions passed at the conferences of our various Districts, which almost without exception urge us to 'Go Forward.' Because of these kindly utterances we feel in duty bound to emphasize the fact that *the free-will offerings for foreign missions are far behind the demands of the current year*. They are fully \$400 less during the past three months than they were in the corresponding months of 1915, and those were already considerably below the average. We are compelled to state this fact without reserve, being convinced that the mere knowledge of it will become an incentive for more and better giving. It is our desire that the good will which has found expression in words may also become apparent in deeds thru faithful and liberal and prayerful support of the Lord's work."

Several letters from our missionaries, addressed to Rev. W. Dresel, the chairman of the League, arrived just in time to be read to the convention. They were sent by the Rev. Gass, president of the missionary conference, by Rev. Th. Twente and by Mrs. Goetsch, and they all conveyed hearty greetings and best wishes to the convention. At the same time they assured us that the work in our foreign field is continuing unhindered, and asked for never-tiring, cheerful co-operation on the part of all. Let us give it, for the Master's sake.

C. W. Locher, Recording Sec'y.

Notes from the Field

The letters our missionary workers write are usually not intended for publication but those which have lately come in are unanimous in their request for more workers and in the surprise that so few workers are to be found. In the following we quote from some of these letters in the hope that this will constitute an appeal that will touch many hearts in many places.

The one great Need

"I cannot understand," says one letter written early in July, "Why no young women in our churches are found willing to go to India, while in other denominations so many are ready to go. It is the same with men. If . . . were not married I should write him at once and ask him to apply. I was deeply moved once when I heard him preach and felt his deep earnestness. Baitalpur (Chandkuri) especially needs an additional worker, and as you know it takes two years to learn to speak the language fluently. I shall write to Miss . . . perhaps it will help after all."

"Often when we give our message and I look into the expectant faces before me, I am reminded of the Scripture promise you gave us recently; and it is a comfort to know that the word of God does not return void, where it is given out prayerfully and under His guidance, but must accomplish that whereunto it is sent. But why can we not have more assistants to help us spread the word?"—"Some time ago I wrote to . . . but received no answer. I feel that personally she realizes that she should join us, but something unknown to me is holding her back. Once, when I had delivered a missionary address in one of our churches, a woman came to me and confessed that she felt the missionary call in her youth, but did not heed it. In the meantime she was married, but has the feeling that she made a mistake in ignoring the call of her Lord. I asked her if the matter could not be made good now, even tho it should be in another manner. I felt sorry for her and fear there are many like her in our churches, who cannot get rid of the feeling: 'I am not there where the Lord would have me!' For myself I can gladly acknowledge that all I was obliged to give up in entering missionary service, has been given to me many times, so that I have no right to speak of sacrifices."

"We are greatly disappointed that neither Mr. . . . nor Mr. . . . can actually be sent out. And we need more workers so much, men and women, and young married couples, for our posts are altogether too weakly manned. Why is it that the young people in our churches are not more willing to come out? Surely God must speak to the hearts of many, for the need out here is so very great. Are they resisting God or is the door closed to them? If the latter, the Lord can surely open them and lead out those who are obedient to Him. I hope that the Lord will speak to many a heart during the many young people's conventions this summer, since we need reinforcements so very much."

We repeat it—it is thru words like these that the Lord sends out His call. May he guide things so that the right eyes might see these lines, and heart and ears be opened with the answer, "Here am I, Lord, send me."

Mrs. Goetsch tells of a great deal of hard work in Bismampur, so that very little time is left for writing reports. There was much sickness in the girls' orphan home, but all have recovered. "We have just succeeded," she writes, "in securing a native physician for the hospital, after waiting in vain for a year and a half. The former physician had to be discharged on account of disorderly conduct, and Pastor Goetsch and myself had to do the work as well as we could. Women and mothers with their children daily gathered before our door, and we had to visit many sick persons in their homes, sometimes as many as eight or ten in half a day. But it was very encouraging to see that the people welcome our visits, and are grateful not only for the medicines, but for our prayers and our message."

Miss Wobus had a similar happy experience, insofar as she has also received help for her school work. "Since July 1," she writes, "our middle school for girls is again in session. Grace Ram, one of the teachers,

was married, and to our great surprise, there were two applicants, both of whom are doing good work. Surely my prayers have been heard. How often recently has my little faith been put to shame, and how grateful must I be toward God for His wonderful help."

At Home

No doubt all the visitors to the Cleveland convention found an opportunity to see the missionary exhibit which General Secretary Schmidt had tastefully arranged in the second story of the school building. One of the special meetings of Thursday afternoon was devoted to a thoro discussion of the whole missionary enterprise. Miss Lydia Speidel conducted the meeting; Pastors J. W. Frankenfeld and Alfred Meyer bore eloquent testimony to the necessity and the glory of home mission work; the writer represented our work in India, and Pastor Locher conducted a round table review emphasizing the leading thoughts that had been brought out in the discussion. We sincerely hope that the Sunday-schools and the young people's societies that were represented at Cleveland will show a new interest and enthusiasm in our missionary work. We surely need it.

Let us never tire of carrying missionary news and information into the churches and all the homes connected with them. Neglecting this, we have no right to expect interest in and love for the work on the part of our church members. Both the German "Fliegende Missionablaetter" and the English "Our Work" in the July issue offer an abbreviated report of the conditions and the work of 1915. These leaflets should be freely distributed in all our churches. Surely Sunday-school classes, young people's societies, ladies' aid societies or brotherhoods will gladly pay the \$1.50 subscription price for one hundred of these leaflets per year and see to it that they are used in the way in which they will do the most good. Sunday-school teachers should bear in mind that the October number of "Our Mission Sunday" tells about the life and the work of our pioneer foreign missionary, Pastor Oscar Lohr. Those ordering *immediately* will receive a sufficient number of copies to be able to distribute one to every member of the school.

Tho the developments of the great European war tend to intensify rather than diminish our personal feelings in regard to the dreadful conflict, we should not permit that point of view to control our actions. We should rather bear in mind the undiminished, yes, the many times increased demands upon our forces in the mission field. Our missionaries report a constantly growing willingness on the part of their hearers to accept and hear their message, and many new opportunities are being opened. Nevertheless our receipts for June have fallen below those of 1915, and even these were wholly insufficient. We have therefore not been willing to support this work as it should have been done, tho we believe that most of our readers will only need to be reminded of this fact in order to bring about a change for the better. The time is short and we must not grow weary in our efforts.

P. A. M.

Glimpses from India's History

The Story of Chattisgarh

BY PASTOR K. W. NOTTROT

A very large part of the history of Chattisgarh, that part of India in which our mission field is situated, is shrouded in mystery, but a little of that of which we are certain will no doubt be of interest to the friends of our work.

Until the eleventh or twelfth century the region was called *Maha* (great) or *Dakshin* (south) Kasala. The old legends have it that the land was inhabited during the first centuries of the Christian era by a nation of giants called *Mundas* or *Bhuiyas*. Even to this day there are found in the mountains of Chattisgarh and the neighboring Chutia Nagpur tribes of the Munda and Bhuiyas (aborigines), but they have nothing gigantic about them. Of the rulers of this period only the name of the last one is known, and he was conquered A. D. 350 by the Hindu king Samudra Gupta in the battle of Bentra Nawagarh, where there is now an out-station of Chandkuri.

Samudra Gupta, 326-375 A. D., is one of the famous hero kings of India. The hundreds of scars which cover his body as it is pictured tell of his bravery. At the close of his conquest he is said to have brought the great *Asvamedha* sacrifice, or horse offering. This could only be offered by a very rich king. As a preparation for it, it was necessary to offer at different times, which were definitely stated, during the year preceding the real day of sacrifice 180 goats, sheep and

other animals. The support of the priests who were to offer these animals was still more expensive than the animals themselves. The horse to be offered had to be perfect in every way, absolutely, without spot or blemish of any kind, and of one color, and was not to be bound or tied during the entire year preceding the sacrifice, but was always free to wander wherever it pleased, which naturally made necessary a great number of watchmen and guards. On the day of sacrifice it was essential that 400 kings and many prominent Brahmans should be present, who purchased this hospitality not only by a rich entertainment for many months, but also by costly presents in gold and jewels. Only when all these conditions had been fulfilled and the prescribed ceremonial strictly observed could the sacrifice be effective. Then, of course the one who brought the offering had secured for himself a vast amount of "righteousness" with which he could force the gods to do a great many things for him. It is interesting for us to know that our heathen ancestors in Germany also regarded the sacrifice of a horse as the most effective of all offerings.

In 375 A. D. Samudra Gupta was succeeded by his son Chandra Gupta Vikramaditya, who is said to have been the famous legendary hero Vikramaditya, well known as the protector of poets and scholars. His reign is interesting because it was at that time that Brahmanism gained the victory over Buddhism and Jainism in Chattisgarh.

During the period from 470-80 the white Huns under Tarama destroyed the kingdom of the Guptas, the same tribes who also over-ran Europe at that time (King Attila died 543). They must have wrought great havoc all over India, for during the next centuries the history of the whole country is clouded in darkness, and the first news that again comes to us from India comes from the Chinese traveler Hiun Tsang, who traveled thru the country from 629-43. He reports that Buddhist kings governed Chattisgarh, so that probably the poor inhabitants were again obliged to change their religion, which was always accompanied with cruel persecutions.

Under the Mohammedans

In 711 A. D. the Mohammedan conquest began and was completed about 1200. Chattisgarh never came under the direct sovereignty of the Mohammedans, which speaks well for the power and the goodness of the Haihaivanses, for in the neighboring territory, which is separated from Chattisgarh only by a low mountain region, the Mohammedans had gained the ascendancy, and they certainly would have gone farther south if it had been possible.

Up to the eleventh century very little is known of the history of Chattisgarh, and all that has come to us is that Buddhism had been driven out of the province of Ghond and Saivism had been introduced in its place. The Ghonds belonged to the aboriginal Indian tribes, but they had already exchanged the religion of the Aryans, for Saivism worships Shiwa, the third person in the Indian Trinity. This sect combines the severest asceticism with the most immoral practices. It was at this time that Brahmanism succeeded Buddhism thruout India, especially by means of the popularizing of its ideas in the *Puranas*. The *Puranas* are not recognized by the Vedas, but they have had a far larger influence upon the Indian people than these. There are very many of them and all begin with the creation of the world and end with the story of one of the many gods, who is always praised as the greatest and only god. The coarse idolatry and all the popular and often very immoral stories of the gods, which even today fill the thoughts of the uneducated Hindu, arose at this time and were combined with the philosophic system of Brahmanism and circulated thru the *Puranas*.

Since the beginning of the eleventh century Chattisgarh was governed by the Rajput family of the Haihaivans, or Haihayas, who belong to the Aryan conquerors of India. The aboriginal Ghonds were oppressed but not exterminated. According to the old principle "Divide and then rule" Chattisgarh had been cut up into thirty-six divisions, each one of which was governed by a member of the old royal Ghond family. It was at this time that the name of the region was changed into Chattisgarh (i. e., thirty-six parts). It is probable that the Chamar caste arose at this time, among which our missionaries have so far been chiefly working. For this period of restoration of the old Brahmanism was very well adapted to stigmatize a mixed people in the way in which the Chamar caste

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Picked up by the Way

Interesting Items gleaned from many Sources

Among the beautiful houses illustrated and described in *The Studio Year Book of Decorative Art*, not the least interesting are the South African cottages. Remarkable gables are a distinctive feature, reflecting Dutch influence. Another is the *stoep* or paved area, along the outside of front or other walls, for sitting out in fine weather. This is not roofed, but protected against the sun by a vine on a pergola. Paved with red tiles and furnished with comfortable plastered seats, this is always a feature, and a delightful one, of the Cape homestead.

Canal workers at Valentine, N. B., recently uncovered, ten feet beneath the surface, the skeleton of an Indian warrior. The overlying strata indicated that the bones had been inanimate for several hundred years. On July 13 Professor Skinner of the American Indian Museum, excavating the mound at Tioga Point, near Sayre, Pa., uncovered the bones of sixty-eight men, which he estimates had been buried at least seven or eight hundred years. The average height indicated by the skeletons was seven feet, but many were taller. Evidence of the gigantic size of these men was seen in huge axes found beside the bones.

Just thirty-three years ago on May 23 the Brooklyn Bridge was opened to service. At that time it was considered the eighth wonder of the world, but today it is used daily by millions who do not even know the engineering difficulties that had to be surmounted in its construction. With the two other great bridges of New York City, the Manhattan and the Williamsburg, the Brooklyn Bridge now handles many times more traffic of every kind than the most hopeful official thought possible at the time of its erection. The Brooklyn Bridge itself is carrying everyday more than double the weight for which it is designed.

A minister who is called on for an after-dinner speech might tell this anecdote to show his intention not to deliver a sermon, says a book called "English for Business": A clergyman called on President Lincoln and was introduced. The President shook hands with him and, with an expression of patient waiting, said, "I am now ready to hear what you have to say." "Oh, bless you, sir," explained his visitor, "I have nothing special to say. I merely called to pay my respects and to assure you of my hearty support." "My dear sir," said the President, grasping both hands of his visitor, "I am very glad to see you; I am very glad indeed. I thought you had come to preach to me!"

Director Tirrell of the New York City Bureau of Standards, after an exhaustive investigation into the incomes and standards of living of the employees of the city, has reached the conclusion that an unskilled laborer's family of five persons cannot maintain a standard of living consistent with American ideas on wages that fall below \$840 a year. The New York Association for Improving the Condition of the Poor states that a family of four can be clothed on an expenditure of \$106.65 a year, the division being as follows: man, \$29.20; woman, \$28.75; boy fourteen years old, \$26.05. girl twelve years old, \$22.65. This schedule might be made to do on a pinch, but it would be an awful pinch, and some of the purchases would need to be made at a rummage sale.

Professor Elie Metchnikoff, bacteriologist and pioneer in science, died in Paris July 15, aged seventy-one. It was Professor Metchnikoff who thought he had discovered in what he called "glycobacteria" a sure cure for old age. His cure for senility was known as the "buttermilk" cure. Metchnikoff's first great service to medical science was rendered in 1882, when he discovered the true nature of inflammation. Virchow, the German scientist, had discovered the leucocytes, the little policemen of the blood. Pasteur, the Frenchman, had discovered microbes, and Metchnikoff, the Russian, showed that the congestion of blood about a wound which we call inflammation, was a rushing of the leucocytes to give battle to the microbes. Professor Metchnikoff was associated with Pasteur in the Pasteur Institute, and succeeded the founder as head of the institute in 1895. In 1912 he announced a treatment for diabetes which has been widely used with good success. His widest celebrity came, however, thru his advocacy of the Bulgarian drink, sour milk, as an antidote to the infirmities of age.

Religious News

Going after the Students

The college season being just here, church organizations are active at getting ministers and parents of students to send names to ministers and secretaries in college towns. Churches report having lost thousands of men, many of them Sunday-school superintendents and Brotherhood men back home, when they enter college. Part of the fault is now laid at the door of churches in college towns. For a time Christian Association secretaries were entrusted with this work, but this year church agencies are taking hold of it. Preparatory school pupils are included.

Churches in the college towns are being prodded by their ecclesiastical superiors to see to it that members of faculties are spoken to when they attend Sunday services, and as far as possible that they are called on. Thousands of teachers in colleges and preparatory schools are new each year. They are strangers in the college cities. Universal complaint reaches leaders in most churches that people belonging in churches located near colleges fail to show even common courtesies to teachers. Many have been known to attend an entire year and to receive no attention whatever.

Disciples of Christ, Baptist, Methodist, Congregational and Episcopal churches are leading in providing ministers attached to churches in college towns whose special duty it is to greet professors and students, and spiritually to serve them. Some religious bodies are setting up general societies solely to push this Christian work among students.

Denominational Colleges turning away Applicants

Reports from colleges and secondary schools under church control are to the effect that enrollments of students are away beyond anything ever known before. Hardly an institution that was not, on September 1, booked to its limit. Eight colleges in the north, from which reports are at hand, say they are turning away applicants. Reports from similar colleges in the south, especially in Virginia, the Carolinas and Tennessee, say they are filling up what little space they had with students from the north, unable from lack of room, to get into northern colleges. Conditions seem to be more congested in the matter of colleges for women than for men.

Reasons given by registrars for the unusual state of things are the lack of withdrawals. Some who enter names fail to pass entrance examinations, but far more change their minds, and fall down in their finances. This latter condition is true in particular of students who attend colleges managed by churches. This year, however, registrars report that few lack money and fewer still change their minds. Hence the crowded conditions to date. Even the theological seminaries are reporting all rooms taken.

Summer schools now hardly more than closed report the largest registrations in their history, and this in spite of the fact that eleven new conferences and schools were opened this year for Bible and mission study alone. It is stated that not a few summer pupils go on to all-the-year training for Christian work, some of this work volunteer, and this cause is adding to college enrollments. One Virginia college is known to have refused New England girls within the fortnight for lack of room. The influence of ministers is being widely sought to gain such accommodations as remain.

Disciples of Christ in Convention

The Christian Convention meets next month, October 9 to 15, at Des Moines. The "Disciples," as they are called, had for many years conventions which were mass meetings, not delegated bodies. Changing two or three years ago, a recommendation was put forth by them last year that churches send to Des Moines really representative men and women, to the end that reports made to them might more surely result in work and results next year. The large societies to make reports are the home and foreign mission, and the Woman's Board. Much attention will also be given to reports upon Bible work and a "Men and Millions" movement.

Speaking of conditions among Disciples at the moment one of their number states that the year has been a most prosperous one for missionary societies, following retrenchments which were forced two years ago by war conditions; the Men and Millions movement has gone forward with rapid strides, and is

resulting in sending such large numbers of young women into colleges that the latter are calling for help to enlarge; and that, unlike some past years, there are no quarrels of any kind to adjust. The largest of Christian Church years promises, it is said, the greatest of annual conventions next month.

The Christian foreign mission society is bending every effort this month to pass the \$500,000 mark in matter of receipts, a figure it has never yet reached, and home missions are hoping to attain \$150,000. Christian women, thru their board, hope to pass the \$400,000 mark. In all considerably more than \$1,000,000 will be reported in missions alone, besides large sums given by the men for education.

A Missionary's Views on Mexico

The Rev. Dr. W. E. Vanderbilt, a Presbyterian missionary who has served in Mexico for more than twenty-five years, expresses the conviction that First Chief Carranza is the best man for his job that Mexico offers. Dr. Vanderbilt quit his field in Chiapas and Yucatan because informed it might be well for him to do so. Nevertheless, he thinks Carranza stronger than any of his numerous enemies, honest in purposes if often mistaken in methods, and says that if the Commission soon to meet authorizes a loan and Carranza gets money for necessary expenses he will pull thru and save Mexico. When he left Yucatan money depreciation was ninety-nine cents on the dollar—the Mexican dollar was worth one cent!

Members of Dr. Vanderbilt's party saw in Merida a dismantled and desecrated Catholic Church. Its condition was that of scores of Catholic Churches to be seen thruout Southern Mexico and Yucatan. The chancel was being used as practice hall of a local band that played in it rag time music and worse. Dr. Vanderbilt says it pained him and his party to see churches put to these and other purposes. Nevertheless, he says, the situation in Mexican reconstruction is hardly graver in the matter of finances than it is in regard to the Catholic Church, and its future relation to whatever government may be established.

According to these missionaries, in thoro sympathy with First Chief Carranza as a man, and regretting to see churches dismantled and desecrated, the Mexico feeling toward the United States is that of small boys in fear of a big one who is always near by and often puts in his voice about affairs. These missionaries seem to feel that if Carranza withdraws, runs for office of president and is elected, and can command some money in the way of a loan, Mexico will be in the way of recovery of government and prosperity.

Religious Care for Mexicans

Mexicans in very large numbers are quitting Mexico for Southern California. Not fewer than two hundred thousand have left the northern Mexican states, many of them since the present succession of disturbances, and have settled around Los Angeles—a few as far north as San Jose. With them are going also vast numbers of Portuguese—two hundred and fifty thousand is the estimate. Some of these Portuguese enter California direct from Portugal, but a not small proportion reach there by way of Mexico. Some other Latin Americans are filling up the region, and causing missionary societies no end of anxiety.

California Methodists are already possessed beyond some other Protestant bodies with institutions designed expressly for Latin Americans, but they now project in Los Angeles a new type of church that shall represent that entire city in its welcome to them. The type is unusual in that the place of worship is overshadowed by a business block, in which are projected almost all agencies which strangers in a land might desire—general employment agency, real estate office, health board, a college, a newspaper, all in addition to local features of an institutional church. The expense involved is \$200,000.

Methodists already have a Spanish Institute, one line of work of which is reported to be the teaching of Mexicans and Portuguese to cook food and to eat it. Coming from their own countries these people are reported to be under nourished, flabby muscles and colorless faces. Taught to prepare food properly, what to prepare, and to eat regularly, they are said to gain all of the push and go of the up-to-date American.

World Sunday School Convention

Led by Americans, the Sunday-school interests of the world are getting ready to utilize their World's Sunday School Convention to bring together Chris-

tian leaders of every nation, Latin American, German European, Japanese Christian—everybody in a grand rally that shall start immediately upon the task of healing differences growing out of the war. The convention has been fixed for Tokyo, but has been called off pending the close of the war. At once the war's end is in sight the date will be fixed.

For some years British and American schools have not used the same lessons. Americans were readjusting the International series, and the British felt they must go ahead with their own plans. They did so. The result was that on foreign fields, in many of which both American and British schools are found, different lessons were employed. Confusion followed. Now efforts are making to bring them together from and after the lesson series of 1915.

It has now been decided that the next International Convention shall be held in New York city in June, 1918. This date will not be affected by the war. Already work on the plans is in progress. Some unique features are promised, including efforts to bring into Bible study everybody who studies the Bible or any part of it—if possible Jew, Catholic and Protestant. Leaders in both world and International Associations are watching war situations, in order to bring their influence to bear immediately in efforts to heal racial and national bitternesses. They take pattern in part after a step of the Y. M. C. A. in 1865, in bringing Church people of North and South together.

A Sunday-school "Drive" on the Soudan

The Sunday-school people are aroused over the revolt of the Arabs against Turkish domination, and its possible effect upon Islamism. The United States being the world leader in Sunday-school work, and England being busy with war, the unique action now being taken is that of Americans, supported by American money. The claim is made that if Turkish political power passes with the end of the war such upheaval of Moslem forces will follow as will give Christian forces opportunities never possessed before. The Near East is involved, but much more than that is in the mind of American Sunday-school people. They are looking to the great Soudan in Africa—big enough and rich enough to establish a new Europe.

The American plan followed by Sunday-school people copies that of the munition makers. In as large numbers as possible there are being manufactured small booklets, attractive for appearance, containing stories of the lives of Livingston, and of Old Testament Bible characters. These are printed in Arabic, and are made at Cairo. There is also a *Boys' Own Magazine*, also in Arabic, containing similar stories.

It is said that the Copts of Egypt as well as the common people of most of the Near East, use the Arabic language, and that it goes as well as any in the great Soudan district. Hence the piling up of this new Sunday-school munitions, after the manner of American war munition makers, to use the moment political conditions make it possible to do so. In Egypt, and especially in Cairo, some of it is being used already. American Sunday-school people say the Turkish military power has been the force behind the Moslem drive of the past decade, and with that power broken Islamism may wane.

Scientific Management for Churches

For the first time, so far as can be learned, there have been given this season, at a few summer conferences, courses of lectures on scientific management of men and things in relation to God and His cause, and issued with these courses, are text-books on the subject of such management. The lines follow closely those of scientific management of industries, and relate solely to the material part of Christian work. Laymen are leading, and they have called a national conference to be held in New York next month. The argument is put forth that there ought to be "church engineers" to manage the material side of Christian work, just as there are mechanical and other engineers to manage the material side of most forms of the world's work.

Authors of this new literature, and speakers at conferences of laymen in Chicago, Indianapolis, Milwaukee, Philadelphia, Baltimore, Syracuse, Pittsburgh and New York, included the Rev. A. F. McGarrah of McCormick Seminary, Chicago, Eugene M. Camp of the Seabury Society, New York, and Fred B. Smith, one time promoter of the Men and Religion Movement, but now working thru the Federal Council of Churches.

"Examining the Scriptures daily, whether these things were so"

October 1, 1916. Fifteenth Sunday after Trinity

South Illinois District Sunday School and League Convention

The Second South Illinois District Sunday School and First Young People's League Convention will convene at Pinckneyville, Ill., (St. Paul's church, Rev. O. W. Heggemeyer) Oct. 18 and 19, 1916. Every Sunday-school and League is entitled to representation. All who desire to attend are requested to send their names to Rev. W. Heggemeyer not later than Oct. 10. Accommodation can not be promised to those who apply later.

D. Buchmueller,
Chairman S. Ill. Dist. S. S. Board.

Helps for a Good Meeting

Rev. Henry Katterjohn

CONSECRATED SCHOOL LIFE

- M. Sept. 25. Consecrated study. 2 Tim. 2: 19-26
T. Sept. 26. Power of influence. Rom. 14: 13-23
W. Sept. 27. Worthy behavior. Eph. 4: 1-6
T. Sept. 28. Witnessing for Christ. Luke 12: 1-9
F. Sept. 29. Truth-speaking. Mal. 2: 1-9
S. Sept. 30. Honesty. 1 Sam. 12: 1-5
Sun., Oct. 1. Topic—The Consecration of School Life. Prov. 4: 1-13. (Consecration meeting.)

Suggestions to the Leader

The word *consecration* implies a will to do the best with and for a certain object. Our topic speaks of the *consecration of school life*. School life represents a period of our life that is devoted to preparation for the years of work that are to follow. How can we best use the period of our life called *school life*, that is devoted to intellectual and moral training? What can we do to make this period really profitable?

Make this a meeting in the interest of the schools. It would undoubtedly be an advantage if one of the representative men, a business or a professional man, or the superintendent of the schools, or principal of one school or department, or a teacher of one of the grades, could be secured to speak on this subject. An earnest invitation ought to be extended to all the pupils of the schools connected with the church. Let the devotional committee co-operate with the other committees with a view to reaching the *parents* of our pupils, asking them to attend the meeting and to co-operate with you in securing the attendance of their children.

Arrange the program, therefore, so that the younger pupils can contribute something to the evening's exercises. Of course the pastor and superintendent of the Sunday-school ought to be represented on the program.

The Topic Presented

The school life represents that period of life specifically devoted to study and instruction. Of course we would not limit the period of study to the years spent in the school-room. The successful man will continue to study thruout his entire life. But the school years are in a special sense years of preparation and training.

1. *We receive instruction.* Instruction includes an imparting of detailed knowledge, and of the general laws and principles which govern life. It is the period when we acquire a knowledge of our relation to the outer world, when we adjust ourselves to meet the exigencies of the life about us. Never is it made clearer to ourselves that the body is a very subordinate part of our human existence. It is the mind and spirit that needs adjustment, and not the body. Therefore we deal with the mind and spirit, or soul, during the years of our school life. Let us bear in mind that in our life work we can use every bit of information we can ever gather in our instruction. "Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep *faithfully busy each hour of the working day*, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out."

2. *We develop character.* All instruction has the higher purpose of developing character. A character is a completely fashioned will, that acts in a firm and definite way upon all the principal emergencies of life. Instruction seeks to train us how to

act, and to develop strength to act in the right manner at the right time. In order to acquire this facility it is essential that we observe the following four maxims:

1) *Be careful to undertake all new work, or the development of new habits, with as strong an initiative as possible.* Begin not one study in a half-hearted, indifferent manner. To be able to do enthusiastically that for which we have no liking develops not only the heroic, but develops the strength of character which successful life-work requires.

2) *Never suffer a break to occur in the continuity of your work.* Let each day be a continuance of the enthusiasm of the first day. A single slip will undo more than a great many days will be able to make good. The loss is not represented by the failure of that one day, but rather by the weakening of our will, and the probability of enabling hours and days of indifference to return. "He who makes every day a fresh resolve is like one who, arriving at the edge of the ditch he is to leap, forever stops and returns for a fresh start. Without unbroken advance there is no such thing as accumulation of ethical forces possible, and to make this possible, and to exercise and habituate us in it, is the sovereign blessing of regular work."

3) *Be continuous in your effort to put your acquired strength of mind and heart into practice.* Every impression requires an expression if it would be a lasting and abiding impression. But the effort must be a continuous one. To put into practice today, and to ignore the teachings tomorrow weakens the effect of our instruction. Day after day we must practice what we have been taught, give expression to our impressions.

4) In order to keep the faculty of effort, or doing things alive, do every day a *little bit more* than is required of you. Read a bit more than is assigned you, study a bit more than is required of you. Do the things for which you have no natural liking, pursue the lessons which do not attract you with special effort. Be heroic in your work, doing at all times more than is expected, then we will fortify ourselves for that time in our life when extra efforts are required to attain success. "The man who has daily inured himself to habits of concentrated attention, energetic volition, and self-denial in unnecessary things, will stand like a tower when his softer fellow-mortals are winnowed like chaff in the blast."

Some Questions on the Topic

Why is our schooling a period of special importance?

What is the purpose of schooling?

Name the four rules that ought govern our school-work? (See "Topic Presented.")

How will religion aid us in our studies?

What did Luther mean by saying: *Diligent prayer is half the study?*

Some Scripture on the Topic

Deut. 4: 9, 10; 6: 7, 9; 11: 19, 20; Psalm 78: 5-8; Deut. 31: 10-13; Gal. 3: 24, 25.

A Prayer

We thank Thee, our heavenly Father, that Thou didst equip us with the desire to know the truth, and the faculty of knowing the truth. We pray that Thy blessing may rest upon our schools and teachers, on pupils and parents, that all may work together in training the mind and heart, developing the character and life of our pupils. Above all, may we not forget to sit at the feet of the Great Master Teacher, Jesus Christ, whose truth alone can make us free, and lead us into eternal life. May the spirit of Jesus Christ fill all seekers after divine life, that the eternal truth of salvation may make us free from the bondage of sin and death. Amen.

The Advanced Bible Lessons

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the Fourth Quarter, 1916

- Lesson 1. Oct. 1. Paul's First Missionary Journey. Acts 13: 1-4; 14: 20b-28
Lesson 2. Oct. 8. The Council at Jerusalem. Acts 15: 12-29
Lesson 3. Oct. 15. The Second Missionary Journey. Acts 16: 9-15
Lesson 4. Oct. 22. The Third Missionary Journey. Acts 20: 17-38

- Lesson 5. Oct. 29. Paul in Bonds. Acts 21: 17-26; 22: 22-30
Lesson 6. Nov. 5. The Journey to Rome. Acts 27: 20-36
Lesson 7. Nov. 12. Paul's Ministry in Rome. Acts 28: 16-31
Lesson 8. Nov. 19. The Early Christian Church. I. *Judaism versus Paulinism*. Gal. 3: 1-14
Lesson 9. Nov. 26. The Early Christian Church. II. *The Organization of the Church*. 1 Cor. 11: 20-34
Lesson 10. Dec. 3. The Early Christian Church. III. *The Meetings of the Church*. 1 Cor. 11: 20-34
Lesson 11. Dec. 10. The Early Christian Church. IV. *The End of Judaism*. Matt. 24: 15-28; Luke 19: 41-44
Lesson 12. Dec. 17. John, the Pastor. 1 John 4: 7-21
Lesson 13. Dec. 24. John, the Seer. Rev. 1: 1-11
Lesson 14. Dec. 31. God Incarnate. Optional Lesson for Christmas Day. John 1: 1-14

Lesson 1. Paul's First Missionary Journey

DAILY BIBLE READINGS

- M. Sept. 25. Acts 13: 1-12. Sending out the Missionaries
T. Sept. 26. Acts 13: 13-43. Preaching in the Synagogues
W. Sept. 27. Acts 13: 44-52. Persecuted by the Jews
T. Sept. 28. Acts 14: 1-18. At Lystra
F. Sept. 29. Acts 14: 19-28. Homeward Bound
S. Sept. 30. Isa. 6: 1-8. A Prophet's Commission
S. Oct. 1. 1 Rom. 10: 1-10. The Gospel Message

Lesson Key:—"Now we, brethren, as Isaac was, are children of promise," Gal. 4: 28.

With the door of salvation opened to the Gentiles, and with the man at hand who was to be the chosen vessel of preaching the Gospel before Gentiles and kings and the children of Israel, everything was in working order for the carrying out of God's plans for the heathen nations. Even the misfortunes and the apparent destruction of the church at Jerusalem had its part in this great task of world-wide importance.

The persecution which Saul himself had begun at Jerusalem after the death of Stephen had scattered the disciples of Jesus all over Judea and Samaria and the regions beyond. Every refugee from Jerusalem had become, as it were, a messenger of the new faith in the risen Christ, and a great nameless host of missionaries had carried the glad tidings into hundreds of cities, towns and villages of Syria, along the entire east coast of the Mediterranean, and as far westward as Cyrene in northern Africa, Acts 11: 19, 20.

By common consent, however, these messages had at first confined themselves to the Jews. Salvation came from the Jews, and Gentiles could hardly be expected to appreciate it. True, Peter had recognized the open door, Acts 10, and the Jerusalem Christians had rejoiced at the fact, but none seemed to take the matter seriously enough to give special attention to the great task God wanted one, until God himself pointed out the place and the manner of beginning it. The very place from which the new move was to be made was suggestive of its purpose. Antioch, the metropolis of Syria, and the third largest city of the then known world, was a Gentile city, and men of all nations thronged its busy streets all the year around. Refugees from Jerusalem brought the first tidings of Christ to the few Jewish residents there, and the message rapidly gained a foothold. It was nothing short of an inspiration that led Barnabas to think of Saul of Tarsus as the man for taking this great work up in earnest.

Saul may have been about forty years of age when he came to Antioch, and the work there was undoubtedly the fresh spring-time of his ministry. There were no adversaries to fear, and no hindrance of any kind seems to have been placed in his way. During his labors at Antioch Saul no doubt became acquainted with many of the seamen or merchants from distant parts, and it would have been strange indeed if every new place of which he learned did not beckon him to go out and bring to it the glad tidings of his Lord. Nor would a man of his temperament keep thoughts like this to himself. All the world was at peace; there was one government and one language thruout the earth, and good roads led from one part of the great Roman world-empire to the other, so that it is not at all surprising that the fasting and the ministering of the church at Antioch should have led to the sending out of Saul and Barnabas to preach the Gospel unto all the nations. These missionary journeys of the great Apostle belong to the most wonderful enterprises any one has ever undertaken. It was something entirely new in the way of religious propaganda, and it required no little

courage on the part of the two men to begin the work entrusted to them. The readiness both men showed to undertake a task of such novelty and at the same time of such importance speaks volumes for their devotion to their Lord and their enthusiasm in His cause.

It is inspiring to see the growth and the expansion of the work at Antioch. Everybody was busy, and all were anxious not only to do their best but also to reach out as far as possible for the glory of their Master and the rescue of immortal souls. With the spirit of Christ Jesus in their hearts men cannot keep the blessings He has brought to them to themselves; the love of Christ is constantly constraining them to enlarge the habitation of their tents and go out farther and farther into the lanes and the highways to seek out those who are in need. That has always been the way of those who were truly on fire with devotion and enthusiasm for Christ and His kingdom. Neither color nor race prejudice can ever stand in the way or hinder the true disciple of Jesus from going after any and all who are as yet without the blessings of the Gospel. The beginning of a new year of church and Sunday-school work should be a new incentive for renewed missionary effort of every kind.

Weal and Woe

Continued from Page 4

"However the heavenly Father always helped us and never forsook us. This is my comfort in view of the future.

"With kind regards,
"Yours N. N."

Should not all of our Evangelical churches be willing and glad to help families like these to bear their burdens, after they have unselfishly put all their powers into the service of the Lord for the benefit of our Church? From the reports we note that not a few churches are contributing *nothing at all* toward this cause. Some of them may be small struggling churches, dependent upon the assistance granted by the Misson Board, but even such churches can surely do something. "But to do good and to communicate forget not: for with such sacrifice God is well pleased." The Board of Pensions and Relief Fund, endeavoring to help all who are in need, appeals to every church—large or small, rich or poor—to make a contribution for this cause: "Remember them that spake unto you the word of God."

J. Schoettle,
432 Kellum St., Scranton, Pa.

Glimpses from India's History

Continued from Page 5

has been treated by the Hindus. We may think also of the origin of the Samaritans in Palestine.

Raipur, ancient royal Residence

About 1400, during the lifetime of Romananla the *Guru*, or spiritual leader of Kabir and Reidas, the founders of two numerous sects, the ruling family in Chattisgarh separated into two branches. One of them retained Rattanpur as its capital, the other resided at Raipur, but the Raipur family seems to have been subject to the other. Of the following period little seems to be known, except the name of one king, Kalyansen, who enjoyed the respect of the liberal Mohammedan Emperor Akbar at Delhi. Akbar died in 1556.

The reign of the Haihaivansis dynasty was destroyed by the Maharathas. Ragunagh Singh, the last king of Southern Chattisgarh surrendered himself and his capital Rattanpur to the victorious Maharatha general Bhaskar Pant in 1741, without attempting resistance, and nine years later Amar Singh, king of south Chattisgarh also joined the Maharathas. In view of this he retained his capital Raipur and a few other portions of his former kingdom as a fief, but even this limited rule was taken away from his son, and all that is now left of his ancestors' possessions is the village Bargaon in Mahasamund.

The capital of the Maharatha kingdom to which Chattisgarh now belonged was Nagpur, now the capital of the Central Provinces. Their rulers, however, were obliged to pay tribute to the princes of Poona up to the end of the eighteenth century. But their power increased more and more. Probably the most powerful of them was Rajhuji II., whose kingdom comprised what is now the Central Provinces, Berar, Orissa and Chutia Nagpur with a portion of the Bengal presidency. He had at his disposal an army of 18,000 cavalry, 25,000 infantry and a body guard of 4,000 Arabs, besides ninety cannon.

The Advent of the British

In his reign however, there were also evident the first trace of decline. He was not only obliged to submit to an invasion of the prince of Sonakhan, which devastated the whole eastern section of the present Raipur district, but was also forced to cede to the British, in 1803, the province Kuttack Sambalpur, where our present missionary station Sakti is situated, and Behar. When he saw his power decline he tried to enrich himself as much as possible by exploiting and oppressing the people. He did this not only by enormous taxation, but also by loaning money at usurious rates of interest. Among the people his name is passed on as "the great merchant." His death took place in 1816. But we must not judge all the Maharatha princes by his standard. Their reign was usually good, especially that of the grandfather of Raghuji, King Janoji, was greatly beloved because even the humblest of his subjects could at any time find a hearing for his complaints.

It should be remembered that the Satnami sect, to which the larger part of our Christians formerly belonged, was founded by Ghasidas during the reign of Raghuji. Raghuji, his son, was killed soon after his accession by Mudhoji, better known as Abba Sahib. Abba Sahib was at first a friend of the English. Then he betrayed them to the Maharatha princes in Poona. In 1818 he was finally captured, but fled again and ended his life as a refugee in the Punjab which did not yet belong to the British. After the kingdom had been reduced by taking away a portion of Berar and the Nabada Valley, the son of Raghuji, who was not yet of age, was proclaimed king, but until he attained his majority in 1830 it was governed by the English. The English governor of Chattisgarh, Agnew, became very popular. Even today every child in Chattisgarh knows his name and numerous legends of the "Agni (fire) Sahib," as his name was pronounced. The stories that are told of him and Ghasidas, the founder of the Satnami sect are especially numerous. One of them tells how the poor Chamir Guru made the great and wise Englishman acknowledge his divine glory (*mahima*). After the death of Raghuji III in 1854 the entire kingdom was proclaimed a part of the British possessions.

During the military insurrection in 1858, which forced our own Pastor Lohr to leave India and go to America, the population of Chattisgarh remained quiet. When the regiment stationed at Raipur attempted to rebel, three British officers hanged the leaders with their own hands. The rebellion of King Narayn Singh of Sonakhan was just as easily put down. The other Chattisgarh princes remained loyal, at least outwardly. This is why there are so many native princes in this part of the country, who have retained something of their former independence.

In 1861 the present Central Province, of which Chattisgarh is part, were divided into three districts, Raipur, Bilaspur and Sambalpur. Their first commissioner was Col. Balmain, who took such an interest in the Satnamis and their evangelization that he asked for missionaries for them, and assisted Pastor Lohr in every way when he came to India in 1868. In 1906 the Sambalpur district was first made a part of the province of Bengal and then transferred to the Chutia Nagpur or Orissa, which had been formed in 1912. The new district Drug, in which our missionary station Chandkuri is situated, was formerly a portion of the Raipur and Bilaspur districts. The other stations, Bistrampur, Raipur, Parsabhader and Mahasamund, are in the Raipur district, and Sakti is in the Bilaspur district.

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Sociability and Christian Service

When the Brotherhood movement began to attract attention as a means of winning men for the Church, the "banquet" and the "smoker" were featured as strong drawing cards in getting men together and interesting them in the work of the local congregation and the Kingdom in general. It was soon discovered, however, that the job of getting men interested in the work of their Church was a much bigger one than giving them a free meal or a smoke every four or six weeks. Most men are naturally sociable, and an invitation to meet with other men, and the additional inducement of free "eats" and "smokes" usually has its effect. But this appeal to the appetite often brought a kind of men together who cared more for their appetites than they did for the church or its work, and it did not appeal very strongly to those who really wanted to serve their Lord and their Church. It was also learned that especially a "smoker" very often kept a kind of men away which the church needed very much and which it very much wanted to get, while the time and the money spent on these affairs did not always bring adequate returns.

Progressive Brotherhoods have therefore learned that while an occasional "eat" and "smoke" may encourage sociability, they often hinder the real work of the Brotherhood, are easily overdone and tend to give a wrong impression of what the Brotherhood really stands for. As a result the most effective Brotherhood work is now done very largely without these inducements, and the appeal to men is being made on the basis of the service they put into the Brotherhood rather than on the enjoyment they may get out of it. And it seems to us that such an appeal ought to carry much more weight with real men than any other. It is a common saying that a man's heart can be reached easiest "thru his stomach," and it must be admitted that there is some serious circumstantial evidence in support of the contention. But, granting that it is *easiest* to reach a man's heart in that manner, it is by no means the *best* way of doing it, nor is it the surest way of keeping him interested in big things. An appetizing spread and a general good time will usually get a crowd of men together easily and quickly. But down deep in their hearts the men will resent such a method of getting them interested in the work of the Church, and will not be inclined to do and to be their best for the cause that appeals to them on such a basis. The Church needs all the power and enthusiasm it can generate, and it will not do to cheapen its appeal to the people.

The average man is seriously religious in his heart, tho he does not always show it by going to church, or doing something for the church, and he will have far more respect for the church that comes out squarely with the religious appeal and puts him face to face with the eternal realities of religion than for the one that tries to interest him by catering to his appetite. And the man who has been won by a square and serious religious appeal is far more likely to do real work and to stay on the job than the one who has been bribed by free meals and cigars. And in the last analysis it is not the number of men that can be got together in a Brotherhood that counts, but the serious work which it undertakes and accomplishes. There can be no sound objection to an occasional banquet or smoker for the sake of all around sociability and Christian good fellowship, but it means death to the Brotherhood if affairs of this kind are permitted to take the place of real Christian work

and service. And on the other hand, the apostolic injunction, "If any will not work, neither let him eat," 2 Thess. 3: 10, has a deeper meaning than most men think. By the way, are you getting ready to come to the second National Brotherhood convention at St. Louis, October 10-12? Send for registration blanks at once. See the announcement on page four. There is no time to lose.

Two Parties among Catholics

Fuller accounts of the recent convention of the American Federation of Catholic Societies contain an announcement that had not been given prominence in the daily press despatches. It appears that the leaders of the convention, Cardinal O'Connell of Boston, and Bishop McFaul of Trenton, who is the founder of the Federation, put forth, apparently by agreement, a message that, while not new, has never been put forth with the boldness with which it was there uttered.

The arguments of cardinal and bishop were that American Catholics are loyal Americans. Both

A THOUGHT FOR THE WEEK

Don't look for flaws as you go thru life;
And even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtue behind them;
For the cloudiest night has a hint of the light
Somewhere in its shadows hiding;
It is better by far to hunt for a star
Than the spots on the sun abiding.
—Selected.

pointed out many times that Catholics of Europe, including many priests, are fighting for the nation whose citizens they are. Cardinal and bishop declared over and over that a like condition would obtain here were there like occasion. This being so, Catholics ask three things. One is that abuse of their Church cease, both by individuals and by printed matter going freely thru the United States mails. Another is that discrimination against Catholics in the matter of public office come to an end. And the third is that money paid in school taxes by Catholics go to the support of schools directed by Catholics.

This demand on the part of Roman Catholics would be a far more serious danger to the country and its institutions if there were any indications that it was being backed by the whole host or even the great majority of Roman Catholic voters. We have more than once contended that Roman Catholic laymen cannot be depended upon to support the various schemes to "make America Catholic" which their ecclesiastical leaders again and again put forth. This view is borne out by a pamphlet by Dr. Gonzalez, a missionary of the Southern Presbyterian Church in Cuba. Dr. Gonzalez has been a Roman Catholic priest, and while he is just as anxious as any one to deliver humanity from Roman tyranny, he is sober-minded enough to realize that teaching and pleading are better means to this end than cursing and railing. The ample quotations from recent popes—even from the present pope—can be cited which directly oppose all the fundamental principles of the United States government, he deprecates the fierce attacks of militant anti-Romanists because, as he claims, the great mass of American Catholics do not agree with the pope in his political views. He declares that there is already a Vatican party and an American party in American

Catholicism, and he is convinced that the American party is the stronger already and is bound to increase in strength, and his way of quashing any peril of Vatican control in the United States is for Protestants to make friends with the honest Americans in the Catholic connection who are themselves on guard to see that Romanism shall not mean anything detrimental to American institutions.

Nevertheless it will be well for Protestants to keep their eyes open as to the dangers that threaten the American people from this source, if for no other reason than that of encouraging their Roman Catholic fellow-citizens and stiffening their opposition to the un-American schemes of their priests and leaders.

Have you a Son or Daughter at College?

During the past two weeks many thousands of young people all over the country have again left their homes to take up their studies at college or at the university. They represent the flower of American youth, and the education they are gaining for themselves will give them an additional advantage over all their fellows in later life. While at home they have been more or less active in their respective churches, and now that they are away from home they will be largely left to themselves, cut off from the religious influence of the home and exposed to many temptations from which their homes and their churches helped to protect them. No doubt the prayers of their parents are with them, and many a word of well-meant counsel and admonition has gone with them into their new surroundings. Many a young life reaches its crisis during the years at college, and there is need of all the tender and prayerful sympathy that can be mustered to keep them from being wrecked.

Among this host of bright and ambitious young people are thousands of young men and women from Evangelical homes and churches, and their home folks are just as much concerned for their spiritual welfare as any other parents. While probably few of our higher institutions are without any religious influences, the agencies that seek to care for the religious life of the college young people tend very strongly to draw Evangelical young people away from the spiritual and denominational ideals and associations into which they have been growing. It is impossible to say how many of our most intelligent and earnest young people have in the past been induced to forget and forsake their own Evangelical Church thru the insistent appeals made by other denominations during their college years. Our Church needs all its young blood for the tasks which the Lord of the Church has mapped out for it for the years to come, and it cannot afford to lose any of them. Tho the Evangelical Church has not sufficient resources to supply Evangelical workers who could follow up all its young people at their many institutions for learning, it is by no means neglecting its duty toward them. In order to keep in touch with its young people, and to keep them posted as to its activities and progress, a student secretary is doing all he can to supply them with information and Evangelical literature of every kind. If you have a son or a daughter at college anywhere in the United States, the Rev. C. Enders, 2311 Ashland Ave., Baltimore, Md., will be glad to learn of their names and addresses and to give them the benefit of any services in his power. If you love your sons and daughters, and if you love your own Evangelical Church—and there is no doubt of either—you cannot afford to let any one of them get out of touch with the other.

"The Evangelical Herald is getting better all the time," a good many of our friends have been telling us lately. Do a good turn for your friends and acquaintances who are not yet readers by enrolling them in the big Herald family. It will help your church, your society or your Brotherhood to put "The Evangelical Herald into every Evangelical home."

The God of Help and of Hope

"Happy is he that hath the God of Jacob for his help, whose hope is in Jehovah his God: who made heaven and earth, the sea and all that in them is; who keepeth truth forever; who executeth justice for the oppressed; who giveth food to the hungry," Psa. 146: 5, 6, 7.

Because God is great and good and infinitely gracious and merciful, and able to satisfy absolutely every normal desire of every one of His creatures, from the very lowest in the scale who are satisfied with the indulgence of their appetite, to the very highest and deepest needs of the human soul, which is a spark of God's own life, He is worthy of the highest measure of unending praise. It is only natural, therefore, that the devout Jewish poet should pour out his heart in vows of perpetual praise in this, the first of the five "Hallelujah psalms," as he contemplates the goodness and the blessedness of the God of Israel. Princes and sons of men are unworthy of confidence, as he himself may have learned by sad experience, and as his people have found out again and again in many an hour of trial. They are earth-born and any help they may be able to give is as feeble and fleeting as their own mortal lives. Those who trust in them are bound to perish just as surely as man's breath escapes and he returneth to the earth from whence it came.

But this sense of the psalmist's valuation of human glory and power does not bring any bitterness into his heart, nor does it lessen the ardor of his praise. Human helplessness is to him not a cause for sorrow or despair; it rather moves him to seek his one and only dependable source of help, to place his trust in the undying and unchanging God, who made heaven and earth, and who keepeth truth forever. Blessed, i. e. happy, is the man that hath the God of Jacob for his help and whose hope is in Jehovah his God. He need fear no uncertainty or disappointment, for there is absolutely no danger that He should ever fail. This exclamation of "happy," or blessed, is the last of twenty-five in the Psalter. Beginning with Psa. 1, and taken together, as any concordance will show, they present in a beautiful and comprehensive manner the best and highest aims of the godly life. The two most important considerations that make such a life a happy and a blessed one are those of having God as a help and as a hope. The man who hath the God of Jacob for his help need have no fear of any trouble or enemy. God certainly was a wonderful helper to Jacob from the time that he was obliged to flee from the wrath of his brother, a homeless wanderer, until the hour when, as the patriarch of the chosen people, he called his sons together to give each one the blessing God had in store for him. And the help that Jacob received from God was a far better and more lasting help than any human being could have given him, a help far more real and blessed than Jacob himself could ever have conceived or desired. A God who helps in the way that Jacob was helped is indeed a source of unfailing hope and trust under all conditions and circumstances.

And that hope is secured only when the "God of Jacob," i. e., the God who has done great things in the past, for those who have long since passed away, becomes a living and acting force in our own present, every-day lives. The mere memory of what God has been and done for Abraham, Isaac and Jacob, for Moses and David and Daniel, for Paul and Luther and other heroes of the Kingdom, will help us nothing in the difficulties and disappointments of today. If we knew nothing more of God, and of His Being and power, we might as well not know anything at all. It would help us no more than these men themselves can help us, now that they are dead and gone for centuries. But God is not a God of the dead but of the living. He is himself a living God, and He is as real, and as much of a living power, today as He was four thousand and more years ago. And because He is a very real and living God, we may get just as near to Him, and possess all the blessings of His presence and His power, as did the psalmist and the devout men who lived before him. They relied upon His promises, they took Him at His word, and His power in the past became to them a sacred pledge for the present and the future. They clung to Him as Jacob did that night at the ford on the Jabbok, "I will not let Thee go, except Thou bless me!" and in such an intimate, personal relationship they found the basis of their hope for time and eternity. They boldly as-

serted their right to all that God could give, and their firm and faithful trust gave them complete possession.

And we may be even better off than they. Where they had merely the promises we have the glorious fulfillment of them all in the person, the life and the work of Jesus Christ, in whom there dwells the fullness of the Godhead bodily. He and the Father are one, and whosoever hath Him, hath also the Father. He personifies the life, the truth, the power, the goodness and the mercy of the living God and in a far fuller and more gloriously perfect sense than even the most inspired Hebrew could ever have anticipated. And those who accept Him as their Saviour, Redeemer and Lord, who trust Him as their Friend and Helper, will possess in Him and thru Him the whole divine blessedness of the hope of eternal life.

How Bill Peters Retired

BY I. B. GRANGER

I

As Joe Williams and his younger brother, Ed, who had just come back with his wife to spend a week on the old farm, turned off of the main road into the lane, they were passed by a speedy looking roadster of rather unusual appearance, driven by a man of apparently sixty-five years of age. Beside him sat a lady, whose features were half hidden by an up-to-date automobile bonnet. They were moving along at a fairly good gait, fast enough to part the old gentleman's whiskers, and as they passed, both of them waved a greeting to Joe.

"Who are those folks?" asked Ed. "That's a nobby looking car, and they seem to be enjoying themselves."

"You know them all right," answered Joe; "but I guess you haven't seen them for some time. That's Bill Peters and his wife."

"The dickens you say! Well, I guess Bill can afford to have a car if he wants it, but he's about the last man in the neighborhood I expected to see running around with his wife in a sporty-looking outfit like that. As I remember him, he had mighty little time for anything but work; he drove his boys harder than anybody about here, and his chief aim seemed to be to make money. What's brought about the change?"

"I'll tell you about it this evening," said Joe, as they pulled up to the house, and Ed and his wife were gathered into the loving arms of Mother Williams, with Joe's comely wife in the near background, and the twins dancing with excitement and shrieks of welcome.

That evening, after the family news had been threshed over, Ed said:

"Now tell me about Bill Peters. I've been thinking about him off and on all evening, and I'm interested."

"Well, you remember about what sort of a fellow Bill was when you were here. He was a fend for work, and his boys were a good deal like him. They were good farmers as well as hard workers, and they were making money faster than anybody around here. But it was all Bill's money. The boys got spending change whenever they went to town, and they got what they needed in the way of clothes. And, as you know, there was always good feeding at the Peters house. Nobody could ever accuse Bill Peters of not providing plenty to eat and to wear. But he was always the whole thing. When he bought a piece of land, it was Bill's land; everything about the place was Bill's. He always said 'mine'—never 'ours.' It was always what 'I' did—not what 'we' did."

"That way of doing things was all right so long as the boys were young, but, as they got older, I could see that they were not very well satisfied. Jake used to help me once in a while in the winter, and he occasionally dropped a remark which showed that he was thinking for himself. He liked his father all right; they all did, for Bill was always a good, big man. But Jake was looking ahead a little, and he could not see just where he was coming out."

"Well, the spring after you left, there came a break between Jake and the old man. I don't think there were any hard words between them; they weren't that sort of folks. But there was a disagreement. Along in February, Jake had suggested to his father that he make some sort of a partnership deal with him and Frank and George. Bill couldn't see it that way. He owned the land, the horses, and other live stock, the implements, and he fed and clothed the boys, and furnished them spending money. They were going to have everything when he was gone,

and he couldn't see any good reason for making any change right then. He could make more money for all of them by being boss.

"The upshot of it was that Jake decided to start out for himself, and he came over to me and asked for a steady job, which I was mighty glad to give him. Bill had bought that west eighty the year before, and this, with the four hundred he already had, made plenty of work for him and the two boys that summer. He had to hire a couple of hands during corn cultivating and harvest, and I noticed once in a while that he did not seem quite so chipper as he used to be. He seemed to have something on his mind. I noticed, too, that whenever he met Jake, he was mighty pleasant and friendly."

"But I saw another thing that worried me a little on Bill's account. We helped one another at silo filling, and I noticed that everything was not just as it should be between Bill and Frank. Not that there was any fuss, or hard words, but I could see that Frank was thinking right along the same lines Jake had been thinking the year before, and I saw that Bill knew it, and that it was worrying him a lot."

"Christmas week, Jake said he would like to get off as much as he could; his mother wanted him to be at home. So we arranged it that he would come over in the morning and evening and help me do the chores, and the rest of the time he spent with the folks at home; that is, he was at home when he wasn't with Alice Marker. He had been going to see Alice off and on all summer, and it looked to me as if they would make a go of it. I was mighty glad, for Alice is the 'salt of the earth,' and the more I saw of Jake, the better I liked him."

"Two or three days after Christmas, Bill called me up one evening, and asked if Jake was there. It happened to be one of Jake's nights with Alice, and I told Bill he wasn't there, and probably wouldn't be until about midnight, but if he wanted to see him especially, I thought he could get him at Markers. Bill said that was all right, and that if I was going to be at home, he would come over, as he wanted to have a talk with me. I told him to come right along."

"After beating about the bush for a while, Bill said he wanted my advice on something he had been thinking over a good deal lately. He said that he hadn't been feeling quite as well the past summer as he had before. Jake being away had made considerable difference in the way the farm work went along. He had been wondering whether a fellow with four hundred and eighty acres of good land, well stocked, and seven or eight thousand dollars in cash loaned out, ought to work as hard as he had been doing. Frank had been talking lately of making a start for himself; he thought he would like to go West, where land was cheaper, and a young fellow had a chance to get a farm of his own. Bill couldn't see just how he was going to get along with Jake and Frank both away. He had never had to hire help until the past summer, and that was enough to last him for a long time. The more he had thought about it, the more he felt that he had to get things worked out so that younger fellows would be doing the hard work and the worrying. He talked about an hour along this line, and I encouraged him and sympathized with him."

"Finally he got around to the plan he had worked out. There were just the five of them, he and his wife and the three boys. The farm consisted of four hundred and eighty acres, worth easily \$150 per acre. The improvements were half a mile off the main county road, but at one time there had been some improvements on one of the eighties bordering on the main road. You remember Jackson, the man he bought this eighty of. He was a great fellow for trees. He used to say that when his evergreen grove grew up, it would move his eighty one hundred miles south, so far as winter was concerned. I have always felt sorry that poor Jackson did not live to see his dream realized, and that his widow could not hold the eighty."

The Ministry of the Fireside

Yes, the ministry of the fireside—what more potent ministry is there in all the world than that? The ministry of the fireside, with the evening lamp and the ruddy glow of the fire, with father and mother and children all assembled, the talk going on between the readings—there is a pulpit any minister might be glad to occupy. Or yet there may be something beyond the talk and the reading—for be the night cold or stormy or dark, there may be the call to

Duty, and the inclination to Pleasure. Very likely the conflict is taken up by the family, and leads to discussions. And the end?—let us hope Duty wins. Assuredly, in the denial of home joys and pleasures for the time; in taking up the ceaseless and sometimes wearisome routine of home duties and making them offices of love; in the development of the home feeling and the home affections, as well as in the cultivation of the mind; in the exchange of views and the attrition of conflicting purposes—in all these a development and a schooling are going on that shall tell for time and eternity.

These are the days of the Sunday-school, when the teacher hears the half-hour lesson once a week; the days of the finished sermon; the days of lectures; the days of books and reading; the days of newspapers innumerable; the days of schools, academies, colleges—of a thousand and one inducements to thought, study, and the pursuit of pleasure. But above and beyond all these is the ministry of the fireside. It is here life begins and character is formed. "Give me the children the first eight years," said Archbishop Hughes, "and I care not who gets them afterwards." What a lesson is this for the Christian father and mother—what an obligation it lays upon them to develop good influences in the home.

The ministry of the fireside is the most important of all ministries. Where that is for evil, the Church and Sunday-school are all but powerless. Where it is for good, how great the sum of that good—how effective is that ministry! Too much dependence is often placed upon institutions outside the home—the Sunday-school, the academic school, upon books and reading. All these are valuable, and rightly used serve a noble purpose. But beyond and above these is the ministry of the fireside of a happy Christian home. There is no question of the divine right of such a ministry! Assuredly, no education is so effective nor so lasting as that in which the affections are enlisted, in which the wants and needs of the daily life are closely woven. The few hours in the daily school may be cultivated to good purpose; the hour and a-half in church every week; the hour in Sunday-school—we know how good these are. But the plummet of the home reaches deeper depths. The hours passed day and night for many years under one roof with the father and mother, the brothers and sisters and friends; the hours begun in one room, and that the nursery, but how quickly extended to every room in the house!—the hours at the several meals at the morning, noon and night; the hours filled with the attrition of home duties and discussions, and the issues constantly arising, in which the individuality of every member of the family is by turn involved; such an education as this—compared with it, what is education anywhere else?

With such overshadowing importance attaching to the home, how necessary that its influence should be for good, that the home should be made the cheeriest and dearest spot on earth. All homes are not this; and who shall say what wasted lives might not have been saved for future usefulness had the home been made attractive? Indeed, the wail that today goes up from stricken Russia and from the festering, vice-breeding portions of our own great cities, is the cry of "no home." Extremes meet: the schools and the slums declare the same lesson, the one from its hope and the other from its despair—that the fathers and mothers of the Republic and their children are the product of the home; that it is here the hope or the fear of the country lies, and that the true ministry of life is the Ministry of the Fireside.—*Selected.*

Had His Enthusiastic Approval

J. Pierpont Morgan, at a diocesan convention in New York, once amused a group of clergymen with the story of a minister. "He was as ignorant, this good man, of financial matters," said Mr. Morgan, "as the average financier is ignorant of matters ecclesiastical. He once received a check—the first he had ever got in his life—and took it to a bank for payment.

"But you must indorse the check," said the paying teller, returning it thru his little window.

"Indorse it?" said the old minister in a puzzled tone.

"Yes, of course. It must be indorsed on the back."

"I see," said the minister. And turning the check over he wrote across the back of it:

"I heartily indorse this check."

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Lessons from the Baby

The mystery of unfolding life
Is more than drawing morn,
Than opening flower or crescent moon,
The human soul new-born!

And still to childhood's sweet appeal
The heart of genius turns,
And more than all the sages teach
From hisping voices learns.

Before life's sweetest mystery still
The heart in reverence kneels;
The wonder of the primal birth
The latest mother feels.

We need love's tender lessons taught
As only weakness can;
God hath His small interpreters;
The child must teach the man.

We wander wide thru evil years,
Our eyes of faith grow dim;
But he is freshest from His hands
And nearest unto Him!

And haply, pleading long with Him
For sin-sick hearts and cold,
The angels of our childhood still
The Father's face behold.

Of such the kingdom! Teach Thou us,
O Master most divine,
To feel the deep significance
Of these wise words of Thine!

—John G. Whittier.

Paying the Fiddler

LOUISE DEKOVEN BOWEN

Freda and Hilda were the children of well-to-do German people who lived in the suburbs of the city in a small house which was slowly being paid for by the united efforts of every member of the family. The girls worked in a candy factory at a weekly wage of \$5.00, turning over their pay envelopes to their thrifty mother every Saturday night.

After the hard day's work Hilda and Freda were always tired and complained bitterly that they were not allowed to go to dance halls or theaters. Their too careful mother would not even permit their young friends to visit them, for this interfered with the housework and sewing which she expected them to do. One visitor, however, was permitted—a cousin, employed in the office of a dentist who came to dinner every Sunday when she would tell funny stories of the dentist's patients and their sufferings. She also told fabulous tales of the amount of gold used in the manufacture of artificial teeth and how very valuable these crowns must be since the dentist charged such enormous prices for them—one tooth sometimes costing \$40!

On the way to and from the factory Hilda and Freda would often stop in front of shop windows, longing for the pretty things.

One momentous day the girls decided that in one way or another they must get the money with which to pay for theater tickets. Their cousin, the dentist's assistant, was their one link with the gay world, and they remembered that she had often told them in case of toothache to come to her kind employer, that she was very sure he would be willing to treat free any member of her family. Around this offer the girls evolved a scheme that the next Saturday afternoon after work one of them would pretend to have a bad toothache. They would go to the dentist and ask to have the tooth pulled and while he was thus engaged the sister would steal all the gold crowns she could lay her hands on. But whose tooth should come out? At length they drew lots for it and the dubious opportunity fell to Hilda.

So it was that the next Saturday afternoon the girls set out for the dentist's office—Hilda a trifle lugubrious, Freda quite cheerful. But the dentist did not think it necessary that the tooth should come out. While Hilda was pleading with him that she could not stand its aching another moment, Freda managed to steal a package of gold foil, also a few crowns which were evidently prepared for immediate use. The impatient dentist at last drew the tooth and the two girls left the office making their way directly to a pawn-shop in order to turn the gold and crowns into

fabulous sums of money. An officer of the Juvenile Protective Association happened to see them enter the shop, and followed them in. When the pawnbroker hesitated to accept such unusual pledges, she persuaded the girls to come with her.

The sisters by this time had become rather frightened—Hilda possibly nervously upset by her recent experience—and the officer was able to extract the entire story from them. The facts learned, the stolen goods were returned to the dentist's office, the distracted cousin intervened and the dentist, who was really "kind-hearted," consented to overlook the theft. It proved easier to get the girls off from the rigors of the law than from the rigors of family discipline. It required many visits to the mother before she was persuaded that she must permit her children to have some recreation and must provide them with money to that end.

When a girl is willing to endure the torture of having a sound tooth extracted in order to go to a theater, does it not reveal once more youth's imperious claim to pleasure which will not be denied?—*Survey.*

Too Cheap

A collier came to me at the close of one of my services, and said, "I would like to be a Christian, but I cannot receive what you said to-night."

I asked him why not?

He replied, "I would give anything to believe that God would forgive my sins, but I cannot believe He will forgive them if I just turn to Him. It is too cheap."

I looked at him and said, "My dear friend, have you been working to-day?"

He looked at me, slightly astonished, and said, "Yes, I was down in the pit as usual."

"How did you get out of the pit?" I asked.

"The way I usually do. I got into the cage, and was pulled to the top."

"How much did you pay to come out of the pit?"

He looked at me astonished. "Pay? Of course, I didn't pay anything."

I asked him, "Were you not afraid to trust yourself in the cage? Was it not too cheap?"

"Oh, no!" he said. "It was cheap for me, but it cost the company a lot of money to sink that shaft."

And without another word the truth of that admission broke in upon him, and he saw if he could have salvation "without money and without price," it had cost the infinite God a great price to sink that shaft and rescue lost men.—*Lutheran Witness.*

A Good Example

An interesting story is related of a San Francisco woman and her physician. The doctor performed an operation very successfully upon this woman, who was quite wealthy. When asked for his bill, the physician presented one for fifty dollars. The good lady smiled.

"Do you consider that a sufficient charge, doctor," she asked, "considering my circumstances?"

"That is my charge for the operation; your circumstances have nothing to do with it."

The lady drew a check for five hundred dollars, and presented it to him. He handed it back, saying: "I cannot accept this. My charge for that operation is fifty dollars."

"Very well," the lady replied, "keep the check and put the balance to my credit."

Some months after she received a long itemized bill, upon which were entered charges for treatment of various kinds, rendered to all sorts of humanity, male and female, black and white, who had been treated at her expense. She was so delighted at it that she immediately placed another check for five hundred dollars to his credit on the same terms, and it is now being earned in the same way.—*Selected.*

There Were Eleven

When the crowd was entering thickest at the baseball game one afternoon, a man shouted to the ticket-taker from down the line:

"It's all right. I've got the tickets. There's twelve of us. Count 'em as they go in."

Eleven men were counted. They entered the field and mingled at once with the crowd.

Then the ticket-taker turned to the twelfth man—but he had disappeared.

Denominational

Second National Convention of the "Evangelical Brotherhood"

St. Louis, Mo., October 10th-11th-12th, 1916

The second national convention of the Evangelical Brotherhood will open on Tuesday afternoon, October 10th at Jesus Evangelical Church (Dr. Wm. F. Simon, pastor) 12th and Victor Streets, for a three days' session.

Official delegates are to be sent by all District Federations. Local Federations send delegates where a District is not organized, and all Brotherhoods are entitled to representation where neither District nor local Federation exists.

All Brotherhoods or Men's Societies not yet affiliated with the "Evangelical Brotherhood" are also kindly invited to send representatives, which are assured a hearty welcome.

A registration fee of \$2.00 to be paid by each delegate and visitor will entitle them to lodging and meals during the three days of the convention.

Every organization for men should be represented.

For further information apply to John C. Fischer, Secretary, 819 Blackford Ave. Evansville, Indiana.

For registration and reservation write to Ernst Wm. Meyer, 1716-18 Chouteau Ave., St. Louis, Mo.

Gleaned from Parish Papers

A number of pastors are already supplying the editor regularly with their parish papers, but in order to make the items of this department as interesting as possible, he would kindly request that ALL Evangelical churches publishing parish papers place the Evangelical Herald on their mailing list. The editor will also be glad to get the reports of Orphans' Homes, Deaconess Hospitals, Homes for the Aged, or other Evangelical charitable, missionary or social service enterprises.

Vacation days are over and everybody is getting back to work once more, is the unanimous story told by the various parish papers. Workers in the churches and in the Sunday-schools and in all the societies are planning new work with new energies and are taking hold of new opportunities with a new enthusiasm, and our readers are no doubt interested in learning what is being planned and what is being done in the churches, so far as we have been able to gather items of news and of progress from the parish papers that come to the editor's office.

Louisville

St. Peter's Brotherhood has not been idle during the summer months. The members have been visiting the homes of Brotherhood members and other men of the church in the interest of the debt reduction fund. The canvass for subscriptions having been practically completed, they are now looking for some other task. "Any one who has a Big Idea will kindly bring it along," says the report. We do not think they will have to wait very long before they get a big idea in that bright and busy burg, but in the mean time we should like to suggest not only to St. Peter's Brotherhood, but also to any others who may be anxious for new work, that just now is a splendid time to start a canvass for the Evangelical Herald. A good many intelligent and progressive Brotherhood members are readers already, but a pretty big field is still open. The pastor, who is usually supposed to look after this work, besides the goodly number of other tasks for which he must find time and thought, will no doubt be glad to have the help of the Brotherhood members, and a Brotherhood committee could make itself highly useful in this direction. The Evangelical Herald is really indispensable to effective Brotherhood work, and every Brotherhood member ought to be enrolled as a subscriber.

Our readers will also be interested to learn that Louisville "started" another Evangelical church, the twelfth, which is doing splendidly for a town of that size. St. James Church, Louisville, has, as a matter of fact, been started for some time under the able leadership of Pastor Held and with the loyal support of St. Peter's membership, but it has now received its first regular pastor in the person of Pastor F. R. Darjes, of Eden Glee Club fame, and he publishes an enthusiastic report in the September issue of St. Peter's Greeting. St. James Church has a good start,

Concluded on Page 8



Photo by The Miller Studio, 2208 Clark Ave., Cleveland, Ohio.

The Delegates and V

WITH OUR YOUNG PEOPLE AT CLEVELAND

The big Convention left a deep Impression in the Lives of those who attended.
Order the volume of Proceedings and learn all about the Plans
for the next four Years

I.

"We are Evangelical:
More we cannot be;
Less we dare not be."

This, of course, is nothing new to those who know all about it. But there were too many of our young people who did not know it, and it did even those who knew something about it, and those who knew all about it, a great deal of good to have this thought forced home again and again to the nearly 1,400 delegates to the seventh national Evangelical League and first Sunday-school convention at Cleveland, Aug. 15-20. All the reports we have heard and read agreed that the convention was the biggest thing that ever happened in that line, not only in point of numbers, but especially in the big and abiding things it stood for. It was the editor's misfortune that he was not able to attend the convention and see for himself. For the following report he is largely indebted to the exhaustive reports from men who were on the ground appearing in the current issue of *Evangelical Tidings*, the paper for Evangelical young people and the regular organ of the Evangelical League. The complete printed report of all the convention proceedings is expected to be ready by January 1, 1917, and will be sold for fifty cents the copy. Orders for this report may now be placed with Eden Publishing House.

It is of course impossible to give in a brief article like this anything like a clear and comprehensive conception of all that was said and done during those five days at Cleveland, of the vast amount of diligent preparatory work on the part of the good people of the convention city and the officers and the committees of the convention, of the speakers and leaders who made the great meeting what it was, and of the social and outing features that helped to make it so pleasant and memorable. Like the great Evangelical pageant given during the convention, all these many distinct and different persons and activities had no other purpose than to present a living picture of the Evangelical Church and its work in the interest of her living Saviour and His everlasting kingdom.

Practically every branch of our Church was represented: President General Baltzer and members and officers of all the boards and institutions; a host of pastors young and old; Sunday-school teachers and officers and leaders and workers from hundreds of churches, schools and leagues.

It was no easy matter for our dear Cleveland people to house and feed this great multitude, but they found a way and did it well.

The convention church was old Zion's, where our Evangelical League was born back in 1902. Above the entrance hung a huge key, which symbolized, as the chairman of the Cleveland Committee, Rev. H. E. Voss, said, the opened churches, homes, hands and hearts of the hosts. Over the altar in the church hung the motto of the convention: "For Christ and

Others." To the right was the convention theme: "Sacrifice." On the left the convention text: 1 John 3: 16, "Hereby knew we love, because He laid down His life for us; and we ought to lay down our lives for the brethren." Toward the middle of the church hung the beautiful diamond shaped emblem of the League. Around the sides, on the gallery and walls were pennants and banners of District and city leagues and Sunday-school associations.

The Program

Like the attendance, the program was also big and comprehensive, well prepared to meet the needs of all present. As this convention was in the interest of both young people's and Sunday-school work, the program covered the activities of both. The morning and evening sessions were mass meetings held at Zion's Church, whereas the afternoons were devoted to sectional conferences at other of our Evangelical churches. The morning meetings were given over to business largely, the evenings to inspirational addresses, and the afternoons to conference and discussion. At these afternoon sectional meetings subjects like the following were presented by able leaders and then discussed by the gathering: "Elementary Work," "Secondary Work," "Adult Bible Class Work," "Home Department Work," "Organization of District and Local Leagues," "Religious Work of Young People's Societies," "What Our Young People Have Done for Missions," "The Need of the Home Field," "The Cry of the Foreign Field," "The Pastor of the Future," "Church Finance," "Social Service," "Child Study," and "Teacher Training." Here was material for all workers. And much good came from the discussions.

The evening gatherings over-crowded the convention church and overflow meetings were held in Immanuel Church (Evangelical Association) a block away. To have all together for the closing service on Sunday night, it was held in the large Gray's Armory.

In these great mass meetings strong addresses were delivered by Rev. P. Pfeiffer on "Place and Purpose of the Convention"; by Mr. W. C. Pearce of the International Sunday School Association on "Bible Study and Christian Conquest," and "Sunday School Progress and Opportunity"; by Rev. F. R. Schreiber on "Weihe der Jugend"; by Rev. E. Kockritz on "An Army in Training"; by Dr. Rev. P. Kraus on "Etern Pflicht und Etern Recht"; by Mr. W. H. Anderson, our former Leper missionary, now head of all Leper work in India, on "The World a Field of Service."

The Bible study conducted by Rev. W. F. Henninger was especially instructive, his subjects being: 1. "The Fundamental Principles of Our Church," 2. "The Evangelical Idea of Union," 3. "The Evangelical Liberty of Conscience."

The singing was in charge of Rev. W. F. Werheim. A large trained choir under the leadership of Prof. C. Groenwald of Cleveland and a fine Men's Chorus directed by Prof. A. C. Grauer of Zion's Church greatly enhanced the services of the convention.



Cleveland Convention

A very beautiful and educational feature of the convention was the splendid pageant, "The Vision," portraying the history and work of our Evangelical Church. It was given at Brookside Park on a lawn surrounded by a sloping embankment that served as a natural grand-stand for the thousands that gathered to witness this interesting production. Nearly three hundred characters took part. No doubt "The Vision" will also be given in many other centers of our Church thruout the country.

On Friday evening a special feature of the program was the commissioning of Mr. F. McQueen, one of our Eden boys, as missionary to India. This simple and brief service was very impressive.

Saturday of the convention was spent at Cedar Point. Games, contests and sports were the order of the day.

The closing climax session came on Sunday evening at Gray's Armory with the largest gathering of the whole convention. Considering the intense heat of the evening and the many sessions of the week with the hottest weather of the summer, it was indeed a large, interested crowd that gathered at Gray's Armory. The great mass choir banked on the large platform sang splendidly, and the hearty congregational singing made the great building ring. An unscheduled number of the evening was a letter and telegram from Mrs. Katherine Bruckner-Goetsch, formerly treasurer of the League, and her Hindu girls in far-away India. Their loving greetings touched the hearts of all; as had a similar letter from Missionary Twente earlier in the convention. The address of the evening was delivered in his able way by our President General Rev. J. Baltzer in German on "The Future of Our Church." Rev. W. N. Dresel took a few moments to express his sincere gratitude of the convention to the dear Cleveland people for all their kindness and faithful and untiring services. A consecration service conducted by Rev. A. Haeussler (German) and Rev. F. Stoerker (English) followed. With a prayer and singing "God be with You Till We Meet Again," the "biggest convention ever" came to its successful close. Surely all going back to their homes and work determined to be better workmen for having been at this mighty inspiring convention!

Some Achievements

Among the many interesting reports we have space only for that of Rev. J. W. Frankenfeld, one of the pioneers of Evangelical League work; as special secretary and treasurer Pastor Frankenfeld has been active in all the enterprises conducted during the fifteen years of the existence of the organization. In 1902 a fund was begun for building the "Evangelical League Church" at Raipur, India, which was completed in three years and brought \$2,500. In 1905 the young people, having so successfully assisted the foreign mission work, were asked by the General Conference to perform a similar service for the home mission enterprise by raising the funds for the house of worship urgently needed by the mission church at Ogden, Utah. Unfortunately this money could not be raised as quickly as the amount for the Raipur church had been, and it is only during the past summer that the last dollar pledged for this purpose could be collected. The total sum raised by the young people's societies for the Ogden church is \$5,866.00, about

half the value of the entire church property, including all equipment and furnishings.

At the Louisville convention, August, 1914, Pastor J. E. Digel, chairman of the Board for Educational Institutions, appealed to the young people to assist in meeting the financial obligations burdening the Board at that time. The sum of \$10,000 was immediately pledged and the money is steadily coming in, altho the uncompleted Ogden fund, the need of special contributions to cover the heavy expenses of reorganizing the League on larger and more effective lines, and the Jubilee Offering of 1915 made it difficult to secure the required funds. At the present time the sum of \$1,696.74 has been paid. Every effort will be made to have the entire amount collected before the close of 1917.

The Resolutions

Among the resolutions passed at the convention the following are important:

"That the three addresses of the Rev. W. F. Henninger on the doctrinal standpoint of our Church be amplified and prepared for publication in pamphlet form.

"That the EVANGELICAL LEAGUE furnish stenographic help for its president, beginning Sept. 1, 1916.

"That commendation be made of the successful efforts of the present administration in removing the indebtedness of the League, and especially to the following District Leagues: Central Iowa, Central New York, Indiana and New York, for their splendid contributions to this end.

"That we rejoice in the growth of the Evangelical League, as evidenced by the organization of eight additional District Leagues and federations, and by the advance work done by the District Leagues.

"That we gladly note that the *Evangelical Tidings* has more than justified its existence and that we urge the introduction of this paper into all societies.

"That we endorse a quadrennial instead of a biennial convention.

"That we adopt the four years' program as outlined in the President's report.

"That we express most hearty thanks to the Cleveland federation of Young People's Societies, the various committees, Ladies' Aid and the thirteen churches and their pastors and all others for what they did to make our stay pleasant and profitable.

"That we note with pleasure the progress made toward the standardization of the League work and request the board of trustees to continue in this direction by publishing a model standard constitution for District and local leagues.

"That we adopt the recommendation of the board of trustees to turn over the matter of collecting the unredeemed personal pledges for the medical missionary fund to the Board of Foreign Missions with the understanding that this Board make the necessary explanations.

"That we earnestly urge the secretaries of the District and local federations, as well as of individual societies, to give more careful and prompt attention in supplying the required statistics.

"That we urge the introduction of regular missionary meetings and use of the material for such provided in the *Evangelical Tidings* and *Evangelical Herald*.

"That we urge our young people's societies to abstain from and discourage all questionable and worldly methods of raising money for the church.

"That the District league treasurers pay the expenses of the official delegates of their District out of their District treasury and that the national treasurer collect or send the resultant balances to the District treasurers. The average traveling expense of the official delegates is \$13.42.

"That we urge all our young people to give five cents every Sunday for one year for denominational benevolent work, and that each secure ten others within his or her church to do likewise."

Roster of the Evangelical League

1916 to 1920

OFFICERS

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31 Lower Third St., Evansville, Ind.
Vice-President—Rev. Paul G. Moritz,
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TREASURER OF SEMINARY FUND

Rev. J. W. Frankenfeld, R. R. 1, St. Charles, Mo.

THE INSTITUTIONAL CARE OF EPILEPTICS

The Evangelical Church among the very first in this Country to care for these Unfortunates. Shall this noble Work suffer for lack of self-sacrificing Devotion in our Churches?

Probably no class of dependents is so unfortunate and so deserving of sympathy and help as the epileptics and the feeble-minded, and yet it was only comparatively late in the last century that they began to receive anything like the care and attention which they need. Perhaps a very large number of our readers are not aware that the Evangelical Church has been engaged in the care of these unfortunate people for nearly twenty-five years, and they will therefore no doubt be interested in a description of the work as given by the physician in charge at one of the two institutions, Dr. B. K. Stumberg, of St. Charles, Mo., for the last meeting of the National Association for the study of Epilepsy and the Treatment and Care of Epileptics at Detroit, Mich., June 16, 1916.

It is, indeed, a sad and deplorable fact that in our country the care of epileptics as a special class of dependents and defectives has been utterly neg-

lected for so long a time, and is still only in its beginning. In European countries we find the epileptics considered worthy and needy of special attention as far back as 1867, when the famous institution at Bielefeld, Germany, was founded by Pastor Bodelschwingh, and as early as 1734 the marriage of epileptics was legally forbidden in Sweden.

Glad we are, however, that during the last two decades both profession and laity have begun to realize that proper institutional care of the unfortunate epileptic is one of the most important factors in the appropriate treatment of these unfortunates, if no the most. Ever since that glorious effort at Amityville, N. J., in 1875 when "The Brunswick Home for Epileptics," a private enterprise, was opened, the demand for colonies has increased more rapidly as the time passed on, yet, it was eighteen years before a second institution of its kind was opened in July,

1893, at Marthasville, Warren Co., Mo., the Emmaus Asylum for Epileptics and Feeble-minded. Emmaus at St. Charles, Mo., is a part of the Marthasville institution. To be sure the Legislature of Ohio had in 1890 granted the establishment of the Ohio Hospital for Epileptics, but it was not opened until November, 1893.

Since then a number of private as well as state institutions have come into existence, still there are today only nineteen or twenty states that can show up either private or state provisions for epileptics.



Emmaus Hospital, St. Charles. Merten Memorial Cottage to the right

Private Homes versus State Institutions

There are, on the whole, some quite salient differences between private and state institutions. The management of most state institutions is greatly dependent upon and influenced by politics, while the private colonies are entirely exempt from such, in many cases, detrimental "supervision."

This fact results in a totally different atmosphere for the inmates of such institutions. In many state institutions the care of epileptics bears more of a business character, as far as nurses and attendants are concerned; these work by the hour, they work to make their living. Surely, there are many faithful ones among them, but I myself have heard not a few of them heartlessly calling the epileptics "flopers," and they treated them carelessly in accordance. In private institutions, especially those under church supervision, the atmosphere for the patients is more "humane" i. e., Christian.

Since, in spite of all medical science and laboratory research, we yet know very little about epilepsy and its cure, if any there is at all, the greatest need for our epileptics (as a rule to be considered incurable) according to an ever-spreading opinion, is a Home with family-like environments; a Home, where they can be given what often, perhaps in a great majority of cases, is denied them by their own family, in their own home as well as by the world at large, namely: liberty, congenial employment, suitable social features, practical education as far as possible, and religious comfort and counsel which we find in our Homes (The Emmaus Homes) to be of good service. Homes offering such accommodations will diminish, and with some even eliminate, the depressing influence of the disease and its consequences. But homes of this kind can hardly be maintained where and when management is subject to continual political changes, and for that very reason all of our state institutions should by all means be removed from all political influence.

The proper home for the epileptic requires nurses and attendants who do not look for money and wages, or a living, but who for humanity's sake, out of sympathetic love for the epileptic, are willing to make life more pleasant for him, who with firm sound character, lovingly and lovably assist, guide, instruct, correct and supervise the epileptic.

The home which to me would seem ideal, would, for instance, observe the birthdays of the inmates in some appropriate way, respect the individual peculiarities so long as they are not vicious and harmful, treat rich and poor alike in the same kind and gentle way, employ each individual in such work as is congenial, i. e., work the patient can do and likes to do, seek the "heel of Achilles" in each inmate and correct, or punish as the case may require, by touching the unruly in his "weak spot" with an earnest effort at betterment of behavior, watch carefully all, even

the small and seemingly trivial matters with an aim to improve upon character and well-being of the patient, and, in a medical way, use such treatments as have proven to be effective in the best way attainable, without experimenting any more than thorough medical research will justify. Where all this is made the principle and continued effort of the management, the epileptic is best taken care of. I have no doubt but that you will all agree with me that it should be our sincere aim to make all institutions for epileptics Homes of this kind.

The Emmaus Asylums

The board of directors of the Emmaus Asylums at Marthasville, Mo., and at St. Charles Mo., with which institution I have had the privilege and pleasure to be connected for several years, has from the very beginning of its organization aimed at this ideal, and I am in a position to state that the efforts were successful to a high degree. I can say without exaggeration that a better group of nurses and attendants than Emmaus has, will be hard to find, tho they are not "trained nurses" in the accepted sense of the term, but plain people with plenty of common sense who have been trained by the superintendent and physician-in-charge in the proper care of this institutions' inmates.

Emmaus Asylum consists of two Homes, about forty miles apart, the Marthasville Home, chiefly for men, and the St. Charles Home, only for women. Each Home has a large tract of land, which serves to raise the vegetables needed and to pasture a limited number of cows. The capacity of patients is ninety at Marthasville and 110 at St. Charles. At the latter place the Merten Memorial cottage was erected last year in memory of a departed friend of our work among

charge of their respective Homes after having been in actual service as pastors for a number of years. Supt. Sturm occupies his present position for more than twenty years, while the Rev. J. W. Frankenfeld, superintendent of the St. Charles Home, is there over eight years.

Medically we are reserved. Emmaus has no resident physicians because financially the Board is dependent on charity contributions. The number of patients is not large enough at either place to justify the engagement of a resident physician, besides the superintendent; we do, however, have salaried visiting physicians, two at Emmaus, St. Charles, and one at Marthasville, whose aim it is to arrive at an accurate diagnosis by employing all known means to this end, calling in consultation neurologists of national reputation whenever this becomes necessary, and then treating these patients in accordance with the latest accepted methods.

In conclusion may I be permitted to say that a careful study of both the state and the private colonies for epileptics has convinced me that so long as managements of state institutions are subject to such an extent, as they are at present, to political influence and "pull," private homes, managed like the Emmaus Homes and others, have a perfectly legitimate right of existence and support, and the need of such homes thruout our entire country, in all states, should be emphasized. The people at large should be instructed and made to realize that such Homes are the very best places for the unfortunate epileptics. The Emmaus Homes have for the past three years sent out their superintendents for the purpose of lecturing at conferences, conventions, and similar gatherings; not merely to make known their own work but to assist in educating the people toward a fuller and better realization of the needs of the epileptics, and it seems they meet with marked success according to letters on file in the offices of the Homes.

Merten Memorial Building idle for lack of Nurses

In his latest report Pastor Frankenfeld states the following: "Health has been fair in general and the epileptic attacks which earlier in the year had been so exceedingly numerous have diminished. Rev. Sturm reports two admissions while the writer admitted six into his St. Charles department. At the close of the quarter there were eighty-eight at Marthasville and sixty-one at St. Charles, a total of 149. The patients at both institutions represent ten different creeds and denominations (besides twelve with no church affiliations) and come from twenty-one states and territories, besides Canada, Jamaica and Germany.

"The cement foundation for the administration building at Marthasville is finished and, as much as time permits, the men are at work blasting rocks and preparing them. However, the necessary money is



Emmaus Hospital, Marthasville. Women's Building (Old theological Seminary)

the epileptics, who had given about \$30,000 towards putting up a new building. St. Charles has at present only sixty-one inmates, because the new building could not yet be occupied for lack of the proper nurses and attendants. At the Marthasville Home a new Administration Building is in the course of erection, which, when completed will enable the Board to admit about twenty to twenty-five more patients into the old administration quarters, which are to be thoroughly remodeled for that purpose. The superintendents of both Homes are ordained pastors who have taken

not available yet. It will cost approximately \$10,000 to finish this most necessary addition to the Marthasville Home, and the receipts show that thus far there are only \$4,378.03 on hand. May we ask you all to kindly bear in mind this is to be a *Jubilee Building*; the board of directors of our Emmaus Homes will be twenty-five years old in November, 1917; the first building was opened to patients July 2 1893, and, if not sooner, we should surely have the building finished, and paid for by July 2, 1918.

Concluded on Page 8

"Examining the Scriptures daily, whether these things were so"

October 8, 1916. Sixteenth Sunday after Trinity

NOTICE TO PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS

We regret to say that, owing to the demoralized state of the paper market, we have not succeeded in getting prompt service on the Evangelical Home Department Quarterly for the fourth quarter. We shall rush out these quarterlies as fast as we know how on receipt of the stock.

EDEN PUBLISHING HOUSE.

Helps for a Good Meeting

Rev. Henry Katterjohn

NEW SOCIETY WORK

- M. Oct. 2. Missions. Acts 13: 1-5.
T. Oct. 3. Quiet Hour. Luke 6: 12.
W. Oct. 4. Tenth Legion. Mal. 3: 7-18.
T. Oct. 5. Peace Union. Isaiah 2: 1-4.
F. Oct. 6. Evangelism. Prov. 11: 30.
S. Oct. 7. Life-Work Recruits. Isaiah 6: 8
Sun., Oct. 8. Topic—What New Work Should Our Society Undertake? Exod. 14: 8—15.

Suggestions to the Leader

The month of October marks the beginning of the real work of the society. Of course this statement applies only to such societies as have a definite program of work. A great many of our societies are satisfied to "muddle" thru the year, without any definite plan of work, or any special aim in view. Such societies usually complain of the lack of interest, and pastors wonder why young people are attracted by outside pleasures, and cannot be won for membership in the society.

Other societies have an aim, but it is purely of a social nature, and the efforts put forth to attain this aim are very often very questionable. The real purpose, the building up of character, and providing an opportunity for service is lost sight of.

Prior to this meeting the executive committee of your society, including the regular officers, plus the chairmen of the various committees and the members of these committees ought to meet to make a complete survey of the defects and weaknesses of the society, and to plan some definite work for the members of the society. A definite program of work will vitalize the whole society, and attract the attention of the members.

This program of work ought to be presented at this meeting. Let the president outline the program. Then call on the leaders of the different committees to explain how their committee expects to assist in carrying out this plan. Finally, call on the society members to fall in line. Give them a chance to express their thoughts and ideas concerning the aims and plans as outlined by the society leaders.

Just one word of warning. Do not plan too extensive a program. Emphasize one feature at a time, and work this one plan to the utmost. A little well done is far more profitable than much begun, but most left undone.

The Topic Presented

Israel in a rut. Israel was content to die in Egypt. It had never been trained to think or act independently. To endure hunger and thirst, privations of all kinds was a strange experience to them. They were satisfied to remain as they were, a people held in bondage, with their physical needs attended to by their masters.

That is the picture of many a society. Too many societies exist without any definite goal in view, and no distinct purpose. No wonder they are on the decline! Perhaps that is the reason why the question is seriously being considered of amalgamating these societies with the Adult Classes of our Sunday-schools.

Israel's new vision. "Speak unto the people of Israel, that they go forward." Israel was forbidden to look back, or even about them, they must forget the past experiences, and the present enemies, but must look forward towards the new goal. So societies must forget absolutely the past, with all its successes or failures; they must be blind to present conditions with all their disheartening and discouraging influences; they must look forward, and be ready to do something. The society that plans to do will attract. It is not the sun standing still that attracts the other bodies of the universe, but the sun rotating around its own axis, and moving rapidly in space that gives

to the sun the power to attract and hold in space all these other bodies.

What can our societies do? I don't care what you do, just so you are doing something. But in planning you must keep in remembrance the purpose of your society. All your educational, devotional, social plans must aim to develop character, and provide for means of self-expression. Our society should undertake some new work every year, to give freshness and spirit to the old work. Avoid ruts, these are pathways to ruin. Break new paths, build new roads, and you will reach your goal. In selecting the new work, consider not what you would like to do, but what ought to be done.

Four groups of people are to be considered in planning your work: 1. The young people outside of your society; 2. the members in the society; 3. the church of which the society is a part; 4. the community in which the church is located.

The young people must be attracted, the old members must be strengthened and held, the church and its activities must be supported, the community must be influenced.

The program of work must be 1. inspirational and social; 2. educational; 3. training for service, and 4. evangelistic.

These four phases of our work cannot well be separated, they must to a degree be co-ordinated, and contiguous as well as continuous.

1. The society must plan to win the young people for the Christian life, using true sociability to attract and hold them. Remember the Christian life of young people is of a different nature than that of those of maturer years. Let us make the church the social center for our young people, then the questionable amusements will have little attraction for them.

2. The educational work may include Mission Study classes, Teacher Training classes, classes for special courses, including even literary subjects, Church history, etc. Every member ought to be enrolled for some special educational work. Young people must be trained to be interested in intellectual things.

3. The Sunday-school, the various enterprises of the church, such as editing and publishing a church paper, attending to the addressing and mailing of circular letters and other literature sent out by the pastor, soliciting subscriptions for the denominational papers, The Evangelical Herald, Friedensbote Tidings, Jugendfreund, etc., these are a few of the fields that demand our service. The task of making house to house canvasses in the interest of the church-membership, special services, the Sunday-school, benevolences, etc., can also be assumed, either all or in part, by the young people.

4. The community service consists in looking after the interests of the community, such as charity, the visiting of public institutions, infirmaries, jails, hospitals, etc., assisting in public reform movements, looking after the boys and girls of the community, etc. But in public movements of any kind the young people are warned against assuming leadership. Let them arouse the older members of the community, and secure them to lead in public enterprises of this sort. Leadership in reform movements requires mature convictions which only an experience will produce.

Some Questions on the Topic

Why should new work be undertaken every year in our societies?

What are the fields of work that every society must consider?

When does a society need new committees?

How can we best serve the young people of our community? Our present members? Our church? Our community?

Some Scripture on the Topic

Psalms 90: 17; 106: 30, 31; Matt. 6: 1—4; 10: 42; 18: 5; John 15: 2—4; 2 Cor. 9: 8; Eph. 2: 10; 1 Thess. 1: 3, 7, 8; 2 Tim. 3: 16, 17; Rev. 22: 14.

A Prayer

Help us to remember, O Lord, that as Thou didst from the very beginning plan to bring salvation unto man, so must we ever be servants of Thy children, that they might be won for eternal life. Help us to realize that life's highest aim must be service and sacrifice. He lives nearest to the Lord, who dwells in helpful service among the children of men.

Forgive us our indifference and carelessness.

May the study of the words and deeds of our Saviour, the story of His great passion move us to greater efforts, and grant us a larger vision of our responsibilities and opportunities. May our society train its members to become a living sacrifice unto their Lord and Master. Amen.

The Advanced Bible Lessons

Lesson 2. The Council at Jerusalem

DAILY BIBLE READINGS

- M. Oct. 2. Acts 15: 1-11. Calling the Council Together.
T. Oct. 3. Acts 15: 12-29. The Decision of the Council.
W. Oct. 4. Gal. 5: 1-6. Freedom from Bondage.
T. Oct. 5. Mark 7: 1-8. Source of Uncleanness.
F. Oct. 6. Gal. 3: 1-9. Gospel of Faith.
S. Oct. 7. Rom. 1: 8-17. The Triumph of Faith.
S. Oct. 8. Rom. 3: 21-31. Righteousness by Faith.

Lesson Key:—"For freedom did Christ set us free: stand fast therefore, and be not entangled again in the yoke of bondage." Gal. 5: 1.

Reading the story of the early Christian Church in the book of Acts superficially it would seem as though there had been nothing but love and liberty and joy and peace among all of those who professed the name of Christ. We think of their enthusiasm for the new "Way" of life that had been revealed in Jesus of Nazareth, of the self-sacrificing spirit that was even ready to give all that none might have need, and of the willingness with which they endured persecution and martyrdom for the sake of their convictions.

But these early Christians were human beings after all and it would have been expecting too much of them to suppose that there were no differences of opinion among them, or that passion and prejudice had no place in their affairs and relationships. The student who looks closer into the history of the early churches will find many traces of human weakness and error, and it is by no means irreverent toward the Spirit that wrought among them, or wronging the earnestness and faithfulness of the believer of that period to study their conduct critically. It is only thus that we may gain a clear conception of what is truth and falsehood, and of the fundamental principles that should guide church organization and administration today. The fundamental questions as to the place of the law in the Christian Church caused a difference of opinion from the very first, and these have not been thoroly settled even in our time.

Practically all of the early Christians regarded Christianity as an offshoot of the Jewish religion and supposed that it could never exist independently of Jewish laws, rites and ceremonies. As long as Christian believers came only from among the Jews it was natural that they should continue to observe the Jewish laws and customs. As soon as Gentiles came into the Church, however, the question as to whether they also should be required to conform to Jewish traditions and laws immediately arose. This question was fundamentally important because it involved the deeper question as to whether Christianity should supersede Judaism. The Jewish Christians recognized this at once, and those among them who in their hearts still clung to Jewish ideas and ceremonies rather than to the higher truth and freedom of Christianity were determined in their opposition toward anything that appeared to go against the law of Moses and of the temple. It is this opposition that came to a head in Antioch and caused the sending of Paul and Barnabas to Jerusalem after their return from the first missionary journey, and called forth the first Christian conference at Jerusalem.

In his decision, or rather in his motion for a decision, which the council could either accept or reject James calls attention to the fact that God had approved the action of Peter in regard to Cornelius, Acts 10, by sending the Holy Spirit without Cornelius' submitting to any Jewish ceremonies or customs, and that therefore ceremonies and customs could not be regarded as essential. He also quotes the ancient prophets as evidence that Israel would attain a greater glory thru the Gentiles upon whom the name of God would be called, and who become a part of God's nation and people. In his judgment he points out the real meaning of the law, which is not outward, formal obedience, but pure and righteous living. The Gentile Christians were not to be burdened with non-essential Jewish rites or ceremonies; they were only to be asked to observe the fundamental aims and purposes of the law, i. e., to abstain from food sacrificed to idols, which was rightly considered as taking part in heathen sacrifices; from the immorality which was

considered as a natural and proper part of heathen worship, and from things strangled and from blood, because the blood, according to the Jewish view, contained the element of life which was a gift of God, and its consumption therefore seemed unholy and uncivilized to them. There is no doubt that practically all the Gentile Christians agreed to this decision as fair and just and submitted without any objection.

James' decision emphasized the spirit of the law and aimed only at righteous and orderly Christian living. And with the aid of the principle that was followed out at Jerusalem we may find the solution of all perplexing questions and difficulties. The law was given, not to exact uniformity in all particulars, or to impose an intolerable burden upon the children of God, but to reveal God's will and train His children to accept and obey it. With the spirit of obedience in their hearts, thru faith in Jesus Christ, the Son of God and their Saviour, Redeemer and Lord, all the requirements of the law will always be fulfilled. Laws in the church are necessary today in order to preserve order and provide for system and efficiency in Christian service. To make them a burden is contrary to the spirit of Christianity.

Gleaned from the Parish Papers

Continued from Page 4

and the Evangelical Herald wishes it a bright, and successful future. The dedication exercises of the new church edifice will probably have been held when this number reaches our readers, and a full report will appear soon after.

St. Paul's Church is pushing plans for its eightieth anniversary, to be held next month. An annex to the Sunday-school hall is in course of construction in commemoration of the manifold blessings which the church has experienced during the four-score years of its existence. Under the energetic leadership of its pastor St. Paul's has greatly flourished and in spite of its age is full of life and vigor.

St. Matthew's Sunday-school, Baltimore, has unfortunately been obliged to close temporarily for all pupils under thirteen on account of the prevalence of infantile paralysis. The Evangelical Herald expresses its sympathy and best wishes to all the afflicted families. It is expected that all the regular sessions can be reopened on October 1.

Buffalo

The Immanuel Booster, puts some very definite aims before the members of that enterprising church, which ought to interest every Herald reader: 1. a ten percent increase in membership; 2. an average church attendance of sixty percent of the membership; 3. a weekly average for the church of fifteen cents per member; 4. \$1,000 for church indebtedness; 5. an average of seventy-five cents per member for benevolences. Additional goals are: The Herald or Friedensbote in every Immanuel home (prolonged applause from this office); twenty-five members in the senior choir; every church member a member of the Bible school or the Home department. If a hustling pastor and earnest workers can achieve these aims and goals, Immanuel is bound to get there.

We also note that Immanuel conducted a Daily Vacation Bible School for five weeks during the past summer, with an enrollment of seventy-eight and an average attendance of forty-seven. The school was maintained at a total cost of \$45.00, contributed by the ladies' aid society, the Beginners' and Home departments, of the Sunday-school, and a number of individual donors. It would be difficult to find a more profitable summer investment for any church than a Daily Vacation Bible School. It keeps children off the streets and out of mischief, employs an idle church plant to the best possible advantage, puts Bible teachings into the lives of many children and their homes which might not otherwise be reached, encourages and trains for useful effort, and calls out the spirit of volunteer service in the churches. It is not too early to begin now planning for next year's school.

The Buffalo City Federation of Evangelical Brotherhoods has voted to join the National Brotherhood and expects to be well represented at the St. Louis convention.

Salem Church, Quincy, under the leadership of its enterprising pastor, has been busily improving her church property. Church, school and parsonage have been getting the benefit of these endeavors during the past six years, and now the finishing touches are to

be put on the campaign by the interior redecoration of the large and beautifully built house of worship.

St. Louis

The Evangelical Society, the official organization representing the Evangelical churches of St. Louis, and consisting of the Evangelical pastors of the city and the members of the church councils, is already planning for the four hundredth anniversary of the Reformation, 1917, which is to be observed by a monster demonstration in the Coliseum, the largest assembly hall in the city, and seating over 12,000 persons.

The close of the Daily Vacation Bible School at the Evangelical Social Center was celebrated on Aug. 12 by a general outing. An interesting account of the work at the Social Center will appear in an early issue.

Friedens Church is preparing for its annual rally day by a thoro house to house canvass of its territory. The teachers and officers are intensely interested and are doing all in their power determined that if they can help it, none of the children or their homes in the neighborhood shall be without religious care.

Christ Church reports the purchase of a site for the new church that is to be built as soon as arrangements can be completed. The church has had a hard row to hoe for a number of years, but under the guidance of its active and faithful pastor has been meeting its difficulties in a splendid spirit. There is plenty of room in the new neighborhood for Evangelical people who may be in quest of a suburban neighborhood.

On Aug. 28 Pastor Bleibtren, of Carondelet Evangelical Church, was surprised by the observance of the twentieth anniversary of his pastorate, the arrangement for which had been quietly made by the church council and the societies with the aid of the Rev. L. Suedmeyer. A Brotherhood was organized on Aug. 9 with the aid of Mr. E. W. Meyer president of the St. Louis Federation.

Immanuel Church is planning extensive improvements and enlargements, as the present accommodations are insufficient for the growing work. A committee has been authorized to make definite plans and estimates.

The Institutional Care of Epileptics

Continued from Page 5

"We have not yet been able to move into the Merten Building at St. Charles,—and why? *Because we could not find the nurses to take care of the patients*; we have not even the usual number of attendants in the old building. A very difficult problem presents itself right here. We have the room to admit the unfortunate epileptics, but cannot find Christian women who are willing to help us take care of the inmates! Why is this? Is the love of Christ diminishing among us?—The writer has written letters upon letters lately, has inquired wherever he thought he might meet with some success, has in meetings and conferences called attention to this deplorable fact, has asked a large number of Emmaus friends to assist him in gaining helpers, but, up-to-date, without any success. What is wrong? Is it true that the people at large are under the impression we expect our helpers to work without wages, as several pastors have recently expressed themselves? *We do pay wages*, and, considering all circumstances, I believe we pay liberal wages; from \$15.00 to \$22.00 a month according to ability and position. Of course, we are a charitable institution, but the Bible tells us: "A laborer is worthy of his hire," and this holds true in an institution of our kind as well as anywhere else.

"And what about furnishing the new building? We have twenty-three rooms of the twenty-five furnished by friends, and six beds of the thirty in the wards. Would it not be nice to have the two rooms furnished by friends also, and the twenty-four beds? A room costs \$80.00 and a bed \$35.00. Each room and each bed will bear the name and address of the donor, and I have not the least doubt that all will agree with me that it will look best if all doors of rooms and all beds will have such a plate.—May I not appeal to all our people and especially the societies, Sunday-school classes, Brotherhoods, etc., to take a hold of this matter? A young people's society was the first to furnish a room in the Merten Building, and up to this writing two such societies and one Sunday-school class have each furnished one of the twenty-three rooms thus far "taken." We would like to close this

account as soon as possible so as to be able to take up the furnishing of the new building at Marthasville. Help of this kind will always stand for the society's willingness to help the unfortunate epileptics and feeble-minded.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

ST. LOUIS, MO., OCTOBER 5th, 1916

NUMBER 40

To Our Readers

It is with great unwillingness, and only in obedience to the extraordinary conditions of the present time that we find ourselves obliged to turn directly to our large circle of Evangelical readers in matters affecting the cost of our denominational periodicals.

There is probably no one who has not felt, during the past year, to a greater or less degree the abnormal increase in the cost of almost all articles. This is true in the same measure of the business man as it is of the housewife. As a result of the soaring prices for material of all kinds the printing and publishing business has been especially seriously affected. For nearly a year the paper market is altogether unstable, and it was due only to existing contracts that the publishing business was not demoralized altogether. For several months our own publishing house was protected against heavy losses by contracts made in the year before, but for some time we have been obliged to reckon with actual losses as far as the publication of our papers is concerned. The prices for white paper which have increased by 100 per cent and are still rising, and a forty and seventy-five per cent increase in the cost of printer's ink and of the lead used in the linotypes have made it absolutely impossible to furnish our papers any longer at the prices which have prevailed heretofore. To continue to do so at the present prices would not only be unwise but would mean certain financial ruin.

In the face of these facts and conditions the Board for Publications was forced to act. After the honorable President General had asked for the opinion of the District presidents in a circular letter, and after consulting with the editors, the pro and con was thoroly considered and it was finally decided to raise the prices of the publications, beginning with 1917, as follows:

Friedensbote, \$1.50 per year;

Evangelical Herald, \$1.25 per year;

Evangelical Tidings, single subscription, \$.75; five or more copies to one address, \$.60 per year;

Evangelical Teacher, single subscription, \$.75; five or more copies to one address, \$.60 per year.

It is to be expected that such an increase in the price will not meet with favor, because it seems hard to understand how an article that has so far been sold for \$1.00 can suddenly increase fifty per cent in value. We would, however, ask our readers to consider the problem we are facing calmly and from an unbiased point of view. We find ourselves face to face with a serious crisis which we can meet easier and more successfully by the application of sound business sense than by unnecessary indignation.

The Board has not taken this step in order to secure a larger profit but in order to protect our publishing business and with it our whole Church from great and serious loss. It is clear that if the net income of our publishing business is diminished or ceases entirely those branches of our work which depend wholly or in part upon this source of income will suffer heavily. The increase in the price of our periodicals means little for the individual reader, but for the entire Church it is of the most far-reaching significance. It might be added that other publishers have already taken this step, and have increased their prices as much or even more than we have.

In giving notice of this change of prices we appeal to the well-known loyalty and fairness of our Evangelical people, and we are confident that they will understand the depressing financial situation which makes such action necessary, and that they will help to meet the crisis willingly and sympathetically.

Theodore Oberhellmann,
Chairman Board for Publication.

Keep right on Working

We are confident that the above announcement will not discourage our readers in their usual fall campaign for new subscribers to the Evangelical Herald. Many of our readers have told and written us that the Herald was worth much more than a dollar to them, and that they would not want to be without it. And if it was worth more than a dollar per year under the old conditions, it will be the editor's aim to make it worth *very much more* than \$1.25 under the conditions that now prevail. Special plans are being made to make the paper more than usually attractive and valuable for the coming year, which, as the four hundredth anniversary of the German Reformation, and the one hundredth of the establishment of the Evangelical union in Germany, is bound to be a very important and significant one for the Evangelical Church. There will be a number of special informational and inspirational features that

A THOUGHT FOR THE WEEK

Blind eyes, at last behold and see,
Dull hearing, understand
The good that is next door to thee,
The good that is at hand!

Faith needs no wings, no purse, to fare
Across the world to give
The word of healing Love doth spare
That bids thy neighbor live.

—By Frank Walcott Hutt.

none of our readers will want to miss. Every Evangelical Church member ought to have the advantage of the new inspiration and interest which the year 1917 will bring to the entire Church, and there is no cheaper, simpler and surer way of getting your full share of it than by subscribing for the Evangelical Herald.

Here is an example of what can be done by earnest and intelligent effort in the way of securing subscribers for our Evangelical papers. During the past summer Mr. Robert Apitz made it his business to canvass the Evangelical churches of Baltimore for the *Friedensbote*, the *Evangelical Herald*, *Jugendfreund* and *Evangelical Tidings*, keeping faithfully at it in spite of the excessive heat. Of course it meant work, and keeping everlastingly at it, which is the only way to get results anywhere. And when the young man laid aside the task for some real vacation before returning to his studies at Elmhurst, his father, Pastor O. Apitz of the Immigrant Mission, continued the good work, in which his long familiarity with the churches of Baltimore and their people stood him in good stead.

The results of the combined efforts of father and son are represented by 101 new readers for the *Friedensbote*; sixty-three for the *Herald*, fifty-seven for *Jugendfreund*, and ninety-four for *Evangelical Tidings*, which, we think is doing very well indeed. Most of the calls were successful, many of them especially blessed, while not a few of those visited had a great deal to say about "no time to read"; and the Sunday newspaper, the weekly and monthly magazines, real or fictitious attendance at church, and sometimes the openly expressed apathy toward religious literature, was a frequent damper on their enthusiasm. Sample copies were distributed on the streets, in the cars, and wherever opportunity offered. Yes, the labor was rather humble, but the best work for the Kingdom has been done in just that manner; it was one way of sowing the seed of the Gospel in the hope of reaping a harvest. And God will surely bless it and strengthen its growth and fruitage.

This good example, showing what can be accomplished by faithful and painstaking effort in the interest of our periodicals might very profitably be imitated in all our large and smaller cities and towns by individuals and periodical committees in brotherhoods, ladies' aid and young people's societies co-operating with the pastor, who usually has too many other duties to give this work the attention it deserves and which he would want to give it.

Let everybody help in a general fall campaign to put the Evangelical Herald into every Evangelical home where the English language is used.

The Men and the Community

A man's relationships to life do not end with his church life and work. Practically all of us, spend a great deal more time, money and effort on things not related to the church than upon those that are part of its work. What are we to do about these relationships? Are they to be kept in a place by themselves, separate and distinct from our church duties and activities, and governed by entirely different rules and principles? A good many men seem to think so, at least they seem to be very different people on week days, outside the church, in their relations to their community, their neighbors, their business associates, and their general attitude toward public matters, than they seem to be on Sundays, or while engaged in their church duties.

It seems to us, however, that real character is bound to be the same under all circumstances and conditions. A man with apparently two characters may usually be put down as having no settled character at all. Persons of character, and above all persons of Christian character, show the same character on week days that they do on Sundays, in their relations to their fellow-men as they do in their relations to their church and its work. They are Christians first, last and all the time, no matter where they are or under what circumstances they are to act.

The Brotherhood performs an essential and an invaluable service by pointing out and emphasizing the duties and responsibilities of its members toward the Church and her work, but they would certainly fail to see their full duty and responsibility if they should confine their efforts to that field alone. In the Dark Ages the Church withdrew from the world to the monasteries and convents, with the result that ignorance, superstition, cruelty and the law of might prevailed. If the Church of today leaves the world to itself it shares the responsibility for the world's selfishness, materialism and corruption. The problem that confronts us is not that of evading our everyday relationships and obligations, but that of meeting and discharging them in the Christian spirit.

Just as the Church at large is to be the salt of the earth, the leaven that leavens the whole lump, so the local church must help clean up, lift up, ennoble and transform the community in which it finds itself. If the Brotherhood is dominated by the spirit of the Master, its members will naturally radiate unselfishness, righteousness and justice in every direction, and their influence will be clearly evident in their community. They will reform their neighborhoods by regenerating them; enforce the laws without forcing legislation, and they will be Christians on their farms, in their shops, their offices, their homes and at their desks, counters and at the ballot box just as much as they are Christians at church, because their Christian character cannot help manifesting itself in every side of their everyday relationships. The St. Louis Convention, Oct. 10-12, will give full particulars as to ways and means. Register now with Mr. E. W. Meyer, 1716-18 Chouteau Ave., St. Louis.

He that loveth his Son Chasteneth him betimes

"For I have told him that I will judge his house forever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be expiated with sacrifice nor offering forever," 1 Sam. 3: 13, 14.

The Book of Psalms was the hymnbook of the Hebrew people. Its songs of praises deal with the every-day human experiences of the people and picture their religious meaning in a simple natural way. Its great theme is the spiritual life of the individual and his relationship to God, from which the spiritual life grows as naturally as the fruit grows upon the tree or the flower on the stem. At the same time it is the prayer-book of the devout believer and reflects his religious thoughts and aspirations as no other book of the time could do.

But the divine truth revealed in the Old Testament, as, in fact, all divine truth, is a continuous growth and development that deals, not only with the life and the thought of the individual believer, but with the development of God's people, and we shall understand it all the easier and better if we learn to look at it in its entirety and its unity. From the Law, given thru Moses on Mt. Sinai, down to Malachi, the last of the prophets, God was continually speaking to His people, teaching them His will and enforcing His teachings by means of the blessings and the penalties that followed their obedience or disobedience. The settlement in the Promised Land, and the conquest of the heathen nations who still held it, occupied the attention of the people to such an extent that the worship of Jehovah suffered extremely, tho there were always thruout the land, even during the darkest period of the Judges, when "every one did what was right in his own eyes," and when "the word of Jehovah was precious and there was no frequent vision," people like Manoah and his wife, Naomi and Boaz and Ruth, and Hannah and Elkanah, who cherished the law of God in their hearts and homes and sought to live up to it to the best of their ability. It was at this critical time in the history of His people, when it seemed almost as if everything that had been gained since the deliverance from Egypt had been lost, that God raised up one of his greatest servants and inaugurated thru him a new era for His people. Samuel was at once the last of the judges who had governed God's people, and the first of the long line of prophets, who kept alive the knowledge of God's word and will and devoted all the power of their strong personality to bringing about the doing of the will of God and the promotion of His kingdom.

The message that comes to Eli thru the boy Samuel is substantially the same that had been given him some time before by a "man of God," 1 Sam. 2: 27. No doubt the first message was given in order to afford Eli an opportunity to repent. If Eli had been strong enough to rouse himself from his easy-going conduct in the past and deal summarily with his sons, the penalty might have been averted. Now the opportunity for repentance has passed and the judgment is certain and fixed. The sin of which Eli has made himself guilty by not restraining the wickedness of his sons is in itself great and serious enough to deserve especial punishment, because a father is responsible for the character of his sons. And Eli's responsibility was all the greater as he knew the will of God far better than most of the people of his day, and because his bad example had a demoralizing influence upon the entire nation. What made his sin doubly grievous was the fact that it was committed in connection with the sacred services of worship in the house of God, which, instead of bringing the people nearer to their God, must needs give offense to the earnest believers and encourage indifference and unbelief among those who observed them only as a matter of form. No wonder that the punishment is to be such that "the ears of every one that heareth it shall tingle," and "that the iniquity of Eli's house shall not be expiated with sacrifice nor offering forever."

The serious neglect by which Eli brought so terrible a doom upon himself and his family is a solemn warning to all parents and teachers. In our day of educational emphasis and efficiency "sympathy with the personality of the growing child" is resulting in such a degree of parental indifference and filial wilfulness that homes where children are trained with the

proper restraint are becoming more and more rare. Of course the growing child needs the full and tender sympathy of its parents if its personality and character is not to be stunted and perhaps destroyed beyond hope of repair. Parents who humor every whim of their children and cannot bear to deny them anything they may wish need not be surprised at the terrible consequences which such a course is almost sure to bring down upon their heads. On the other hand far too much punishment is administered not in love but in anger, not from the ardent desire to develop strong and faithful Christian characters, but from a senseless displeasure at the weakness displayed by the children, or the desire to be "consistent" and uphold their own little laws and ordinances. Where either one or the other spirit governs the education and the training of children, parents need not be surprised at their lack of success in training their children right.

A firm and wise training of children and young people, however, by no means implies harsh methods. Even most Christian parents and teachers need to learn a great deal of patience, wisdom, justice and forbearance in the treatment of their children, so that the Christian home may become more and more what it should be: a divine institution for the development of all that is purest and noblest in human life, a perennial training-school in whatsoever things are true, honorable, just, pure, lovely and of good report. Christian men and women should be the last ones to forget that parental neglect to deal righteously with their children is one of the sins which most surely carry with them a full measure of retribution in this life—and still more so in the life to come. No pangs of hell, it seems to us, can equal the remorse which must inevitably come to the hearts of parents who see the consequences of their own indifference, and neglect and in the lives of their children, especially if there is added to it the offense they may have given to any one of the least of the children of God.

How Bill Peters Retired

By I. B. GRANGER

II

"Well, Bill's plan was to keep for himself and Mrs. Bill, this grove and twenty acres of pasture around it. He proposed building a little house on the bungalow order there, a small stable for a cow and horse, a chicken house, and a garage. The rest of the land he proposed to deed outright to the boys, one-third to each, and take back a mortgage of \$100 an acre, drawing six per cent, and payable in twenty years. He wanted to know how I thought it would work out, and especially how I thought the boys would take to it.

"His idea in taking back the mortgage was to keep his own independence. He said that he had heard of children who took advantage of their parents after the latter had turned over the property to them. He didn't think his boys would do that, but there was no need of putting any temptation of that sort in their way. Besides, he wanted enough money coming in to have a good time on, and, since he was going to retire, he and his wife proposed to do some of the things they had planned on doing if they were ever able. With the cash he would have when he cleaned up after staking the boys, and with the interest on the mortgages coming in, he and his wife would have plenty. There was no need in making things too easy for the boys. When the old folks died, the mortgages would be canceled any way, because they would be inherited by the boys. He made the mortgages to run twenty years, because he wanted the income, and he didn't want to make it possible for the boys to pay them off unless he was willing.

"To make a long story short, Bill put his plan into operation that winter. He divided the farm into three parts of just about the same size. Then he let the boys bid for first and second choice, because there was a difference in the three quarters according to improvements. Jake got the home quarter, because the improvements were there, and he was ready to set up housekeeping that spring. He gave his father a note for what he paid for first choice. Then he made a deal with the two other boys to board them, and they made a partnership agreement by which they ran the farm just about as it had been run. That saved them money in equipment, because they bought the entire outfit from the old man, live stock and all. About the only real change was that the boys were

now working for themselves. They still had the benefit of the old man's judgment.

"That spring, Bill put up a fine little bungalow on the twenty acres I told you about, and it's the snuggest little house you ever saw. They have a water system, hot and cold, with bath-room, toilet, and everything complete. They have a furnace, and they built a garage as part of the house, making a fire wall between, and carried the heat into the garage. Harvest came on just as they were about ready to finish the bungalow, but Bill let it go, and turned in and helped the boys thru harvest. He had lost none of his fire and drive, and it would have done your heart good to see the way the father and those three husky sons ate up that work.

"After harvest, the old folks completed the bungalow and furnished it, laid in their coal, and got everything snug for winter, and then they hiked to the state fair. They told the boys to look for them back when they saw them coming. About ten days afterward, the boys got a letter from them which said that they were going to visit some friends in the western part of the state, and might be gone a month or so. Well, sir, that was the last the boys heard of the old folks until one evening the latter part of October. As the weeks slipped by, they worried considerably, but they did not know anything to do. Of course, they knew the folks were all right, but still they wished they might hear from them.

"About midnight, one night late in October, Jake was going down to the barn to look after one of the horses that had been sick that day, when he happened to look over toward the bungalow, and saw a light in it. He waked the other boys, and they all went over and there was Bill and Mrs. Bill. They had just got in, and, thinking the folks were all asleep, they were not going to bother them until morning.

"They had had a great trip. At the state fair Bill had bought a runabout, and had a special body made for it. You want to go over tomorrow and see it. He had the back of the seat hinged so that it can be laid down backward and made into a comfortable bed. The rear part of the body is fixed to carry about everything you have any use for on an auto tour. One board slides out behind to make a table. They carry a big tarpaulin, which can be thrown over the entire car, and tied out and down at the sides and ends, and makes a regular tent. Altogether, it is the sleekest arrangement you ever saw.

"When they got the car fixed to suit them, and started out from Des Moines, they expected to visit two or three old friends in western and southern Iowa, and then go home. But the going was good, and everything worked so well that they just kept on; and they had been clear out to Denver and back. When they didn't stay with friends, they camped out in the car. They got their meals in the towns they visited, but always carried something with them for a cold snack, and they had had the time of their lives. And they showed it. I never saw either of them look so well.

"Well, sir, they have had a trip of that kind every summer. One year they went clear to California, and spent the winter there. Another summer they spent in the East. They are having a real honeymoon every year. Since the grandchildren began to come, Mrs. Bill does not like to stay away so long, but they go somewhere every year. And they have great times when they are here, visiting around and having folks visit them. I wouldn't be surprised if they would be introducing some of these new-fangled dances next. They are sure getting younger every day.

"And the boys are doing fine. Frank improved his farm a couple of years ago, and married, and the signs point to George doing the same thing this coming year. The boys still carry on the farm on a sort of partnership arrangement. They don't realize it, but the way Bill worked them together when they were younger, makes it possible for them to work together now. They learned team-work, and it counts.

"There are half a dozen other men in this neighborhood who are just waiting for the time to come when they can follow Bill's plan and retire. Not all of them are as well fixed as Bill was to do this, and they don't need to be, for that matter; but that is the point they are aiming at.

"And Bill's example has made a big difference in the young folks of the neighborhood. They are seeing things ahead of them that their fathers and mothers didn't see when they were the same age.

"Blamed if I don't think I'll get a car myself this fall, if everything goes well, fix up an old camp kit,

and take a week's trip with Della and the twins. A man owes it to himself, and his family, too, to get some pleasure out of life as he goes along. Maybe if we get used to a little fun now, it won't be such a surprise to us or the neighbors, either, when we retire in earnest, as Bill has done."

Sleep and Study

The problem which confronts parents is a serious one. They see their sons and daughters of twelve and fourteen years, and those in college as well, anemic, emaciated, with nervous systems preparing for breakdowns. What can they do about it? The family physician will tell them that until the tenth year the child must have ten or eleven hours' sleep; from the tenth to the sixteenth year, nine hours is the minimum, not as much as the child needs, but the least his body demands when it is obtained regularly. The adult may be able to maintain health on seven or eight hours, but when hard work is done more sleep is required to restore mental and physical vigor.

If the children in the schoolroom are asked how many of them get nine hours' sleep each night, they reply that they have to study. Are the children who are acquiring irritable nervous systems going to bed about 9:30 during the summer, when they are expected to wake at seven? Are the college students asleep from ten to half-past six? Yet those hours would give a minimum for each.

At the end of a period of three months when the paths thru their brain-cells leading to accurate thinking and correct doing have become grass-grown, suffering from loss of sleep, students in school and college go back to take up work where it was left off. Of course they bring their books home; of course they study, and the debt to sleep is increased the first night and each night thereafter.

Weariness interferes with accurate or rapid work. If the time spent in studying over hours were given in sleep, health would be uninjured and time saved by the rapidity and accuracy of work gained during waking hours.

Study is not the only element causing lack of sleep and nerve-strain. In the society columns of newspapers in any city small enough to have personal mention made of average individuals it will be seen that "Miss Ellen Jones entertained at cards in honor of her fourteenth birthday." Twenty years ago Nellie Jones would have celebrated her fourteenth birthday with her friends in the apple orchard, and the newspapers would have known nothing about it.

There are not only entertainments, but engagements with the music-teacher, the dressmaker, the dancing-master, the gymnasium, the King's Daughters, the Boys' Brigade, all of them good, but each adding to the pressure and nerve-strain always consequent upon a series of appointments which must be met at a definite time. This is true in both school and college. Neither study nor social engagements need tax strength if sufficient sleep is taken. Because there is not time for all three, sleep is neglected.

My experience, including four years' residence as physician in a school for girls leads me to say that if, during school years the students sleep as many hours as will enable them to awaken refreshed, good-natured, and ready for the day, making up the sleep lost for an occasional festivity; if they have moderate exercise, much fresh air and sufficient good, simple food; if they are not compelled outside of school to meet appointments in numbers to bewilder the nervous system of a social leader, physical development may and will keep pace with mental development, the percentage in school rising with increased physical vigor, the course of study as now found in most of our schools and colleges remaining unchanged.—*Eleanora S. Everhard, M. D., in The Outlook.*

Safe in God's Hands

Men and worlds and planets may be wrecked; but not God. Moreover, that which God sets out to protect to the end is never in danger. For God's purposes are never endangered. It is well for us, therefore, to put ourselves under God's protection, and to make sure that it is His inviolable promise to protect us. If we have committed ourselves into the keeping of Jesus Christ as our personal Saviour and Lord, we may count upon this. For God's undangered protection is pledged to us by His inviolable Word; Hebrews 13:5, "I will never leave thee nor forsake thee." Held by the hand of God means safety for time and eternity.—*The Lutheran.*

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Meditation after a Busy Day

"Is life worth living?" Thus we ask.
Not for the soul that shirks its task;
Nor yet for that which wears a mask
O'er all its living.

To think the thought that's brave and true;
To end our doubts by what we do;
To work our life-work fully thru
Makes life worth living.

To stand for right 'gainst every wrong:
Apart if need be from the throng:
And strong as truth of God is strong,
Makes life worth living.

To lend a hand to one that's down:
Let the world smile: let the world frown.
The act is godlike: 'tis his crown
Whose life's worth living.

To think: to act: to work: to wait:
Faith strong, heart true, whate'er one's fate:
Content, come guerdon soon, or late:
Such life's worth living.

Looking at Yourself

By ARTHUR B. RHINOW

The oculist prevailed upon me to wear glasses. "You are near-sighted," he professionalized. "Think of what you're missing. There is so much to be seen."

I contended that I would probably miss the romantic haze enveloping the objects in my field of vision. But he smiled and I surrendered.

I was right. When I looked at the world thru my glasses, the aureole was gone, and everything was prosaically distinct.

Not only that. The objects were smaller than I had seen them before. The lights on the avenue were more brilliant, but there was less radiancy. The print of the newspaper was smaller, the clearer. Houses were less pretentious; even men and women had lost some of their size. The stars were nearer, but they had forfeited some of their old nimbus.

I had gained, to be sure, but I had also lost. I made the most of it, however, and on the whole, I am sure, I was better off.

But one disillusion was a sad surprise. I myself seemed smaller to myself than before. And as the oculist assured me that I now had the correct vision, I had to submit to the humiliation.

To think of it, for years I had not been as tall as I thought I was. To think of it, I had to submit to a corrected opinion of myself. Some of the Pharisaic spirit, however, with which we are all more or less afflicted, asserted itself, and I found comfort in musing, "Well, maybe this is a common human failing, and perhaps many others need glasses to get a right view of themselves."

That strutting peacock who believes himself entitled to the admiration of the world, he needs an oculist. Yonder young man with the pallor and the movable eyebrows wears spectacles, to be sure, but he needs glasses for intrinsic vision.

Ananias—I do not mean the one who helped another man to see, but the one who tried to focus his vision on God and mammon at the same time—was double-visioned, a very bad defect. His sad life teaches us to look at life with an eye single.

The Corsican regarded himself as the god of conquest, but they made fine glasses at St. Helena.

The best make of autospective glasses are those of comparative lenses. When you wear them, you behold alongside of yourself somebody who is really great, and you are more than likely to recognize yourself in your true proportion.

There is one other kind of which I have read. But as I have never seen them, I cannot give my opinion of them. Scholars believe they exist in the imagination of romanticists. Robert Burns refers to them in his searching lines:

"Oh wad some power the giftie gie us
To see ourselves as others see us!"

Some day the boon may be granted us. Some day we may see even as we are seen.

The Liar's Mound

In Borneo, the Dyaks, who have a great regard for truth, erect a curious mound as a warning of the disgrace of lying.

The Dyaks are very truthful. They consider the deceiving of others by an untruth very disgraceful. They heap up a pile of the branches of trees in memory of the man who has uttered a great lie, so that future generations may know of his wickedness and take warning from it. The persons deceived start the *tugong bula*—"the liar's mound"—by heaping up a large number of branches in some conspicuous spot by the side of the path from one village to another. Every passer-by contributes to it, and at the same time curses the man in memory of whom it is. The Dyaks consider the adding to any *tugong bula* they may pass a sacred duty, the omission of which will meet with supernatural punishment, and so, however pressed for time a Dyak may be, he stops to throw on the pile some branches or twigs.

So day by day it increases in size. Every passer-by adds something to it, and in a few years' time it becomes an imposing memorial of one who was a liar. Once started, there seems to be no means of destroying a *tugong bula*. There used to be one by the side of the path between Seratok and Sebetan. As the branches and twigs that composed it often came over the path, I have more than once applied a match to it and burned it down. In a very short time a new heap of branches and twigs was piled on the ashes.

The Dyaks say that any other punishment would, if a man had his choice, be much preferred to having a *tugong bula* put up in his memory. Other punishments are soon forgotten, but this remains as a testimony to a man's untruthfulness for succeeding generations to witness, and is a standing disgrace to his children's children. Believing, as the Dyaks do, in the efficacy of curses, it is easy to understand how a Dyak would dream of the accumulation of curses which would necessarily accompany the formation of a *tugong bula*.

Pride

The proud man is actually foolish enough to ask others to admire his worthlessness. Pride means thinking well of self, and setting self up in a high place. Now self is an absolutely depraved thing. So self-pride is as non-sensical as it would be for a poverty-stricken man, living in the slums, to invite people into his squalid, degraded, offensive room that they might see the riches and beauty of the home that he had made for himself! God uses some very plain language when He tells Isaiah to say to his fellow-men: "We are all as an unclean thing, and all our righteousness are as filthy rags." When a man is so blinded and so proud of his "filthy rags" as to insist upon standing upright in them that all may see, his downfall is certain. When he sees himself as he really is, and in repentance and humiliation falls to the dust, a wonderful thing happens,—if, while in the dust, he trusts Jesus Christ to cleanse and save him. For God then lifts that prostrate man up into the heavenly places and makes him a joint-heir with His only begotten Son. Therefore it is that "A man's pride shall bring him low;

But he that is of a lowly spirit shall obtain honor."

Smiles

They tell of a Chicago physician, who, opening the door of his consultation-room, asked, "Who has been waiting the longest?" A tailor, who had called to present his bill, rose, and said: "I have, doctor. I delivered your clothes to you three years ago."

A clergyman in a small town was deploring the fact that none of the couples that came in from the country to be married stopped at his house for the purpose. "Well, brother," said the man addressed, "what can you expect with that big sign on the tree there, 'Five Dollars' Fine for Hitching Here?'"

"Well, Giles, you've got about once more, then?"

"Thanky, sir, thanky. There bain't much t' matter with me now, only this here convalescence, as the doctor calls it. But when I get's rid o' that, I'll be all right again."—*The King.*

Denominational

OFFICIAL ANNOUNCEMENTS Ordinations

With the sanction of the honorable President General and by the authority of the respective District presidents, the following candidates for the ministry have recently been ordained:

Mr. Paul E. Winger, on Aug. 13, 1916, at Wren, Ohio, by Pastor N. Lehmann, assisted by Pastors Timothy and Titus Lehmann.

Mr. Paul Stange, on Sept. 3, 1916, at Lansing, Mich., by Pastor E. F. Lawrenz, assisted by the Pastors E. Gehle and P. Stappenbeck.

September 10, 1916

Mr. Fred MacQueen at New Orleans, La., (Salem Church) by Pastor Ewald Kockritz, assisted by the Pastors J. P. Quinius, L. Schweickhardt, A. H. Becker and G. Siegenthaler.

Mr. Paul Niedermeyer at Osage, Neb., by Pastor John Abele, assisted by the Pastors G. Deckinger, Eller and P. Ott.

Installations

In accordance with the instructions of the respective District presidents the pastors named below have recently been installed in their new charges:

On May 28, 1916, Pastor G. S. A. Eyrich at Minnetoska, Lake, Minn., by Pastor A. Meyer.

On June 25, 1916, Pastor E. R. Richter at Elkton, S. D., and Sand Park, Min., by Pastor J. Herrmann.

On July 2, 1916, Pastor J. Bruse at Dresselville, Minn., by Pastor M. Lehmann.

On July 23, 1916, Pastor F. Doellefeld at Stillwater, Minn., by Pastor K. Koch.

On August 6, 1916, Pastor George Gekkeler at Petaluma, Cal., by Pastor G. A. Henzel.

August 13, 1916

Pastor J. A. Wahl at Attica and Orensville, N. Y., by Pastor C. F. Vies.

Pastor W. C. Mueller at Gowanda, N. Y., by Pastor H. L. Streich.

Pastor W. Schlunkmann at St. Louis, Mo., (Second English Church) by Pastor W. Hackmann.

August 20, 1916

Pastor Hugo Weichelt at South Bend, Ind., by Pastor C. A. Koenig.

Pastor Emil Wagner at Sugar City and Salem, Idaho, by Pastor B. H. Leesmann.

August 27, 1916

Pastor F. Muehlinghaus at Moro, Ill., by Pastor Valentine Ziemer, assisted by Pastor H. Rahn.

Pastor H. Pheiffer at Carmi, Ill., by Pastor K. Schmiche.

Teacher John Schlunkmann at Peotone, Ill., by Pastor A. F. Hoefer.

Pastor Walter F. Kicker at Waverly, Ohio, by Pastor O. R. Schroerluke.

On September 3, 1916, Pastor F. Schnathorst at Hannibal, Ohio, by Pastor A. H. Knipping.

September 10, 1916

Pastor D. G. Jensen at Belvidere, Ill., by Pastor C. F. Kicker.

Pastor A. Leutwein at Woodland, Cal., by Pastor J. Lebart.

September 17, 1916

Pastor B. H. Heithaus at Moscoutah, Ill.

Pastor C. L. Langerhans at Huntingburg, Ind., by Pastor J. U. Schneider, Ph. D.

Admitted into the Synod

In a special service conducted by the undersigned on August 13, 1916, Second English Church, St. Louis, Mo., was formally received into active membership with the German Evangelical Synod of North America.

W. Hackmann, President Missouri District.

An urgent Request

During this awful war the condition of the German and Austrian prisoners in Siberia has been inconceivably terrible. No one can describe what these poor men are obliged to endure and we must help under all circumstances. A German sister of the Red Cross is at present in this country and she knows much of the suffering of these poor men. We can help them a great deal by sending them German books of every kind and other literature, which will be sent to Siberia via China. These should be sent either to Miss Katrina Herzer, 311 Jefferson St., Tiffin, Ohio, or The Austria-Hungarian Consul, Leader-News Building, Cleveland, Ohio.

"I will make you Fishers of Men"

The great West a Mission Field of unlimited Possibilities. Success depends on energetic, intelligent and systematic Effort

A Survey of the West

REV. B. H. LEESMANN, OGDEN, UTAH

When I was called to my present charge I received a letter from my classmate, Pastor G. A. Schmidt, president of the Colorado Mission District, in which he said "A faithful worker has not nearly enough to do in Ogden and Salt Lake City, so we expect that you will not only fill Jerusalem (Zion) but also Judea, Samaria and Gallilee with the Gospel." Altho the honorable Central Board for Home Missions did not give me any instructions in this respect I have taken the liberty to undertake missionary side trips on my own account, at first along the Oregon Short Line in Utah and Idaho, and also, after the Rio Grande Railway had also given me a pass, into Southern Utah (altho I did not undertake to go into the desert). In the fall I also received a pass from the Southern Pacific into Utah and Nevada. The Short Line has renewed its pass, the others have not yet done so. We should therefore take advantage of these opportunities. Several conductors told me: "The more you use this pass abroad, the better for you. The company looks for results." From January 1st to December 31st, 1915, I traveled 7,736 miles, in Utah, Idaho, and Nevada. Of this 6,210 miles go to Salt Lake City. I usually traveled at night, so as to stop somewhere in the morning, look over the country and secure information from land agents, newspaper men, other pastors, business men and farmers whom I met in the livery and feed stables. Wherever possible I went on a little further in the course of the day on a branch line. Branch lines always indicate new settlements. The night I would pass in the hotel and on the next day I would pass on and return the next night. Several times I could arrange it so that I spent three or four nights in the chair car. When I left home my wife gave me a good luncheon along, so that I rarely had to buy a meal in a restaurant.

Persistent systematic Effort is imperative

My travels have convinced me that competition in religious work is much keener here in the West than in the East or in the Central states. With the exception of the Russo-German settlements the states thru which I traveled are not German but English, and the Presbyterians, Methodists and Congregationalists have reached an agreement that they will not compete with each other but exchange fields. These three church bodies aim to use only experienced, able and efficient workers. The Congregationalists have their eye on the Russo-Germans, whom they serve thru German pastors; they borrow many of our institutions, especially confirmation, in order to find entrance among them. These denominations act with a definite aim. The Mormon church organization is as perfect as that of the German army and the Protestant denominations are forced to do their very best. Last summer I fell in with a Presbyterian Sunday-school organizer, who told me that he was working in six counties and asked me to visit him at Twin Falls. A few days later I came to Burley where I spent the day in gathering information, especially thru a notary and a real estate dealer. Burley is situated on the Snake River and has a large number of business houses and hotels and a sugar refinery. Here a ranch of 60,000 acres is being cultivated by means of irrigation; half of the land was sold. Just north of the Snake River are great wheat fields where our Russo-Germans, who have settled on the high lands five to eight miles north, earn good wages during the summer. Twin Falls, thirty-nine miles away is beautifully situated near the twin falls of the Snake River. In a few years the population has increased until there are now 7,000 people there. The region is almost paradisaical. Years ago we began work there thru our missionary at Ogden, but his efforts were not followed up, and now the Lutherans have gained a footing. I found the Presbyterian Sunday-school organizer at home and secured valuable information from him. The man has a horse and buggy for his trips into the country, but, as he said, a church in the East was collecting money for an automobile for him. Wherever practicable this worker, who is an ordained minister, organizes Sunday-schools and preaches to the people. Where it is not practicable to work directly for his own denomination he contents himself with organizing union Sun-

day-schools, for which, however, he tries to find a Presbyterian superintendent, either there or at a neighboring town. In this way this same man has organized a union Sunday-school at Idaho Falls, where Pastor Kurschat labored at the time. This school met in a school house and is conducted by a Presbyterian from Idaho Falls.

Some great Opportunities still open

We have also begun work in Fremont, forty miles from Ogden. Now a large Mennonite church has been organized there, and at American Falls, Idaho, where many Russo-Germans live, there are two

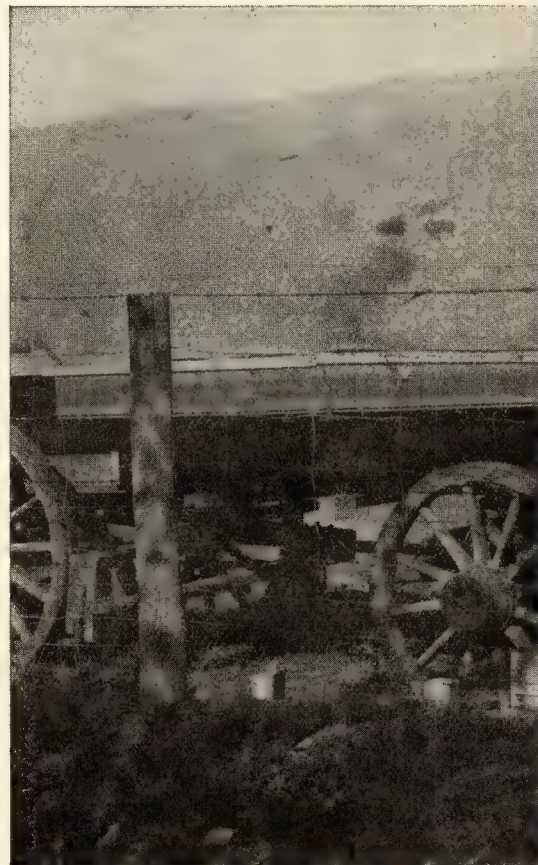


Photo by Lewis W. Hine for The Survey The prairie-wagon Home of

Congregational, one Reformed and one Lutheran (Iowa) churches. About 3,000,000 bushels of winter wheat are harvested annually in the vicinity of American Falls. The falls in the Snake River generate 120,000 horse power, and only a small part of the water power is being used.

At Rupert I spoke with several farmers from Raft River, about thirty miles south. They told me that during the past two years 200 families of Russo-Germans from Kansas, Colorado and Dakota had settled there, that there was still a great deal of fertile land to be had, and that these people were raising thirty to forty bushels of wheat to the acre, about sixty-five bushels of barley and 150 to 160 sacks of potatoes (100 pounds to the sack), also a large amount of alfalfa and oats. When I inquired about church work I was told that the Congregationalists had dedicated a new church there in the summer.

During the summer I worked along the main line from Granger to Pocatello, a stretch of about 100 miles, because my pass would not take me into Wyoming. In Montpelier I received information from an attorney, newspaper men, a number of business men and a Methodist minister. About sixty per cent of the population around Montpelier are Mormons. There are four churches in that city, a Roman Catholic, a Methodist, a Presbyterian and an Episcopal. Not far from the city is a strong Swiss settlement, all of whom are Mormons with body and soul.

Along the whole stretch Protestant people are supplied by English denominations. I spent some time in Pocatello and shall continue to go there. There are now 11,000 inhabitants and the city is growing rapidly. The Y. M. C. A. has 1,400 members and it is remarkable that neither Lutherans nor Congregationalists have begun work there. Prohibition in Idaho has made the Germans more sober. I visited a number of families and distributed Jubilee memorials.

The Population is bound to increase

In Nevada I reconnoitered the entire region along the California boundary line. Reno, the second last station in Nevada, is 539 miles from Ogden. The city, which has 11,000 inhabitants, is beautifully situated on the Truckee River. There is a Lutheran church there and the pastor is working in the towns along the railroad. Forty-five miles east of Reno is Hazon. From this place a branch line extends to Fallon, sixteen miles away. In a very short time this city has gained 2,000 inhabitants. The land here is very fertile and this region is no doubt the garden spot of Nevada. The government has appropriated \$9,000,000 for an irrigation plant. Sugar beets and especially alfalfa, which, when properly prepared is a splendid food for turkeys, is grown here. Just before Thanksgiving day 11,000 turkeys were shipped from here. A number of Russo-Germans are also living



Grant Russo-German Beet-workers

here and a Lutheran pastor is already serving them. In Inlay, 300 miles from Ogden, and in Montello 120 miles away, are a number of former members of our Ogden church. Inlay has about 100 people, and Montello 250. I visited these people and found that they are being regularly served by English traveling missionaries.

On the trains I often met with other pastors and learned that all are working along a *definite plan* and with a *definite program*. Even if they preach only every four or six weeks in a town, the people know that on *that Sunday* or on *that week day evening* there will be service. During the day the pastor visits the people and invites them to the service. In this way he remains in touch with the people and in possession of the field without organizing a church. These pastors are in constant touch with the "locaters" (land agents) and as soon as a family or a number of them leave the train, the pastor is at hand greeting them with both hands, welcoming them with the utmost cordiality and giving them the benefit of his experience and knowledge by word and deed. And that is where we have lost out.

We are not business-like enough. Our workers in Ogden have preached off and on in different places every four or six months, because they were tied down to their little churches. With such methods one does not get on.

The Mormons aggressive and up-to-date

I have also investigated central and southern Utah down to the desert and have found that other denominations have been industriously at work for years. One of the pioneer Presbyterians, a Rev. Murphy in American Fort, Utah, has been in the state for twenty-five years and is still active. He is secretary of the State Sunday School Association, and the Sunday-school statistics show that Protestantism is going backward in Utah. During two years fourteen Sunday-schools have closed their doors. This is no

doubt due to the aggressive efforts of the Mormons. Last October our state Sunday-school convention convened at Ogden. Mr. John L. Alexander of the International Sunday School Association visited several Mormon Sunday-schools on this occasion, and in answer to our question "What have you found?" he answered, "They are doing that of which we have been talking for ten years." Rev. Murphy said in the meeting, as he exhorted the Sunday-school workers to greater vigilance, that a few years ago, on the train to the International convention at Chicago, he had made the acquaintance of Bishop K. of Ogden, who was also on his way to the convention to get new ideas.

It has been said that Mormonism is a mixture of Christianity, Mohammedanism, Buddhism, Greek and Roman elements, and this may be correct. Nevertheless Mormonism seeks to make use of up-to-date methods. It has even broken into the garden of the free masons and has appropriated some of their best and most successful ideas. The Mormon church promotes its members until they have reached a thirty-third degree, and just here it has adopted a factor which must not be underestimated. Their large and well-trained choirs, which sing only the best that may be found in other denominations, and their very good church music charms all who hear them.

Mormonism is really religion organized on business principles, and there is no doubt that it will one day be the religion of the superficial masses. In the face of such an organization and the tireless activity of its members it is not easy for us pastors to keep up courage, even tho we tell ourselves again and again, "There is much error in its teachings and only a small kernel of truth."

Literature a great help

One other thing I should like to point out, our missionaries are really *leafless trees*. The missionaries of other denominations have abundant literature at their disposal for free distribution. We have really nothing, unless we pay for it ourselves. Could not the Publishing House send our papers to this or that address at our preaching places, even if they were old numbers? These papers are the best missionaries. Thru these papers the people read themselves into our Church. A tree without leaves, that is literature, is a great disadvantage compared with others. We should also have plenty of Sunday-school literature. Our missionary churches could and would pay the postage or express.

I was told by a real estate dealer in Idaho Falls that just beyond the northern boundary of Montana a very fertile valley about fifty miles long was still open, and that a strong immigration was moving in that direction. The place is about thirty miles by stage from the Oregon Short Line.

For these missionary tours I shall pay the expenses for the past year. I should like to recommend, however, that the Board permit me to be away from my church at least on one Sunday of the month. I would then have a week or ten days in which to visit new fields and to preach to the people on Sunday and week-day evenings. These places would then be served once a month and we should always be able to know what is going on.

I am decidedly opposed to the organization of churches which will probably never become self-supporting. And I would just as decidedly declare in favor of English-German Sunday-schools wherever it is profitable. I shall hold two services, the first evening German and the next one English. Except for the Russo-German churches we must not hold too firmly to the German language, but should also organize English churches.

In regard to the promotion of our Evangelical colony at Billings, Montana, I would point out that many people in Dakota and in the region east of the Mountains are looking for a milder climate. We have this in Utah and southern Idaho and western Nevada, especially at Fallon, Nevada; the temperature rarely falls to zero, or from four to six degrees below and even this lasts only for a few days. We have no blizzards in this region; a great deal depends upon the protection which the mountains give us and the climate varies according to the situation. Some years ago a Lutheran colony from Nebraska was settled in Utah and the people are all doing well. Besides, we have west of the Rocky Mountains a better market of products as we are only about 700 miles from the coast. We shall certainly do something along this line to help our fellow Christians who are making a rare living on small and poorly producted farms, by hard work.

Picked up by the Way

Interesting items gleaned from many Sources

A New York hotel, according to an article in the *American Magazine*, pays \$10,000 a year extra in wages to its employees to get rid of tips. It claims to have effectually rid itself of this nuisance.

During a recent will contest a witness was asked if he understood the meaning of the term "residuary estate." He answered, "It is what is left after the lawyers get thru." The dictionary definition is: "The residue of an estate after all the specific purposes of the testator expressed in the will are carried into effect."

The statue of Horace Greeley, which for forty years has looked upon Printing House Square, New York City, in front of the Tribune building, has been moved to the northeast corner of City Hall Park. The change of location was necessary because of traffic exigencies, but the statue is still within sight of the famous editor's former haunts.

A writer in *Popular Mechanics* urges the building of small submarine boats for defensive purposes. These he would make of such a size that they could be transported by railway, on special trucks, to any part of the country that might need them for defense. Half a dozen such crafts, he says, could be built for the cost of one large boat, and could fire torpedoes with equal effect.

Senator Pittmann, of Nevada, in introducing an amendment to the Agricultural Appropriation Bill to promote the breeding of horses suitable for army purposes, paid this indirect tribute to the fine mounts of the New York City traffic squad: "We have so neglected the protection of pure blood in the medium and light-weight horses that today the New York Police Department has to search the country to get seventy-five horses annually of the style desired."

A Cleveland manufacturer who had difficulty in hiring boys for his plant because, as he said, most boys are looking for "white collar jobs," now solves his difficulty by "catching 'em poor." He explains this by saying that he now employs only those boys whose families are "up against it." This new crop of apprentices, he says, haven't any foolish notions, and he expects to develop most of them into first-class mechanics.

A ewe, the *Popular Science Monthly* asserts, is disinclined to adopt other lambs if its own offspring die. To make her "mother" another lamb the pelt of her own progeny must be used as a coat for the substitute. She recognizes the pelt by the smell, and adopts the newcomer without hesitation. The above-named magazine prints a photograph of a lamb so adorned, with its foster mother grazing contentedly beside the gay little deceiver.

Hard water, when used in locomotive boilers, leaves a thick scale which soon puts the boilers out of commission. To obviate this, the Missouri Pacific road has installed water-treating plants in thirty-three stations on its lines between St. Louis, Missouri, and Pueblo, Colorado. These have, it is stated, paid for themselves several times over. Last year 604,470,000 gallons of water were treated, and nearly two million pounds of scale-forming solids removed.

John Henry Mears, of the New York *Evening Sun*, at present holds the record for globe-trotting. Traveling east from New York City in 1913, he crossed the Russian Empire by the Siberian Railway and reached New York again in 35 days 21 hours and 35 minutes. In 1911, André Jaeger-Schmidt made the trip in 39 days; George Francis Train, in 1890, made it in 67 days; Nellie Bly, 1889, in 72 days; Captain Seymour, 1876, in 117 days; Magellan expedition, 1519-22, in three years.

Military rifles, says an expert, drive their bullets at speeds of 2,000 to 3,000 feet per second. Consequently they travel much faster than sound, which has a speed of only 1,100 feet a second. If a soldier is hit, he may not hear the report. But he will probably hear the "vicious and menacing crash" of the arriving bullet. Phonetically the two sounds are described as "pack-punk." The first is the bullet arriving with its regards to its victim; the second sound is the report of the rifle, which follows along some distance behind the bullet—arriving nearly a second later if the distance is 1,000 yards.

WITH OUR YOUNG PEOPLE AT CLEVELAND

No lack of Inspiration for more efficient Service and a larger Vision on many Fields

II

In order to make the report of the Cleveland Convention more complete, and at the same time add the personal touch which is indispensable to a good impression, we reprint herewith extracts from two "echo" reports made to their respective organizations by two St. Louis delegates. The first of these, by Miss Lucy Spross, of St. Andrew's Church, deals with the Sunday-school phase of the convention.

"If any little word of mine may make a life the brighter,

If any little song of mine may make a heart the lighter:

God help me speak that little word,

And take my bit of singing

And drop it in some lowly vale

To set the echoes ringing."

"Is this not a beautiful sentiment beautifully expressed—and a woman spoke it—and surely God let her speak and sing that we who heard her might set the echoes ringing. For in that audience at Cleveland were men and women from the north and the south, from the east and the west, all on one errand bent: to learn.

Finding Opportunities for Service

"I am telling you of the convention and the speakers as they impressed me, not in the order in which I heard them. What this one woman did with a class of teen age girls, and how she brought out the best in the children thru her own unselfishness, was marvelous. Take this for instance: She wrote to our missionary in Colorado among the Russo-Germans who work the beet fields, asking him if there was anything a class of girls might do for him. He said that he would much like to have a pulpit Bible and a communion set. The girls sent the Bible, and in addition to this there were six offers to send a communion set, all from churches who had new individual communion sets, and as that pastor has three mission churches to serve, I know that by this time he has a set for each of them. Then she asked all the children to bring pictures of American life cut from the magazines. These they pasted in scrap books and sent to India. Then she told how they made dainty little affairs out of used picture postals, with which to decorate the miserable and barren homes of the natives. And on all the work done by the girls the boys paid the postage (despise not the little brown penny!) Not even an extra Sunday-school paper or picture was wasted in that Sunday-school, and all the while they were raising \$100 for the building fund of their church without raffling anything—all of this done for the love of Him who died for us all.

"There was a fine address by Mrs. Bomhard, the author of *Apt to Teach*, on 'Work with Teen Age Girls.' Too often, she said in part, mothers do not understand this transition period from girlhood to womanhood and are impatient when they should be sympathetic and patient, reproving when they should encourage. Rev. Loew told of the advantages and disadvantages of class organization, of the need of sociability, real social intercourse under the right condition and under the proper surroundings. . . . There was quite a discussion as to whether it was best for teen age boys to have a woman teacher or a man. It was agreed that a man teacher was necessary for boys as they understood them better, but they had to admit that a good woman teacher was at all times preferable to a poor man teacher.

Special Attention to varying Needs

"An address by Mr. W. C. Pearce, of the International Association, told of the necessity of different departments for a Sunday-school. He especially urged us to be patient with growing boys full of life, for, he said, when they are old enough to be trustees of the church they are 'too dead' to give you any trouble. Mr. Pearce illustrated the necessity of a graded school by telling how one day he telephoned home that he would bring company for dinner. Womanlike his wife asked 'Who?' not 'How many?' When he told her, Mr. So and So, a dyspeptic, was coming, she simply set another place at the table. A few days later he had occasion to telephone again that his son and three of his college mates would have dinner with them. Then she not only set four more places at the table, but also sent to the nearest grocery store for

additional supplies. 'That,' he said, 'is the way we must do in our Sunday-schools—find out who's coming and then prepare for them.' . . .

"Rev. Theo. Mayer, our General Secretary for Sunday-schools, gave some interesting figures on the attendance of our Evangelical Sunday-schools: 134,691 scholars and 13,382 teachers and officers, a total of 148,073. . . .

"I cannot help but touch on our trip to Niagara Falls and Canada on the palatial steamer 'See and Bee'—the lake as smooth as glass, and the moon and stars in all their glory; one could not help thinking of the psalmist's words: 'The heavens declare the glory of God and the firmament showeth His handiwork.' The visit to Canada brought us face to face with the awful war—soldiers patrolling the Canadian half of the bridge, barbed wire entanglements eight or ten feet high built along the entire border, and the British flag in evidence everywhere."

A full report of the Sunday-school Convention will be found in the October *Evangelical Teacher*.

The following report by Miss Lillie Niehaus and Miss Julia Bloss, of Bethel Church, emphasizes the League phase of the convention.

"The 'Convention Special' left St. Louis Aug. 14 at 6:00 P. M. with 215 people aboard, most of them from St. Louis. We spent the first evening singing our favorite hymns from memory. The people in our Pullman organized into two groups which alternated into singing, vying with each other in the ability to remember hymns and sing them. We arrived at Toledo at 8:00 A. M. the next morning, and at Cleveland at 3:00 P. M. . . .

"At the business session on Thursday morning the president's report was read. It is too lengthy to give in full now, but I shall place my copy on the bulletin board for all those who are interested. It is brimful of interesting things. How could it be otherwise, coming from the pen of Rev. Dresel? . . .

A strong Program

"Rev. Dresel, with his characteristic executive ability has brought about great results in the work of the League in the past two years. Expecting to give his office to some one else, he planned this concise yet comprehensive program which he suggested be used in the next four years.

"The program is as follows,—'*First Year, 1917—Organization.*' The readjustment of classifications, methods, constitutions, and co-operative work in all District leagues, federations and local societies in order to have everything uniform and equal."

"'*Second Year, 1918—Expansion.*' The organization of District leagues, federations and local societies where there are none, and until all sections are thoroughly organized; a membership campaign until seventy-five percent of all the confirmed young people under thirty are members of the local society; a financial campaign until all have paid dues to the National League Treasury and their District."

"'*Third Year, 1919—Education.*' The inauguration of devotional meetings and study classes in every society; the preparation of suitable study books and courses and the enlistment of all in the daily reading of the Bible.

"'*Fourth year, 1920—Service.*' The rendition of suitable and adequate service to the local congregation and community, the Church at large and the special agencies, such as home and foreign missions, deaconess work and the seminaries. Motto: 'Every member a server.' . . .

"This may seem a gigantic task, yet it is one worthy of the young people of our Church whom I believe to be equal to any real task in the kingdom and the equal of the young people of other denominations. All they are waiting for is leadership. In closing this report let me respectfully request that my name be not considered for re-election as president or election to any office.' . . .

"Fortunately Rev. Dresel has been persuaded to accept re-election and we can look forward to great success in the work of the League under his leadership. In view of the fact that Rev. Dresel has so much confidence in his Evangelical young people we ought to bear in mind this program he has so splendidly stated for us and put forth our best efforts for its accomplishment."

Need of the Missionary Spirit

"Rev. J. W. Frankenfeld gave a statistical report on what our young people had done for missions in the past. This list of achievements was quite lengthy, but the one which we rejoiced to hear was the story of the completion of the Ogden fund.

"Rev. A. Meyer, Chicago, Secretary of our Board of Home Missions spoke of the need of home missions. He emphasized the fact that the missionary spirit is the soul of a live church. He summarized the needs of the work under two topics: 1. A better vision of the nature and greatness of the task; 2. Increased vigor.

"To show the great need of home mission work he stated that 35,000,000 people in the United States over ten years of age are not connected with any church, more than one-third of our population. Especially is this true in the West, where there are 16,000 school districts in which there are no Sunday-schools or places for religious instruction. This will give a better vision of the greatness of the work. Increased vigor should be shown in three ways: in working, in giving and in praying.

"The next speaker, Rev. Menzel of our Board of Foreign Missions, spoke on 'The Cry of the Foreign Field,' saying that our field in India represents: 1) a base for future operations; 2) an open door of opportunity and 3) a call to repentance and faithful work.

"Miss Speidel in her summary spoke of the value of reading circles and mission study classes in increasing interest in missions, and showed that the spreading of information is sure to be followed by prayers and gifts. She also gave some valuable information as to missionary material, of which your representatives have kept record for use if needed. . . .

Many Opportunities for larger Christian Service

"The session of Friday afternoon which we attended was given over to a consideration of social service.

"Rev. A. Ruecker, in speaking of the principles of social service, said many principles could be found in the Bible, chief among them being the Golden Rule and the verse Matt. 22: 40, 'Love thy neighbor as thyself.' He spoke of the Church as a social laboratory where the principles of society may be tested and set in motion in life. He said that the Church is to society what conscience is to the individual. The social principle of equality is established by Christianity, for in God's sight believers are equal, (Gal. 3: 28).

"Mr. Carl Elfert, speaking of service said the society should furnish more than a mere meeting place for its members, and that it should train its members in a better use of the Bible.

"The principle that men of wealth hold their wealth and talented people their talents in trust so that the benefits may fall on others was also considered in the social service problem.

"Dr. Torsch, National President of the Evangelical Brotherhood, spoke of social service in the community, saying that the command, 'Go ye and preach the Gospel,' implied social service. He discussed the question, 'Can I be a Christian under the Conditions of Life Today?' He spoke of the fact that it is often hard for hard-working people coming from neglected barren conditions in the industrial world, to come into church in a receptive mood for Christianity. The Church has to overcome this difficulty. The chief point brought out was that social service is a natural outgrowth of the preaching of the Gospel.

"At Friday evening's service Mr. W. H. Anderson spoke on the subject, 'The World a Field for Christian Service.' He spoke of the Christian service in India. India is anxious for knowledge, but not for the Gospel. This desire for knowledge offers an opportunity for the spreading of the Gospel. Here the medical missionary renders a special service. Often the doors are closed to all except the medical missionary. He can give them knowledge of the divine Healer while he is serving them. Mr. Anderson contrasted the world's standards 'Get and Enjoy,' with the Christian standards, 'Give and Serve.' At the close of this appropriate theme occurred the commissioning service of Mr. MacQueen whom our mission board is sending to India."

When we remember that quite probably all the delegates brought home similar reports to their societies and Sunday-schools, we are able to form some idea of the convention's meaning to those who attended and to those who were obliged to stay at home. A more detailed report on the League section will be found in *Evangelical Tidings* for Oct. 1.

"Examining the Scriptures daily, whether these things were so"

October 15, 1916. Seventeenth Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

PUBLIC SPIRIT

- M. Oct. 9. Civic pride. Acts 21: 37-39.
T. Oct. 10. Cleansing a city. Mal. 4: 1-6.
W. Oct. 11. Passion for civic purity. Jer. 33: 1-9.
T. Oct. 12. Love of the people. Rom. 11: 13-36.
F. Oct. 13. High-minded officials. 2 Sam. 23: 1-7.
S. Oct. 14. The coming city. Rev. 21: 10-27.

Sun., Oct. 15. Topic—Public Spirit, and How to Cultivate It. Ps. 122: 1—9. (Citizenship Sunday).

Suggestions to the Leader

The Church has often been accused of being more concerned with the state of being *after* death, than with the conditions as they exist in life. If the Church has been guilty of such an attitude, she must be held responsible for the existing evil economic conditions. As illustration of this we refer our young people to the study of conditions as they exist in Mexico today, and did exist in the Philippine Islands, and Porto Rico and Cuba up to the time of the American occupation. For four hundred years the Roman Catholic Church had absolute sway in these countries. But she has done nothing to enlighten and uplift the people, her rule has but served to degrade and impoverish them, and reduce them to abject poverty and intolerable servitude.

May this meeting help emphasize the thought that the Church's duty must be to bring God's blessing into every-day life. The Christian must find his faith a lever that will help lift and remove the burdens.

If possible secure some public man to point out how we as young people can help improve the community by developing a community spirit. Be a booster, but boost in the spirit and name of Jesus Christ. Come prepared to make some definite suggestions as to the work your society can do in the community. Be definite and direct in your suggestion, and keep well within the reach of your possibilities. For instance, I know of one society that actually gave the impetus to the employment of a visiting nurse in its city; another planned and conducted a flower day at the County Infirmary; another interested itself in the playgrounds of the city, etc. Beware of meddling in things that require mature leadership! Much evil can result from meddling unnecessarily in matters wherein we are not competent to direct and lead.

The Topic Presented

The Scripture basis for the discussion of our topic is Psalm 122. This is one of the *Songs of Ascents*, sung by the pilgrims as they ascended the path leading up to the temple hill. This was really a national, patriotic hymn, for in the days of Israel's greatness the temple was synonymous with nationality; it personified the entire nation. Therefore they felt the throb of holy patriotism when they contemplated the beauty of the temple and the sacredness of the worship conducted there. Patriotism was a religious emotion, and implied unswerving loyalty to Jehovah, the God of the nation.

In our days we have been taught to distinguish critically between things secular and things sacred, between what is Caesar's and what is God's. Is such a division of interests justified? Are not all things God's? Is not the fear of the Lord the beginning of the true wisdom of life, the essence of true statesmanship? Statesmanship is the art of building a nation; and no nation can be built that ignores God and His rule. We constitute today a theocracy just as much as the Israelites did, and the voice of the prophet of righteousness is still the voice of Jehovah. Therefore our country's interests and our community interests must be viewed solely from a religious standpoint. Politics today seek legislation in behalf of "big business," statesmanship justifies the shipment of ammunition because of this same "big business," but politics will lead us into ruin inevitably, because it leaves out God in the laws it seeks to enact and in the business it develops.

Patriotism must be a religious emotion. Back of the wealth of a nation we must seek the souls hungering for righteousness; behind all national movements we must seek the will of God. Just as surely as Israel became decadent the moment it forsook the

altars of Jehovah, our nation will perish when it ignores the divine will and heeds not the voice of Jehovah.

Public spirit, therefore, is merely unselfishness directed to the large affairs of a town, in the interest of the quality of its citizenship. Because good, righteous citizenship cannot be developed in unhealthy, uneconomic, vicious surroundings, therefore, the public spirit seeks to remove these. Three fundamentals need be cultivated if we would show and help develop a true public spirit:—

1. Public spirit needs *knowledge*. Be informed as to the affairs and needs of your community. Beware of accusations unless they can be well proven. Too many falsehoods are circulated in the interests of reform. Lies and misstatements, even tho they be but exaggerations, will never produce a lasting reform.

HAS YOUR SUNDAY-SCHOOL AN ADULT BIBLE CLASS?

If it has not it certainly ought to have, and now is the time to begin. No one is ever too old to study his Bible, and no one ever knows enough to get along without it. No pastor or church can make a bigger mistake than to leave its adult membership without the opportunity to dig down into the hidden treasures of God's Word.

The Advanced Quarterly, fourth quarter, the Evangelical guide to intelligent and practical Bible Study, deals with the Apostolic era of the Christian Church, that fundamental period of growth and development of Christianity on which every intelligent Christian ought to be fully informed. Organize a class at once and get the benefit of this important and interesting material. Every lesson has Daily Bible Readings, clear and exhaustive Notes and Comments, Side Lights and The Lesson and the Christian Life, and a wide selection of subjects for class discussion. The lesson writers are experienced and progressive pastors whose only aim is to help Evangelical men and women get the true view point for the busy mature life with its perplexing problems, its growing responsibilities and radiant possibilities.

Beginning with the first quarter of the new year the name of the Advanced Quarterly will be changed to ADULT QUARTERLY, so as to express in the very title the exact aim and purpose of the Adult lessons. The lessons for the coming year will be studies of Evangelical principles according to the Scriptures, and the interpretation of Evangelical doctrine as contained in the Evangelical Catechism. No subject could be better adapted to set forth the great significance of the year 1917, the four-hundredth anniversary of the Reformation, and the centenary of the establishment of the Evangelical union in Germany.

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2. Public spirit needs *courage*. It requires courage to advocate changes in established customs, or reforms from evils. The self-satisfied citizen, the man in a rut, will not see the need of a change, and the vicious man will not want a change. Every suggestion of improvement will meet with opposition.

3. Public spirit needs *perseverance*. It requires courage to propose and advocate a reform or an improvement, it will require perseverance to continue that advocacy in the face of criticism and opposition. Be sure you are right, and that your plans are feasible, then go ahead.

Some Questions on the Topic

What are public duties? What does every citizen owe to the public?

Point out some of the duties in which your citizens fail.

What is the condition of your back alleys, and unoccupied lots? Have we a right to throw our tin cans and rubbish on the adjoining empty lot? Why ought every citizen keep his walks free from snow and slush?

What are some of the rewards of public spiritedness?

How can we foster this public spirit?

Some Scripture on the Topic

Romans 12: 10; 15: 1—3; 1 Cor. 9: 19—23; 10: 24, 33; 2 Cor. 5: 14, 15; Phil. 2: 3, 4; James 2: 8.

A Prayer

Thou, Father in heaven, didst love the world, and the sending of Thine only begotten Son was Thy sacrifice in behalf of the world. We thank Thee for this great Gift which has made mankind so immeasurably rich.

Thou O Christ, didst love Thy nation, for Thou didst seek to gather Jerusalem under Thy wings, but it would not. The bitter tears of Mount Olive were shed because Thy people saw not the salvation that was nigh.

Help us, O Christ, to show that public spirit, which will bring every sacrifice that the kingdom of God may come into our midst. May every movement demanding reform seek the enthronement of Christ in the hearts of men. Guide us, and show us the way to help our community, to do something for its men and women and children. And may we become instrumental of leading men to righteousness. Amen.

The Advanced Bible Lessons

Lesson 3. The Second Missionary Journey

DAILY BIBLE READINGS

- M. Oct. 9. Acts 15: 30-41. The New Freedom.
T. Oct. 10. Acts 16: 1-5; 2 Tim. 4: 1-8. Finding New Workers.
W. Oct. 11. Acts 16: 6-15. The Vision at Macedonia.
T. Oct. 12. Acts 16: 16-40. In Philippi.
F. Oct. 13. Acts 17: 1-15. In Thessalonica.
S. Oct. 14. Acts 17: 16-34. In Athens.
S. Oct. 15. Acts 18: 1-11. In Corinth.

Lesson Key:—"Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision." Acts 26: 19.

Of all the great journeys of exploration and discovery ever made none was more important than Paul's second missionary journey. The conquests of Alexander and of Caesar, and even the discovery of the new world by Columbus, are of little moment when they are compared with the world-significance of Paul's journey into Europe. All these discoveries dealt with temporal and material things, but this journey of discovery and conquest was so momentous and far-reaching because it dealt with spiritual and eternal matters, with the biggest and most precious things that men can know or imagine. Paul did not know of the vast importance of the journey on which he was being led, and the fact that he was led every step of the way by the divine hand made that meaning of the journey all the more striking. It was not personal ambition that moved him to undertake the journey, but renewed devotion to the cause of his Master, and his perfect readiness to give up any and all plans of his own and follow the divine leading "all the way" made it a turning point in the world's history.

The missionary journeys of Paul show the value of the city as strategic centers for the spreading of the Gospel. The cities of Greece were of such great importance to the kingdom of God, not because the men and women who lived there were of any greater value in the eyes of God than those who lived in other places or different parts of the world, but because of the constant opportunities for reaching people from other places by establishing the Gospel firmly at those places which were centers of intercourse for provinces or entire nations. The cities of Greece, Philippi, Thessalonica, Athens, Corinth and Ephesus, were centers for a vast and important region whose inhabitants were the most active and intelligent people on the earth. Great numbers of influential persons intent on hearing or seeing something new were constantly coming and going thru these cities, and the highways of trade were continuously bringing all that was going on there into the remotest sections of the province. To be known and talked about at any of these places meant that it would not be long before the very same thing would be known and talked about in almost every village and hamlet of the country.

Many people today regard the city as the plague spots of the nation because every form of wickedness seems intensified there. But that is just the reason why today the cities need to be occupied with the most powerful and efficient forces of Christianity. The very fact that wickedness finds it easy to gain control in the city, makes it all the more necessary why the Gospel should redouble its effort to conquer

thru righteousness. And if the city has been invested by the hosts of Jehovah, it will be much easier to fill the surrounding country with its message, because the city has so great an influence over the surrounding region.

Paul's call to Europe showed the adaptability of the Gospel to all classes and conditions of people. It was not merely a Jewish sect but a universal religion; not merely a form of worship but life and power that transform the hearts and the lives of men wherever they were found. The beauty and the purity of the spirit of Jesus Christ appealed alike to man and woman, old and young, rich and poor, Jew and Greek, learned and unlearned, and it meant freedom, salvation and happiness to all who accepted it for their own. Paul himself grew from a mere Jewish fanatic to a world-leader, because the Gospel had opened the door of opportunity for him and brought a power into his life that expanded his abilities, clarified his vision and lifted him up above the narrow limitations of race and nationality. Only the spirit of Jesus Christ can make men free from the narrow bonds of human prejudice and lead them on the full development of all their latent possibilities.

Leisure the Reward of Economy

By EMILY TOLMAN

As there are many persons who do not know how to spend money to the best advantage, so there are many who fail to spend time in a way to get the most satisfactory returns from the investment. Much has been said and written about living on this or that pecuniary income. What we most need to know is how to live the fullest life on our income of time, or as some one has aptly put it, "How to live on twenty-four hours a day." Carnegie has no more than that to spend, and the humble clerk at the ribbon counter has no less.

I am well aware that a large portion of mankind is forced to spend all its waking hours in grinding toil, in order to provide the bare necessities of life. It is not of such that I am thinking now, but of the many men and women who are able to control their lives in a measure, and who may, if they rightly plan for it, have some leisure to spend as they choose.

"He who values his time," says Crabb, "will take care to have as few idle hours as possible, but since no one can be always employed in severe labor, he will occupy his leisure hours in that which suits his taste."

"I can't get time" to do this or that is a common complaint. In many cases it is not so much want of time as want of proper use of the time we have. "Ethically expressed," says a writer, "want of time is want of moral energy and wisdom." Price Collier tells us that all men may have leisure. "All economical men, whatever their work, do have it. Leisure is and always has been the reward of economical men."

It has often been remarked that if you want anything done for the public welfare you must go to the busy man or woman rather than to the one who is doing little or nothing. The latter will probably tell you he has no time. Wordsworth speaks of "countless thousands" who are

"Oppressed and clogged

By ease and leisure, by the very wealth
And pride of opportunity made poor."

Have you not known some woman in a boarding house or hotel, who has no one but herself to care for, and yet complains of want of time? And can you not point to some other woman who is a model mother and homemaker, who does her own work, and yet finds time to serve on a church committee or the board of the woman's club?

Emerson declares that "The poor are only those who feel poor, and poverty consists in feeling poor." May not this apply to the poor in time as well as to the poor in purse? Each of us has all the time there is, just twenty-four hours a day. If we can only realize this self-evident truth, and believe that there is time enough for all the work that is really necessary, and some leisure, be it ever so little, for our favorite pursuit, we shall be happier and more useful.

One reason why many people, especially women, feel poor in time is found in the fact that they plan too much work for the day, and so end it oppressed by a sense of failure which weakens them for the next effort. Instead of rejoicing over the things they have done, they lament over the things they have not done.

The woman with no maid who tries to keep house in the style of her neighbor with two or three servants cannot expect to have leisure. She lacks the "moral

energy and wisdom" necessary for its attainment. It is often a question not of health and comfort, but of keeping up the style of a five-thousand-dollar income on \$1,500. The woman who would rather spend her time in waiting upon furniture and bric-a-brac, who would rather make over the sleeves of her last year's gown, than to read or indulge some other taste which implies leisure, should at least do it cheerfully, and not complain of want of time. One is reminded of the British cavalry officer, who, after being quartered two years in Cairo, lamented that "What with polo and parties and cricket and bridge, he had found no time to see the Pyramids."

We have been told that scientific management applied to bricklaying has reduced the number of motions made by the workman from eighteen to five, and enabled him to more than double his output. Suppose instead of laying more bricks he should elect to use the time thus saved for his own pleasure or improvement. This illustrates what might be done in some households by scientific management. By making a careful study of the daily work, eliminating what is unnecessary, and doing the rest in the best possible way, many a woman might acquire leisure for the things of the higher life.

"A general," said Bonaparte, "always has troops enough if he only knows how to use those he has." Every human being has time enough if he only knows how to employ it to the best advantage.

Only a Swami

Rev. Dr. B., of Rochester, was crossing the Atlantic. The royal suite of rooms, once used by an emperor, was now occupied by the wife of a Tammany official, a woman whose life had no deep interests, who looked to fads to occupy her mind. One day she engaged Dr. B. in conversation by suddenly asking, "Are you a Christian?"

After his quiet affirmative answer, she said abruptly, "I'm not."

He expressed regret, but no surprise, and inquired what religion she did follow.

"I am a Buddhist," she announced with considerable pride.

"Are you? What do you believe?"

"Oh, I'm only a Swami."

"How interesting. What do the Swamis believe?"

At this she colored slightly and answered, "The Buddhist priest told me that while one is only a Swami it is not necessary to know what you believe."
—Selected.

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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The Second National Convention of the Evangelical Brotherhood

The Evangelical Herald extends its most cordial greetings to the Evangelical Brotherhood on the occasion of its second national convention, and on the basis of the reports of the president and secretary, advance copies of which were kindly placed at the disposal of the editor, presents to its members a message of encouragement and cooperation.

Two years have elapsed since the first national Brotherhood convention called the men of the Evangelical Church together for conference and inspiration. The greatness and the urgency of the common task made an appeal to all the men in all the churches for loyal and united support of every Evangelical enterprise inevitable. And nobly and heartily did the men respond. It became clear immediately that all were willing to help, and that all could be counted upon to devote their interest and energy to the great and important things that needed to be done.

For two years the leaven of the Evansville convention has been at work. Altho no great and inspiring events have marked this period, it has nevertheless been a period of progress. The thoughts of Evangelical men have been directed toward the things that count, toward a deepening of the spiritual life, a strengthening of Evangelical convictions and a more earnest determination to get results. There is substantial evidence on every hand that the manhood of our churches has made up its mind to take hold in earnest of the tasks that are waiting and bring them to a successful conclusion. If it was the aim of the first convention to provide for conference and inspiration, it is the purpose of the second to guide the devotion and enthusiasm that has been generated into definite channels and transform it into actual deeds. The convention theme, "Thy will be done" was selected with that end in view, and the entire program has been mapped out with the aim of getting something done. If the convention does not undertake to do some big things for the Evangelical Church it will not be the fault to those who planned it.

On the basis of the latest reports the membership of the Evangelical Brotherhood aggregates 5,614, which represents about one-half of the men connected with the various men's societies. To plan for reaching the "other half" will constitute one of the chief tasks of the convention and the years to come.

The membership is divided among the Districts as follows: *Atlantic District* Federation, nine Brotherhoods with a membership of 666; *Indiana District* Federation, thirty-two Brotherhoods with 2,664 members; *Ohio District* Federation, fourteen Brotherhoods with 713 members; *New Orleans*, (local federation), five Brotherhoods with 347 members; *St. Louis*, (local federation), fourteen Brotherhoods with 656 members; *Burlington*, Iowa, (local federation), three Brotherhoods with fifty members; *Buffalo*, N. Y., (local federation), thirteen Brotherhoods with 763

members. In addition to these District and local federations there are seven individual Brotherhoods, with a membership of 355, who are not affiliated with any Federation.

On looking over the program as it is briefly outlined on page four it may seem to many of our readers as tho some of the important things that ought to be done—and done immediately, too—had been overlooked. Some of the biggest things in which Evangelical men are interested, and which a good many would like to see pushed to the front all the time, are not even mentioned. But this is not because they were forgotten, or were not deemed worthy of a place, but because it seemed best to concentrate attention and

men that are sent out by Elmhurst College and Eden Seminary. The institutions where these men are equipped for their important life work must be able to compare favorably with any other higher institutions of learning where men are trained for other activities. Our educational institutions are in need of constant extension and development along a number of lines, or they will lag behind. To keep them in the place they should occupy requires far larger financial resources than they can now command. There is no more pressing problem confronting the Church than that of providing an adequate income for the institutions which furnish the leaders for the work of the whole Church.

Because of the far-reaching influence it exercises in the lives of old and young in the home and the church the publishing department of the Church deserves to be ranked as one of its greatest and most important enterprises. During the thirty years it has been established it has not only helped to teach the young and guide the old toward true Christian living, but has also gained on income for the various activities of the Church of approximately one million dollars. It has never asked for gifts and has always given full value and more for every dollar it received. Efficient management has brought unprecedented development. The benefit which the Church has derived from it in the past could have been much greater if it had always been supported with the loyalty and enthusiasm which it deserves. The present time is one of especial difficulty because of the abnormal conditions created by the war. For the first time in its history the department is working at a loss, and it became necessary to raise prices. To prevent a possible drop in their circulation our periodicals of every kind need the loyal and determined support of our people now far more than they have ever needed them before. The Brotherhoods can render valiant service in this direction by making it their business to place them into every Evangelical home in their respective churches, and by seeing to it that only Evangelical helps and literature are used in Evangelical Sunday-schools. There are Evangelical periodicals and literature available for all ages and purposes, and of a quality that need not fear comparison with the best of its kind in the country. Let us have Evangelical literature in all Evangelical homes and Sunday-schools.

Let us not forget that the deepening and strengthening of the spiritual life thru personal and family devotions and attendance at public worship and the Sunday-school should always be the cardinal principle of all Brotherhood work and the chief duty of the members toward God, their fellowmen and themselves.

May this coming together of Evangelical manhood be blest of God, that *His will be done* in every Evangelical home and church.

THE SPIRIT OF THE CONVENTION

"He made us to be a Kingdom,
to be Priests unto His God and
Father," Rev. 1: 6.

All hail, with glad rejoicing,
Ye men thruout the land,
The Christ who first hath loved us
And for whose cause we stand;
With His own blood He loosed us
From Satan's mighty chain,
And made of us a kingdom,
And priests to God again.

To Him belongs our manhood:
We follow where He leads;
The royal reign of Jesus
Inspires mighty deeds.
As priests we gladly offer
The best we have and are,
And make His work and worship
Our glorious guiding star.

Our hearts and homes are open
Unto the heavenly light,
To spread to all about us
His love for truth and right.
His life and power lead us
The forward path to trod,
Till all our country's people
Shall know and honor God.—J. H. H.

effort on one, or two things of outstanding importance, rather than split up on a number of subjects. Then, too, the Brotherhood by no means desires to rob any other organization, or any church or church member of any opportunity to do just as many big things as they care to take hold of. There is enough of good, big, hard work waiting to keep all those who want to work busy for a good while to come.

Our educational institutions are fundamental to the entire work of the Church. The extent and the manner in which any branch of our work is carried on—yea, the very spiritual life and growth of the churches themselves, without which any kind of work on the part of the Church as a whole becomes possible,—depends, on its human side, on the

An undivided Allegiance

"And Samuel spake unto all the house of Israel, saying: If ye do return unto Jehovah with all your heart, then put away the foreign gods and the Ashtaroth from among you, and direct your hearts unto Jehovah, and serve Him only; and He will deliver you out of the hand of the Philistines," 1 Sam. 7: 3, 4.

The judgment that had been pronounced over Eli's house was not long in coming, and when it did come it was indeed a thing that made the ears of every one that heard it tingle. The terrible defeat at Ebenezer (1 Sam. 4), was the result of Eli's failure. Because he failed as a father the example his sons were setting encouraged moral corruption among the people, and the same weakness that kept him from opposing their lawlessness also kept him from bearing witness to the will and the truth of God and reforming the abuses that had demoralized the national life. It was time that a divine visitation should teach the people that whatsoever a man soweth, that shall he also reap, and that he that soweth unto his own flesh shall of the flesh reap corruption. Eli as well as the whole nation had been sowing upon the flesh in yielding to the heathen influences of their neighbors, the Philistines, and the penalty was inevitable.

Twenty years pass after this catastrophe without any mention being made of Samuel, but the lesson of these sad years was certainly not lost upon him. Even before the defeat of his people all Israel knew that Samuel was established to be a prophet of Jehovah, and afterward he no doubt became the leader of all those who still cherished the law of Jehovah and were ready to obey His will, and we may be quite sure that in his heart he was determined to bring about a reformation of his people and to lead them back to their God. And in doing this he was willing to wait until the proper time. Very likely his time was spent in the slow but resolute work of making his people understand that they had sinned against God, and that their subjection to their enemies was due to these sins; in urging them to abandon their heathen practices and ways of living if they would again enjoy the blessing of their God. It is quite probable that during this time he moved about from place to place, as he did afterwards when he held the office of a judge (7: 16), and that, besides teaching and exhorting his people, he looked about him for earnest and godly young men, who shared his views, and who might afterward help to lead the nation back to God, thus laying the foundation of those "schools of the prophets" with which his name later became associated.

In the course of time the people came to feel how sad and desolate their life was without any tokens of God's power and grace. Shiloh, the religious capital, had been destroyed, the ark and the other sacred vessels were separated from each other, and any public sacrifices that might be celebrated here or there would be incomplete and unsatisfactory. Samuel realized that now was the time to rouse the people to take a definite step forward in their reformation. So his message to his people takes a definite form. It was not enough that the people should, under the severe oppression of the Philistines, miss the blessings of their God, or merely long for after Him; not even that they should content themselves with grieving over the sins that had driven Him away. There must be clear and convincing evidence of their repentance. So he insisted that they must put away the strange gods and Ashtaroth from among them, direct their hearts unto Jehovah and serve Him only," thus showing their earnestness and sincerity. This was not as easy to the people as it may appear to us. The heathen worship was lively and attractive. The carnal mind was pleased by the free-and-easy revelries that went with it, while the severe simplicity of the worship prescribed by Moses had little to attract the natural feelings of the human heart. To put away the heathen gods and the Ashtaroth meant to turn away altogether from what was pleasant and fashionable, and the demand no doubt seemed narrow-minded to most of the people of the time. If the people were really in earnest in their desire to return to Jehovah, they must show it openly by putting away every image and every object and ornament that was connected in any way with the worship of other gods. It must be clear to all who knew them that the God of Israel alone was the God to whom they gave homage.

The call of our day is loud and strong for an undivided allegiance to our God and to the Saviour He has sent. It is easy to profess faith in God and in

Jesus Christ and in the kingdom He has established. Almost any one who is not thoroly corrupted by selfishness and wordliness feels a desire after the higher and better things for which Christianity, the Church and the kingdom of God stand. Any one can go to church and belong to it, if he desires to encourage the higher and better life and further the cause of religion and morality. This is all well enough as far as it goes, but it is not putting away the foreign gods, directing the heart unto Jehovah and serving Him only. There is none of us who is not in danger of seeking the things of this world too keenly, and of losing the desire for spiritual life and communion with God. When there begins to dawn on our hearts a sense of poverty and loneliness, of dissatisfaction with self and the fellowship of the world, it is only the actual forsaking of the sins and the worldly ways of life that can prepare the way for a return to God. Just as one who is tempted by intemperance must resolutely turn away from everything that leads to drinking, gives strength to the temptation, or weakens his power of resistance, and draws him, as it were, into the whirlpool where he is bound to go under, so we must endeavor to part thoroly, entirely and forever with all that displeases God. As long as we try to divide our worship between God and the gods of this world, we cannot possess and enjoy the salvation and the blessings of God. He will receive no worship and no service that is not rendered to Him alone.

And the Holy Spirit is ready at all times to urge and to help us in abandoning what is against the will of God and to serve Him only. The same God who works in us to will and to do of His good pleasure, will surely help us with the fullness of His divine power to work out our own salvation with fear and trembling.

An Incident from Life

By REV. C. W. STEPHENSON

There came to my desk one day a letter of more than ordinary interest. It was written in the spirit of scientific investigation, very careful in detail. It was from the hand and heart of one who had suffered much, and who had found relief in restful confidence in God. The writer was a noted physician. He told of a case he had been treating—a lady who, four years before, had lost her husband. He had been killed instantly by lightning while plowing on the farm. The blow fell with paralyzing effect upon the affectionate and emotional wife. Two children were left, a boy of five and a girl of about seven years. They were bright and beautiful children. The girl was stricken with typhoid fever, and went down rapidly. As she was passing away, she said: "Sing to me, Mama; sing to me."

"What shall I sing, dearest?"

"O, most anything good and sweet."

The mother sang as best she could the first little nursery song that came to mind. The child was not satisfied, and urged:

"O not that, Mama. I want something else."

"What do you want, darling? Tell Mama."

"I want you to sing 'Sweet By-and-by.'"

"I am afraid Mama does not know that; she never learned it."

"You never learned that, Mama? You should learn such things. I will try and sing it for you." And with her failing breath, she sang:

"There's a land that is fairer than day,

And by faith we can see it afar,

For the Father waits over the way,

To prepare us a dwelling-place there!"

Before the song was finished the little life went out. Then that stricken mother thought and thought. She was tortured by an upbraiding conscience. The thought of neglected duty haunted her. She imagined that her loved ones were taken because she had refused to let Christ come into her life. False friends told her as much.

The night after the child was buried, there came a snowstorm and mantled the earth in whiteness. The mother looked from the window of her desolate home. She thought of her little one lying away out there under the snow, no one to comfort her and keep her warm. She must go to her child. The winds were nothing, the biting cold was nothing. Her brain whirled and was on fire. She must hurry. She had no time to dress, no time to say a word to any one in the house. She imagined she could hear the child's voice calling, calling, calling. The cemetery was three miles away. That was nothing. She heard the

call. She must go to her child. The following morning she was found kneeling in the snow on the newly made grave, clad only in her night-dress, and no shoes upon her feet. She was nearly frozen. The next three years were spent in an asylum for the insane, then she was released; but the shadow did not lift. She was melancholy and depressed. The home was neglected; the bright boy knew nothing of a mother's love. The physician was called and did what he could, but he soon realized that he could do her no good, and he could not treat her and take her money and feel right about it. All these things were told in the letter, and he closed by saying: "Will you not visit this afflicted woman and do what you can for her. I can do nothing."

I was greatly interested in the case, and planned to make my first visit the following day. I found the lady shut up in a large upper room.

I tapped gently at the door. No response. Another tap, and the door was cautiously opened. There stood before me a lady of perhaps forty, very tall, very thin, hair tinged with gray, and eyes that told of suffering without hope. She was neatly but plainly clad. She was evidently surprised and confused at this unexpected visit.

"Is this Mrs. W——?" I asked cheerfully.

"Yes, sir."

"I am Mr. Stephenson, pastor of the State Street Church, and I thought I would call and see you and get acquainted."

"Will you come in? I was not expecting company."

"Thank you." I entered the gloomy room and asked: "Would you object to my raising the shades, Mrs. W——? It is quite dark here." And without waiting for her reply, I raised the shades of the three windows and let in a flood of glorious sunshine. The room was scantily furnished—no pictures, no mottoes, no fancy work, nothing to brighten and cheer. She drew back in the farthest corner, and did not welcome the light.

"Are you not well, Mrs. W——?"

"No, I am not well; I shall never be well. I have nothing to live for."

"Why do you think you have nothing to live for?"

"I forsook God; God has forsaken me, and taken my loved ones from me."

"I am sure you are mistaken. The Father never forsakes His children, and you have a nice, bright boy, have you not?"

"Yes, he's a good boy; but I am not much of a mother to him."

"Do you not think he is lonely sometimes? Do you try to cheer him and make him happy?"

"No, I can't; I don't know how. I am no use to any one."

"O yes, you are! Now I have a proposition to make. I want you to fix up this room just as bright and attractive as you can; let the shades stay up, let in the fresh air, and when your boy comes home from school this afternoon, you meet him with a smile, tell him you love him, and that you are glad to see him, and that you are going to be a real mother to him after this."

"Then tomorrow send out and get some flowers. Keep some here, and take some to your sick neighbor across the way. It will do her and you lots of good. Now I am going to have a word of prayer with you, and will call again in a couple of days."

"But it will do no good. God will not answer my prayers, nor yours for me."

"But I am sure He will."

A very brief prayer was offered, and with a few words of cheer and hope I left.

Two days later, Mrs. W—— met me at the door with a cordial welcome and faint smile, declaring she felt much better and had tried to act upon the advice given. At almost every call, I offered prayer, until she, too, united with me. Each afternoon she went out among her neighbors, taking flowers to the sick and provisions to the poor, always refraining from saying a word about her own griefs or losses. She improved wonderfully, said she slept well, had good appetite, had gained in strength, and become quite another woman. Her little boy was delighted. He could hardly believe that the improvement was permanent, and that the cheerful, thoughtful lady was his own dear mother. It is almost amusing, but she was so changed in appearance that after being away a short time, and meeting her, I did not recognize her at church.

In something less than six weeks she took her business affairs into her own hands, and managed

them easily and with no worry. It was as tho an entirely new spirit had come over her.

Where lies the secret of this wonderful recovery? In the first place, in leading her to believe that she had something to live for, and to act upon that belief in lending a helping hand as opportunity offered. Second, and far more important, in awakening her faith in God's love and care, and leading her to see that "He doth not willingly afflict the children of men." As the result of these things she began to live outside of herself, began to learn the joy of the unselfish life.

The last time I met her, she said: "I am going to Cleveland to visit a sister in trouble, and do what I can to comfort her; but mind you, I shall not let her know that I ever had any. Of course, I think of it sometimes, and the old shadows threaten to come again; but I think of how much there is to live for, what a beautiful world this is, and that the greatest law of happiness is that in helping others we really help ourselves." How reasonable and simple all this is, and how many there are who, if they could learn it, would come into the sunshine of the larger life of Him who came that we might have life, and that we might have it more abundantly.

Looking like a Christian

BY CLELAND BOYD McAFEE

A gentleman interested in a reform movement in New York came to me a while ago to ask the appointment of some man in my church who would help him. He put at the very front of his demands this—that the man should not look too much like a Christian! Now that was a right curious way to put it, but said exactly what he meant.

This man, he meant, must be of the sort whose presence will not be prohibitive of wrongdoing, a man who can go where the wheels of deviltry are running and put no sticks in the cogs, a man before whom men are not afraid to do wickedly. Otherwise he could never get evidence that men are breaking the law. If he is a kind of incarnate officer, court and penal system, men will become good when he appears—at least, will become a little more carefully bad.

Well, that carries with it an unintended tribute to Christians and Christianity. It is possible, is it, for a man to live goodness in his inner life so that it gets out into his features and bearing. Certainly it is possible for a man to have such a tough and inflexible exterior that no amount of pulsing of inner goodness will make him look like a Christian. If a man can smile and smile and be a villain still, so can one scowl and scowl and be a saint still. Indeed, a scowl seems to be part of the facial architecture of some men—a matter of facade, so to speak, by which you cannot judge the interior arrangement of his life. Those are exceptions, tho. As the rule runs, you can know your man's long-lived inner life by the mark it has made on his appearance. There are some photographs in the rogues' gallery that look like those of a committee of the Ministers' Alliance, but not many. Mostly they are wearing their rogues' hearts on their faces—a kind of continuous performance of scoundrelishness.

For certain lines of work you want a Christian who looks like a rascal. Only so can he get in among rascals. He must know their ways, and the average man who has lived cleanly and honestly will be a bit awkward when he tries to be natural in uncleanness and dishonesty. If one wanted to break up a band of wolves, it might not be a bad thing to send out a dog that looks like a wolf but has the heart of a sheep. The trouble is to find a dog with that combination of looks and heart, for even a sheep dog cannot help but look his part, and sheds kindness and protection wherever he goes.

But it suggests, also, the unconscious argument of a Christian's life. Peter's shadow fell on men to cure them. It was simply the necessary, unarranged outputting of his life. He could not help it, and he did not do it. It did itself, as my mother used to say about her laughing in school. And that is the way with the Christian's life. It protects itself, it takes possession of a certain area, larger or lesser, and controls the commerce or conduct there. It is possible, it is even common, to look so much like a Christian that one gives one's self away without saying anything.

Being a Christian does not make everybody good-looking, but give Christianity a chance and it will put on anybody a certain stamp of looking good, which is better.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

The Old Home

BY MADISON CAWEIN

An old lane, an old gate, an old house by a tree,
A wild wood, a wild brook—they will not let me be;
In boyhood I knew them and still they call to me.

Down deep in my heart's core I hear them, and my eyes
Thru tear-mists behold them beneath the old-time skies,
'Mid bee-boom and rosebloom and orchard lands arise.

I hear them; and heartsick with longing in my soul,
To walk there, to dream there, beneath the sky's blue bowl;
Around me, within me, the weary world made whole.

To talk with the wild brook of all the long ago;
To whisper the wood-wind of things we used to know
When we were old companions, before my heart knew woe.

To talk with the morning, and watch its rose unfold;
To drowse with the noontide, lulled on its heart of gold;
To lie with the night time, and dream the dreams of old.

To tell to the old trees, and to each listening leaf,
The longing, the yearning, as in my boyhood brief,
The old hope, the old love, would ease my heart of grief.

The old lane, the old gate, the old house by the tree,
The wild wood, the wild brook—they will not let me be;

In boyhood I knew them, and still they call to me.
—Criterion.

The Minister and the Parents

BY J. EDGAR PARK

The young minister was a bachelor. He used to preach once a month to parents. He told them never to punish their children but to train them by love. He instructed them never to say "Don't" to their children. He quoted Wordsworth's *Ode to Immortality* and upheld the original, natural and ineradicable goodness of the human species. Moreover he was much in earnest and waxed exceeding eloquent.

In process of time he got married. It was noticed after his second child was born that the sermons to parents ceased. But he began to pray for them more.

At the same time he seemed to be growing gradually more orthodox. One Sunday he quoted the Westminster Confession of Faith with approval. Shortly after the birth of his fourth child he preached upon the wisdom and truth of the old doctrine of total depravity. He had come to see, he said, as he grew older, the everlasting power of many of the old doctrines. They had all been drawn from human experience; he felt sure that the original framers of the Confession were all fathers of large families. Time passed on and the minister became a grandfather. When his second grandchild was born he began to preach to children and for the first time in all those years the parents began to understand his sermons.

Wouldn't Raise His Hand to Kill

William Mariner was the grandson of a Quaker in New York. In 1861, during the Civil War, he was drafted, and when summoned to appear, said very quietly:

"It will be no use. I shall never fight. My mother taught me it is a sin. It is her religion, and my father's, and their fathers'! I shall never raise my hand to kill any one."

The recruiting officer took no notice.

"We'll see about that later," said he.

The regiment went to Washington, and the Quaker boy drilled placidly, and shot straight.

"But I shall never fight," said he.

Word went out that there was a traitor in the ranks. The lieutenant conferred with the captain, and all the forms of punishment devised for refractory soldiers were visited on this lad. He went thru them without flinching, and then he was taken before the colonel.

"What does this mean?" demanded the officer. "Don't you know you will be shot?"

The Quaker smiled a little. He had steady eyes and a square chin.

"That is nothing," he said. "Thee didn't think I was afraid to die, did thee?"

The prisoner went back to the guard-house, and the colonel sought out President Lincoln.

"Why, that's plain enough," said the President. "There's only one thing to do. Trump up some excuse and send him home. You can't kill a boy like that, you know. The country needs all her brave men, wherever they are. Send him home."

So the Quaker went back to his home, went back to life and duty as he saw them, and now his children tell the story.

Marjorie's Call

BY MARY EVA FOSTER

"O, I hope we can finish in time to go to the deaconess meeting!" A flushed face was raised for a moment from the slip that Molly was ironing.

"Well, I'm not going," came the reply, seemingly more vigorous than the occasion demanded. "I'm tired of hearing so much about deaconess work. O, I admire it," answering promptly the startled look in her companion's eyes, "but everyone has been talking to me about it since I was a child—and I don't want to be a deaconess. I had to stay at home to take care of mother for a year and so lost my high school class. I wanted more study and so came here. But I can't go into class or a meeting without something reminding me of deaconess work, and I'm tired of it!" with a rebellious lift of the head.

"You dear child!" cried Molly impulsively, with quick sympathy for the open secret of the strained young face. "I dare say you are right in thinking that you are not meant for the work—at least, just yet—but I've been finding out myself thru a mixture of reading, experience, and something said in our class work, that we may make things hard for ourselves by trying to decide beforehand what the will of God is."

"But how are we to know, unless we do try to decide?" asked Marjorie, puzzled.

"Just by handing over the whole question to God, and accepting His choice for us, when we know what it is. You see, it is not so much that He wants our service as that He wants the surrendered will."

Marjorie made no reply. In some way there came back to her the memory of a sentence she had heard from the lips of a gray-haired deaconess whose peaceful face bore clearer witness to her years of helpfulness than even her long record of service. "I knew the Voice." Was it then His voice that was so insistent? How could she tell? How else than by leaving with Him the whole trouble and asking Him to settle it for her? But, with a touch of her own merry whimsicality she only said, "Maybe a deaconess bonnet wouldn't be so unbecoming to me, after all!"

Lincoln's Cure for Anger

To expressions of a natural impatience Mr. Lincoln opposed a placid front. More than that, he was placid. He knew Secretary Stanton's intense, irritable nature. He knew how the excitement of the time tried men's tempers and shattered their nerves. He himself, apparently, was the only one who was not to be allowed the indulgence of giving way. So Mr. Stanton's indignations passed unnoticed.

The two men were often at variance when it came to matters of discipline in the army. On one occasion, I have heard, Secretary Stanton was particularly angry with one of the generals. He was eloquent about him. "I would like to tell him what I think of him!" he stormed.

"Why don't you?" Mr. Lincoln agreed. "Write it all down—do."

Mr. Stanton wrote his letter. When it was finished he took it to the President. The President listened to it all.

"All right. Capital!" he nodded. "And now Stanton, what are you going to do with it?"

"Do with it? Why, send it, of course!"

"I wouldn't," said the President. "Throw it in the waste-paper basket."—Harper's.

Denominational

General Call upon Evangelical Churches for the Reformation Day Offering for Eden Seminary

"It is a good thing to give thanks unto Jehovah and to sing praises unto Thy Name, O Most High." No doubt the Psalmist expresses the sentiment of all Evangelical Christians on Reformation Day briefly and to the point. For thanks and praises are especially meet and precious on this occasion. The gifts and riches of which this season again reminds us are the most precious imaginable. The re-discovery of the hidden treasure of the Gospel, the one pearl of great price, of justification by faith, the freedom from spiritual bondage and from enslavement of conscience thru the power of the Pope, the privilege of sonship, to come into the presence of the heavenly Father in the name of Jesus thru prayer, the knowledge that God desires to be worshipped not only in outward form but in the spirit and in the truth, the preaching of the pure Gospel on every Lord's day: all this tunes our hearts and minds to cheerful gratitude and praise.

If we recognize and appreciate these blessings as they deserve, our hearts must be impelled to show their gratitude in a special way. Not to feel or to show gratitude would be a sure sign that we did not understand the value of God's gifts. Where this value is understood our gratitude will readily find the fitting expression. God looketh upon the heart and grateful sentiments are pleasing in His sight. If our sentiments are to have real lasting value, if they are not to perish and fade like the flower without the fruit, they must be expressed in tangible shape. This means that we must make faithful use of the pure Word of God that has been restored to us in our homes and in our churches, that we firmly believe in Jesus Christ and Him crucified as our only Saviour and Lord and make faithful use of the high privilege of direct personal intercourse in prayer to the Father thru Jesus Christ.

The approaching Reformation festival is to serve the purpose of confirming our determination to live worthily of the teaching of the reformation; to offer a welcome opportunity for expressing our gratitude in the form of a liberal offering for the institution which exists for no other purpose than training the ministers who are to preach the pure Gospel. Let us now, our beloved Evangelical Christians, take advantage of this opportunity that it may be a good thing for us also to bring our offering of gratitude to the Lord our God.

With the best wishes for a richly blessed Reformation festival
J. E. Digel,
Chairman Board of Educational Institutions.

Ohio District

On Sunday afternoon, September 17th, the cornerstone of the new St. Paul's Evangelical Church in Elyria, Ohio, was laid with fitting ceremony. The congregation, of which the Rev. G. W. Krause is pastor, and members from the Lorain and Amherst Evangelical churches had gathered on the newly-laid floor. The united choirs of the three churches sang appropriate anthems and Pastor A. Egli spoke to the assembly in German and Pastor Theo. Merten in English. Christ the only true foundation, and Christ the source and the end of an Evangelical congregation and its work—this was the keynote of the two addresses. Rev. Grant of the Congregational Church brought the greetings of the other Elyria churches. After a brief history of the congregation had been read and the customary documents had been placed into the receptacle, Pastor Krause laid the cornerstone according to the ritual of our church. The new church will be a thoroly modern brick structure; it is being built on the site of the old church at an approximate cost of \$30,000.00. May God grant a successful completion of the church to the glory of His holy name.
T. M.

Atlantic District

On Sunday, Sept. 17th, Zion Evangelical Church, Frostburg, Md., celebrated in two services the seventieth anniversary of the cornerstone-laying of the church.

The glorious day broke on the little Allegheny Mountain city like a smile from our heavenly Father. The morning service, conducted in German, was a

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The Second National Brotherhood Convention

Jesus Church, St. Louis, Oct. 10—12, 1916

The Convention Motto: "Jesus Reigns"

The Convention Theme: "Thy Will be Done"



Jesus Evangelical Church, St. Louis, Mo.

For months the Evangelical Brotherhoods of St. Louis, fourteen in number, have been getting ready for the important gathering which the second national Evangelical Brotherhood convention will bring to the denominational capital. Thirteen local committees, with the national officers and the executive committee, have been at work at all hours of the day and night for the past month or two to perfect the arrangements that will make this meeting of Evangelical men a memorable event for the Evangelical churches of the city and for the work of the entire denomination. All the plans are progressive and practical and have been carried out in the most harmonious manner, so that everything is ready to give the guests a cordial welcome.

The aim of the program committee has been to present definite tasks and a distinct goal. During the three years of its existence the Brotherhood movement has gathered force and momentum, and the first national convention at Evansville created great enthusiasm for the realization of the splendid vision that was given. We have not only the machinery but also the power to do the things that need to be done, and the indications are that a long step forward will be taken in deepening, strengthening and extending every branch of Evangelical enterprise.

The convention is scheduled to open on Tuesday afternoon with a special service, with the beautiful and dignified Evangelical liturgy in full, and closing with the celebration of the Lord's Supper. At a brief business meeting immediately after the reports of the officers will be read and the real work of the con-

vention inaugurated. In the evening service the delegates and guests will be welcomed by the Hon. Henry W. Kiel, mayor of the city of St. Louis, and will be treated to first-class inspirational addresses in German and English.

The real work of the convention will begin with the Wednesday morning meeting, with a Bible hour, "Lay activity as revealed in the Scriptures," an address on "Where do we Stand?" and a Bible class demonstration. The afternoon will be devoted to a visit to Eden Publishing House, and at the meeting at the church immediately after various addresses on the work being done there and a discussion in an open parliament. Wednesday evening will be "Laymen's Night," a demonstration of

the local Brotherhoods in a monster parade from Jesus Church to St. Paul's Church, accompanied by the Eden Seminary Band, where the service will be held that evening. The entire service will be in the hands of Evangelical laymen and the addresses will be by distinguished leaders of the Brotherhood movement.

The Thursday morning session opens with a Bible hour on "Lay Activity as Needed and Practiced in the Modern Church." The chief topic will be "A Symposium of Methods of Service for Brotherhoods," with three addresses by experienced Brotherhood men and an open parliament for discussion. The afternoon will be devoted to a visit to Eden Seminary by all delegates and visitors, and the afternoon session will be held in the Seminary chapel. There will be an address on "Our Educational Institutions, their Need," the report of the committee on educational institutions will be read, and an open parliament, which is expected to lead to a definite proposition for the promotion of this important denominational enterprise, will be held. Thursday evening brings the close of the convention, with inspiring addresses and summing up impressions, and the installation of the new officers by the honorable President General.

The convention roster, "Who's Who" contains forty-two names representing practically all the activities of the Church and denominational leaders from all parts of the country. The services are to be heightened by vocal and instrumental music furnished by a male mass chorus composed of eighty brotherhood members, and the Eden Seminary Quartet and

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RUTH PHOTO, 1316 SIDNEY ST.

The Men Who Made Ready for the Convention

Picked up by the Way

Interesting Items gleaned from many Sources

During the Revolutionary War Hyman Solomon of Philadelphia was said to have given George Washington various sums of money totaling \$660,000 to finance the American Revolution. Congress once ordered the money refunded to the son, Hyman Jr., but the papers reached him on the Jewish Sabbath, and he refused to sign them until Monday. On Sunday he dropped dead. A movement to establish a university as a memorial to Solomon having failed, the present heirs are now planning to petition Congress to restore the money to them.

The United States Bureau of Education has announced the results of a recent compilation of statistics regarding rural schools. In the North Atlantic States the average rural school term is 159.7 days, which is reduced by poor average attendance to 120 days of actual attendance per pupil. In the South Atlantic states the legal term of 119.5 days provides an average of eighty days of daily teaching. In the South Central states 117.6 days is reduced by poor attendance to sixty-five days. In the North Central states 152.7 days yields 109 days. In the Western states poor attendance cuts down 145 days to 105 days. These figures take account only of the children actually enrolled.

Second Lieutenant Fitzhugh Green, U. S. N., who represented the Crocker Land expedition, which left New York in 1913 under command of Donald B. MacMillan, returned home on Sept. 5. He reported that the expedition had penetrated twenty miles farther in the direction in which Commodore Peary had thought he saw the land on his trip to the Pole, which the Commodore reported as the discovery of a new continent. No land was found, and careful soundings indicated that no land was near. It was the decision of the expedition, therefore, that Commodore Peary had seen a mirage and had been honestly deceived, the expedition itself having been misled several times by mirages of a similar nature. Commodore Peary's discovery of the North Pole, however, remains an actual fact, as attested at the time by the record of his instruments.

Government crop reports indicate that the grain crops will this year fall considerably below last year's totals. It is probable that the wheat crop will make something over 611,000,000 bushels, while we are said to need 620,000,000 for ordinary consumption and seed. There is, however, said to be a stock of 160,000,000 bushels carried over from last year. European crops are reported short, and it is expected that there will be an export demand for about 250,000,000 out of our 1916 crop. The corn crop has also been reduced, and the potato crop is said to show a falling off from normal years. Exports of fresh meat reached more than a million pounds in the last year against less than half a million in the year before. Indications point to prices high enough to more than compensate the producer for the shortage of the crop. This, however, is rather poor comfort for the consumer, who must bear the ultimate burden. And the burden is constantly becoming heavier. It may easily become intolerable.

During the fiscal year ending June 30, 1916, 787 ships, carrying a total cargo of 3,140,046 tons, passed thru the Panama Canal. The tolls were \$2,399,830.42. The total amount expended on account of operation of the Canal was \$6,999,750.15, leaving a deficit for the year of \$4,599,919.73, of which the cost of dredging away the slides in the Gaillard cut (formerly the Culebra cut) was \$3,513,350.06. During the preceding fiscal year 1,088 ships carried 4,969,792 tons of cargo thru the canal, and paid tolls of \$4,343,383.69, showing a surplus over cost of operation of \$276,656.38, or sixty-seven percent of the cost of operation and maintenance alone. The Canal was closed during the last fiscal year from the middle of September until the middle of April. A number of regular steamer lines have recently changed their route, sending their ships thru the Canal, and the traffic is expected to increase steadily during the coming year, unless the continued slides hinder traffic too much. During the week of Aug. 27 to Sept. 4 the Canal was again closed to navigation, the continuous movement of the earth preventing the reopening of a permanent passage. The dredges are still maintaining about the same rate of excavation in the cut as prevailed during the removal of the slides.

EVANGELICAL EFFICIENCY

There are two Classes of People, in every-day Life as well as in the Churches. Which one is Yours?

The present time is characterized by two distinct and plainly visible tendencies: on the one hand we see the desire for the highest possible efficiency in every field of human effort, and on the other the wish to get along as comfortably and with as little exertion as possible. The one stands for concentration, penetration, specialization; the other for superficiality, distraction, indifference. The former directs all its energy and skill upon a definite point of attack, seeks to know actual conditions and rock-bottom facts and aims to get one certain thing done in the most thorough and perfect manner possible; the latter contents itself with outward glamour, a show of excitement and activity and a supreme carelessness of fundamentals and realities. Here there is diligent study, patient experiment, tireless research; there we find ignorance, carelessness, faddism.

Corresponding to these two tendencies there are also two distinct classes of people. Those who are content with the "average" are averse to all that requires more than a minimum of attention and effort. They read their daily and weekly newspaper by the headlines and follow up only that which seems to promise some special excitement or pleasure; they pick out the short paragraphs and look for the joke column and the pictures. If they read a story it must be a "thriller" all the way thru, or it becomes tiresome and is cast aside. They like the "movies" because there is quick action and plenty of excitement with little or no effort. The result is an intellectual laziness that dislikes prolonged attention and is incapable of analyzing a situation or solving a problem. These are the folks that keep on doing things in the way their fathers and mothers did before them; their sluggish mentality keeps them from discovering and breaking new paths and they finally drop behind and degenerate. They are on the down grade, and the longer they remain there the faster they go and the harder it becomes to turn back.

Th folks in the other class are the people that win. They are the men and women who are not afraid to exert their mind and their will and who make up their mind to "get there" and to do something. When they read they are on the lookout for the things that help, enlighten and lift up; far from being content with that which merely interests, they look for that which will instruct and improve. They want to make their life and their work count by doing their work just as well as they can, and their eyes are always open for better methods and bigger tasks. With this aim in mind they are always ready to search out hidden facts and to think for themselves. They are the people who solve the problems and do the things that no one ever tried before. There is nothing impossible for them because they have faith in themselves and the will power to back it up. They are invited to the positions of influence and the places of power, and they get the big salaries and have the joy of doing that which is worth while. No human happiness can be greater than that which comes of a good piece of work well done.

A big Field for Efficiency in Religion

It seems rather remarkable that one is not accustomed to tie up the idea of efficiency with that of religion and the Church. One hears a great deal about the "average Christian," and the "average church member," and God knows there are certainly plenty of them—and far too many who are below the average—while there are far too few who want to be efficient in their spiritual life and Christian service, who want to do the hard things and the big things, and the work that counts and lasts. In every other field efficiency is recognized as essential for getting results. Why should it be otherwise in Christianity and the Church? Is it more worth while to be efficient as a farmer, an engineer, a merchant, a mechanic, a teacher, than to be efficient as a Christian, as a Christian church member and worker? Does it not seem natural that those who should think anything of religion at all would want to be just as efficient there as they want to be in other lines? What is more natural than that a man or woman who desires to be efficient in one line should desire to be efficient in everything they take hold of? And if we think it worth while to be efficient in our earthly and temporal tasks, why not also in spiritual and eternal

things? And if efficiency counts for so much in the one, it surely ought to count all the more in the other. If Evangelical Christianity is worth anything to Evangelical people, they can show it in no better way than by encouraging, promoting and striving for Evangelical efficiency.

Some Great Models

Evangelical efficiency means work, study, research, investigation and concentration just as does efficiency anywhere else. And that this is not a new idea is abundantly proven by the life and the work of the Founder and the chief interpreter of evangelical Christianity. No more efficient men than Jesus Christ and Paul the apostle can be imagined, and both of them were models in their devotion to reality and truth. And no greater and more thoroughgoing student than Jesus Christ ever lived. True, He had no college or university training, and the schoolmen of His day declined to recognize Him as one of their number. But He had studied nevertheless, and had become thoroughly familiar with the law and the prophets, with human life and with nature in all their various forms, and He could not be content with anything but rock-bottom truth in anything and everything that came under His observation. He spent nearly thirty years in quiet, thoughtful study and meditation, and then for less than three years concentrated His entire knowledge, energy and skill on the one thing He had come to do. He encouraged His followers to *ask* and to *seek* and to *knock*, and promises that their efforts will be rewarded, Matt. 7: 7, 8. The merchant to whom He compared the kingdom of heaven was *seeking* goodly pearls, Matt. 13: 45, and the lost sheep and the lost piece of silver were recovered only after *diligent search*, Luke 15: 3—10, while His opponents were told to *search* the Scriptures because they bear witness of Him, John 5: 39. Real Christianity means diligent effort with a definite aim.

And then there is Paul. All we know of him indicates that he was an indefatigable student all his life. At Jerusalem he studied the law and the prophets and all the wisdom his teachers could impart to him; at Tarsus he must have imbibed deeply of Greek philosophy, and in years of solitude in Arabia he studied God's wonderful plan of salvation so thoroughly that no one has ever succeeded in making it so clear to seekers after truth and righteousness than he did in his letter to the Romans. And later on at his loom, as the shuttle flew back and forth and the tentcloth took shape in his skilled hands, he no doubt busied himself with thoughts of how he might preach the Gospel yet more efficiently, so that it seems the most natural thing in the world to hear him exhort his friend and fellow-laborer Timothy, "*Study* to show thyself a workman that needeth not to be ashamed," 2 Tim. 2: 15.

Things that deserve Study

And there is certainly no lack of things that need and deserve to be studied. There is, first of all the Bible, the oldest, most important and most wonderful book in existence. The greatest men of the ancient world have contributed to it, inspired by the Holy Spirit, and the profoundest thinkers of the modern world have not been able to exhaust its mines of truth and wisdom. The lives and characters of the men of whom the Bible tells, the messages they gave to the world, and historical setting out of which it came to us, furnish the most interesting and profitable subjects for study imaginable. No one ever studied it enough, and no one is too old to begin. No greater mistake can be made than to suppose that there is no need of studying the Bible systematically and regularly after confirmation.

The study of the Bible naturally leads to the study of the Church, what it is, how it grew, what it did, where it failed and what it should mean today. Just as every intelligent citizen ought to know the history of his country, so every intelligent church member ought to be familiar with the story of the Christian Church in general and his own denomination in particular. The men, events and movements that have made the Evangelical Church what it is today throb with human life and interest and are fruitful subjects of faithful and diligent study. The *Adult* (Advanced) *Quarterly* is published with a view of guiding Evan-

gelical people in their study of the Bible and of Church history and offers a wealth of interesting and practical knowledge. The two volumes of *Evangelical Fundamentals* (Part one: *Evangelical Principles and History*, and Part two: *Evangelical Belief and Doctrine*), and the *Evangelical Year Book*, give full information on our own Evangelical Church and the work it is doing for the Kingdom. Church members who want to be progressive and efficient cannot be content with letting their pastor do this kind of studying for them. The Ladies' Aid Societies, the Brotherhoods, the Young People's Societies and other organizations can undertake nothing more practical and profitable than to organize for the regular and systematic study of the subjects thus referred to.

The time in which we live is one of the most important periods of world history. There are forces at work and movements in the making that are of the most profound and far-reaching significance for every community, the entire nation and the whole human race. The missionary spirit is abroad and it will not rest until the whole world has been filled with the sound of the Gospel. The men who have founded and developed the missionary enterprise in every part of the earth and the work they have done is really a part of world and church history of which no Christian can afford to be ignorant. A wealth of books and magazines are available for this purpose and there ought to be a mission study class in every church. Our Board for Foreign Missions (*Rev. E. Schmidt, General Secretary, 1377 Main St., Buffalo, N. Y.*), will be glad to give information and counsel.

And right here at home men and women are everywhere seeking to teach and to help, to clean up and lift up and to push forward to better things. Childhood and womanhood are coming into their own, and the best minds of the nation are giving their best efforts to the prevention of poverty, vice, disease and crime. To live in an age like this, with its wonderful opportunities for service is a special privilege that ought to be used to the limit by all who have any means of helping. The *Evangelical Herald*, besides meeting the needs of the Christian life and home, and giving complete and up-to-date information on all branches of the denominational work, also covers all the important movements on the great field of Christian service from the Evangelical point of view. Those who desire detailed information on special fields may find a practical guide to study in the *Studies in Social Progress*, published by the American Institute of Social Service, Bible House, New York City. (Single subscription \$7.75 per year; five or more subscriptions to one address, \$5.00 per year).

With so many helps and opportunities for study in the interest of greater Evangelical efficiency there is no excuse at all for ignorance, indifference and inefficiency. What every Evangelical Church needs, and what the whole Evangelical Church needs is a far larger number of persons, young and old, who are ready and willing to pay the price of study and labor for the sake of Evangelical efficiency.

Religious News

AT HOME

Week of Prayer

The suggestions of the World's Evangelical Alliance for a Week of Prayer in 1917 have already been received in this country. They fix the dates December 31, 1916, to January 6, 1917, and point out that the Alliance has been making these suggestions to the Christian world since 1846. They also point out that there are many causes for thankfulness as well as humiliation, one of the former being the wide religious sentiment that obtains because of the war. The Alliance also sees many signs of Church unity.

The topics offered are this year practically the same as they have been for twenty-five years at least. There are to be prayers for nations and their rulers, for missions abroad and at home, and for the family and schools. Last year, desiring topics that were nearer the calendar date, some bold Americans put out Week of Prayer topics on their own account. A result was a slightly larger use of the Week, and of the topics offered by Americans.

Stonemen Breaking up

During the past two years the Stonemen's Fellowship in Philadelphia came to considerable prominence, both locally and nationally. It had thrived phenomenally under the leadership and virtually supreme man-

agement of Rev. H. C. Stone, an Episcopalian clergyman and has attracted large numbers of men from other denominations. One of the degrees of the secret ritual quickly aroused criticism from other ministers because it virtually implied the acceptance of confirmation in the Protestant Episcopal communion. Excursions of vast proportions were made to Pittsburgh and elsewhere, and on one Sunday of the past summer an enormous parade of the Stonemen occupied the Philadelphia streets. The specific purposes of the organization were rather vague, but because it seemed so successful in getting men together for religious purposes it had rapidly grown in favor.

It appears now, however, that some of the first enthusiasm has disappeared. Demands have been made for reports as to the financial conduct of the organization, tho no charges of misappropriation are specified; and a considerable number of the members have "bolted" and formed the "United Protestant Fellowship." The leaders in the revolt declare their chief grievance to be the "one-man authority" exercised by Mr. Stone. Friends of Mr. Stone declare that the rebellion results from an effort to inject politics into the organization. A lively controversy in the Philadelphia newspapers has resulted.

ABROAD

Memorial to Florence Nightingale

When Florence Nightingale died at the age of ninety years in 1910 her body, following her expressed wish, was laid to rest beside her mother and father. Her countrymen, however, thought that her memory should be kept alive not only by the many great and useful deeds of her long life, but also by a tablet in her honor in England's greatest cathedral. The tablet has recently been unveiled in St. Paul's, London, by the Queen with befitting ceremonies and portrays the sympathetic character of the woman. Upon a central panel of Carrara marble are the two figures in bas-relief, Florence Nightingale ministering to the wounded soldier. On either side of the panel are pillars of alabaster, and the frame of the whole is in lighter stone. Above the figures is the text, "Blessed are the merciful," and below is the inscription: "Florence Nightingale, O. M., Born May 15, 1820, died Aug. 13, 1910." The letter O. M., stand for the British "Order of Merit," instituted a short time before her death. She was the first woman to receive the reward.

Florence Nightingale was born at Florence, Italy, May 15, 1820. Upon the outbreak of the Crimean War in 1854 she went to the front with thirty-eight nurses, where at Scutari and other points she organized nursing departments. During the war she did much to alleviate the sufferings of the sick and wounded, both by her nursing to their physical needs and their mental ills; for she was a person of unusual cheer and kindness and carried brightness into the lives of those to whom she ministered. Now more than ever the name of Florence Nightingale is significant. She might be called the "Mother of Modern War Nursing," and all the thousands of women behind the firing lines nursing the sick and wounded soldiers of the countries plunged in war owe to her an inspiration for larger helpfulness. After the Crimean War Miss Nightingale returned to England. She was consulted on points of nursing during the American Civil War and the Franco-Prussian War. Florence Nightingale died in 1910 and on the occasion of her burial a great throng of her countrymen assembled in St. Paul's Cathedral to pay her homage.

The English Established Church

For three years a committee appointed by the two archbishops of the English Established Church has been at work to find "what changes are advisable in order to secure in the relations of Church and State a fuller expression of the spiritual independence of the Church as well as of the national recognition of religion." The committee included such prominent men in English public life as Earle Selborne, the chairman, Mr. Arthur Balfour, Lord Hugh Cecil, the Duke of Devonshire and Sir Lewis Dibdin, the well-known judge. The result of their deliberations is a proposal that the Established Church should retain all emoluments and privileges, but that it should be cut loose from dependence upon the law-making power of the English people as a whole, represented in the House of Commons.

The report, now issued in a volume, seeks to conserve the freedom of the Church, while it remains dependent for its means of existence upon the bounty

of the State. The committee proposes that the House of Commons should give way in matters of authority over the Church to an ecclesiastical committee of the Privy Council, which shall merely have a veto power upon legislation proposed by the legislative courts of the Church.

Of these legislative bodies one is to be made up of bishops, a second of clergy and a third of laymen. The result of this division, with its requirement that legislation should receive the assent of all three houses and that changes of doctrine or ritual should originate only in the House of Bishops, would put the control of the church life and of its endowment by the nation entirely into clerical hands.

The British public at large, we think, in studying these jug-handled proposals will be likely to compare them unfavorably with the alternative proposition of disestablishment. The English nation can assert its interest in religion without favoring one communion rather than another. The proposals of this committee are likely, we think, to receive short shrift in the House of Commons.

It is hardly probable that the British public will view these proposals with much favor. It is much more likely that the House of Commons, if placed before the alternative of either changing the constitution of the Established Church as here outlined, or of disestablishing it, will be inclined toward the latter. Ever since the supremacy of the pope in the Church of England was overthrown, the final authority in church matters has rested in the House of Commons, a body of laymen representing the whole English people. A new constitution like the one proposed would be revolutionary, and the fact that it is presented at all seems to indicate that the Church leaders no longer trust the attitude of the House of Commons toward the Church, and desire to take advantage of present conditions rather than risk what the end of the war may bring.

The new Chinese President and Christianity

It has been reported that Li Yuan Hung, the soldier leader of the Chinese revolution, who has succeeded to the presidency of the heavenly kingdom since Yuan Shih Kai's death, is a Roman Catholic. This would not mean to Chinese what it does to Americans, for in China, as indeed in all missionary countries, there is no such antagonism between Protestants and Romanists as is felt in Europe and America. Inquiries that have been made, however, seem to show that General Li is not a Christian. At least he was not when, as vice-president of the republic, he quarreled with Yuan Shih Kai over the latter's determination to declare himself emperor. It is possible that he may have been converted and privately baptized during the time of his retirement, but there seems to be no reason to assume this to be a fact.

It is true, however, that President Li has long been a warm admirer and steadfast friend of missionary work and workers, and this fact causes deep satisfaction thruout Christian circles all over China. It seems quite certain, therefore, that under his government religious liberty will not be the sham which it was under Yuan. There will be no more prejudice against Christian Chinese in the public service, as is shown by the fact that one of Li's first acts in the presidency was to call back to preside over the national senate C. T. Wang, whom the Y. M. C. A. had recently appointed its general secretary for China. With men of this stamp at the head of national affairs there will be no more talk of Confucianism as the state religion.

It may be expected that if General Li does ever openly join the Christian Church he will connect himself with the Church of Rome, since his most intimate friend and co-worker from the outbreak of the revolution has been a former Jesuit priest, Ma Sing Beh, who, however, abandoned the priesthood in order to devote himself to the republican movement in China, a path which led him into a very prominent place in the national assembly and in the cabinet. This may be but a mask for Jesuit purposes, since we have unfortunately come to expect things of this kind from Jesuits, but it may be that Chinese Jesuits have not yet absorbed so much of "the end justifies the means" policy as some other nationalities have shown. At present, however, no one seems to doubt the absolute sincerity of Ma Sing Beh's patriotism, nor is it even suggested that his influence over the president may be detrimental to the best interests of China.

"Examining the Scriptures daily, whether these things were so"

October 22, 1916. Eighteenth Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

MANLINESS AND WOMANLINESS

M. Oct. 16. Be men! 1 Cor. 16: 13, 14.
T. Oct. 17. Manliness in danger. Dan. 5: 17-31.
W. Oct. 18. Manliness in temptation. Acts 8: 14-25.
T. Oct. 19. Women's tenderness. Acts 9: 36-43.
F. Oct. 20. Women's revolt. Esth. 1: 10-22.
S. Oct. 21. Women's faithfulness. John 20: 1-18.
Sun., Oct. 22. Topic—Manliness and Womanliness.
Neh. 6: 1-13; Esth. 4: 6-16.

Suggestions to the Leader

The topic might be treated by members of the opposite sexes, *Manliness* by a man, and *Womanliness* by a woman, or vice versa, a woman pointing out the essential qualifications of *Manliness*, and a man those of *Womanliness*. Great care must be taken to maintain the serious aspect of the topic, and to prevent the treatment to become frivolous.

Call on the members of the society to ballot for their ideal of manhood and womanhood. Have the members write down the name of the man and of the woman who is the ideal representative of their sex. The result of the ballot ought to be written on the blackboard. After the ballot has been taken each member might be asked to state in one sentence those virtues in the man and woman he has voted for, which makes that one an ideal man, and ideal woman.

The Topic Presented

Two passages are referred to in the Scripture material. The first passage describes the manliness of Nehemiah, the other passage the womanliness of Esther. Nehemiah is the hero of the Jewish people, who conducted the work of reconstruction after the return of the Israelites from exile. He did not permit anything to discourage him, or to persuade him to change his plans or discontinue his work. But his manliness and courage found the highest expression in faith and trust in Jehovah. His manliness was fed by this faith. Without he must have failed utterly.

Esther is similar to Nehemiah in character. She is determined to save her people. Therefore she never hesitates or shrinks from her duty as she conceives it. She sacrifices herself and her fortune. The risk of approaching the king is not considered. The enmity of Haman and his associates is counted as naught. Thruout it all she pursues her plan in the even tenor of her way. But her womanliness, which was never doubted, is fed by her faith in Jehovah. The fear of God strengthened her virtues and developed her womanliness.

1. A true man, and a true woman is conscious of the greatness of the work that God has given them to do, and will allow nothing to interfere with it. The greatness of our work is not determined by our own or other's judgment. Every work is great that is worth while doing. Our faithfulness will make even the menial task great.

2. The greatest work a man can do, is to enhance the kingdom of God. No man is truly great who ignores God's work among men. To become a co-laborer of God is the greatest and highest goal of human endeavor. Only the Christian can be really manly and womanly. For Christianity prepares us for real unselfish service, prompted by love of God and neighbor.

3. A true man and woman lives in the lives of those that are near to them. Their highest aim must be that expressed in the motto of Ulrich von Hutten, who had inscribed on his shield the words: *Ich dien!* Thus the true man and woman dies daily, that they may live in the lives of others.

Manliness does not consist in doing great deeds, but in being ready and willing to do whatever duty asks us to do. Duty in this instance is determined by the needs of others, for the needs of others always find proper expression in God's will.

A manly man is as unconscious of his manliness as a hero is of his heroism. Where manliness or heroism is nurtured, and depended on our volition, it fades away, and loses its true quality of manliness and heroism.

Manhood and womanhood is the book of our life. Boyhood and girlhood are the table of contents of this book. In German we have the proverb: *Frueh uebt sich was ein Meister werden will.* If you expect to become a true man or woman, you must begin to

exercise yourself in the art of manliness and womanliness while you are young. The boy is the embryo man, the girl the woman in miniature.

Some Questions on the Topic

1. How would you define a true man?
2. What are the characteristics of a true woman?
3. How does our faith in Jesus Christ develop manliness and womanliness?

Some Scriptures on the Topic

Manliness. Job 4: 18; Psalm 8: 5; Heb. 2: 7, 8; 1 Cor. 6: 20; 2 Cor. 4: 6, 7, 16; Eph. 3: 16; 1 Thess. 5: 23.

Womanliness. Deborah: Judge 4: 5; Mother of Samson: Judge 13: 23; Naomi: Ruth 1: 2; 3: 1; Ruth: Ruth 14, 14-22; Hannah the mother of Samuel: 1 Sam. 1: 9-18, 24-28; Widow of Zarephath: 1 Kings 17: 8-24; Mary: Luke 1: 26-38; The widow who cast her mite into the treasury: Mark 12: 41-44; Mary and Martha: Mark 14: 3-9; Dorcas: Acts 9: 36; Lydia: Acts 16: 14; Phebe: Rom. 16: 1, 2; Lois and Eunice: 2 Tim. 1: 5.

A Prayer

May we ever have in us the mind of Jesus Christ, who, because of His love for fallen mankind sacrificed heavenly glory and imparted it to sinful men. We thank Thee, O Christ, that Thou in all situations and at all occasions did prove thyself a pattern of humility and service, an example for sinful men to follow. We pray not for great success, but for the grace to do Thy work right, and to help build Thy image in the lives of our boys and girls. Amen.

HAS THE BIBLE A CHANCE IN YOUR CHURCH?

In a good many churches—far, far too many—it has none. In the majority of Evangelical Churches the people are inclined to think that confirmation instruction has taught them all they need to know about the Bible and its contents. It is a big, sad mistake. They do not seem to realize that that was only the beginning. No real Christian can get along without some kind of Bible Study. Spiritual life can no more subsist without it than physical life can exist without nourishment. And the more wholesome and regular the nourishment the greater will be your vitality and energy in both cases.

Send for sample copies of the Advanced Quarterly (ADULT QUARTERLY after Jan. 1, 1917) and start your Bible study NOW. Better still, get some others to start with you and have an ADULT BIBLE CLASS. It's worth while every time, even if there are only a two or three to begin with.

The Advanced Bible Lessons

Lesson 4. The Third Missionary Journey

DAILY BIBLE READINGS

M. Oct. 16. Acts 18: 22-28. Strengthening the Churches.
T. Oct. 17. Acts 19: 1-20. The Ministry at Ephesus.
W. Oct. 18. Acts 19: 21-41. The Riot at Ephesus.
T. Oct. 19. Acts 20: 1-16. Homeward Bound.
F. Oct. 20. Acts 20: 17-38. Paul's Concern for the Churches.
S. Oct. 21. Acts 21: 1-14. Paul's Farewells.
S. Oct. 22. 1 Tim. 4: 1-8. The Crown of Righteousness.

Lesson Key:—"Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches," 2 Cor. 11: 28.

The first missionary journey showed Paul as the bold and enthusiastic missionary pioneer, possessed by the one desire of bringing the Gospel of Christ, whose blessings he has himself experienced, to those who need it. The second journey shows him as the missionary general and statesman, occupying the new fields at strategic centers and laying down fundamental principles of teaching and organization. The third and last journey finally shows him as the wise and watchful missionary pastor, intent upon holding what has been gained and on deepening and strengthening the spiritual life of the churches that have been established. Paul's conduct in all these particulars and his principles and aims have not yet been im-

proved upon thru nineteen centuries, and all who have anything to do with the guiding of the Church's missionary efforts, whether as members of a denominational or District Board, or as members of a church that is reaching out into new territory, must follow the principles he laid down. Thru all the centuries missionary success has only been achieved by working along the lines first thought out and applied by him.

Paul has made his first visit to Ephesus on his return from the second journey. He could not stay longer than perhaps a few days, but he saw at once that it was a center that must be occupied under all conditions. So he promised those who asked him to abide a longer time to come again if God will. Ephesus was not only the largest and busiest city of Asia Minor, in which all roads centered, and where eastern and western life and thought met, but it was also the center of an oriental nature worship that was spreading corruption thruout all the tributary regions. The temple built to Diana by Alexander the Great was the most magnificent religious edifice in the world, and was kept by a corporation of priests and priestesses who were supported by the rents of vast estates. For centuries Ephesus was a center of pilgrimage, and pilgrims came from all parts of Asia to visit the famous shrine. Paul's preaching was the death-blow to this worship, and the story of Demetrius' riot is the beginning of a decline from which the worship of Diana never recovered. Paul was not afraid to put the preaching of the Gospel where it would be most needed, because he knew that its influence would be sure in the course of time to overcome all the forces of the enemy. In locating mission churches care should be taken not only to select places from which the people can be reached, and which the people can reach, but also those where the preaching of the Gospel meets the greatest need. To a good many persons it may have seemed that Ephesus was a most unfavorable place for beginning a Christian church, because of the corrupt pagan environment, but this was merely a challenge to Paul to meet even the worst forms of heathenism with the clear and strong presentation of the Gospel of Jesus Christ. Demetrius' riot and the burning of the magical books showed the far-reaching results of Paul's work.

An important part of Paul's work on this journey was the collection of the contributions for the brethren at Jerusalem which he desired to take with him on his return voyage. It is the first effort at Christian benevolence on a larger scale, and Paul went about it in a very wise manner. If he had taken charge of the money alone it might easily have been said that he had used some of it for himself, especially since there were no official boards or organizations to take charge of such gifts, and even if there had been the giving and sending of receipts would have been very tedious and uncertain. So Paul took with him seven men, one from each place where he had collected offerings, and left the money in their charge. They were to deliver it at Jerusalem and report back to their respective churches what had been done with it. It is hardly probable that these men sailed for the express purpose of delivering this money at Jerusalem; very likely they were men who for some reason or other were making the journey anyway.

Unbusinesslike and careless handling of money has always been one of the most fruitful causes of trouble in the Church. Wherever money is concerned people are easily suspicious and the only way to avoid trouble is to arrange all money matters in such a way that all transactions will be public and that full reports are made of every transaction. Businesslike handling of money is not only the part of wisdom, as a matter of self-protection, but also a matter of faithfulness in the handling of that which is not one's own.

Atlantic District

Continued from Page 4

service for the old folks, many of whom were there. The pastor preached the sermon on Psalm 84: 1 In the evening service the Rev. F. C. Bergner of St. Luke's Evangelical Lutheran Church, Cumberland, Md., preached in English using Deut. 8: 2 as his text. Music by the festival choir, by vocal, violin and violin-cello soloists added greatly to the beauty of the services.

From the meager records of the congregation's early history the following is gleaned: Under the leadership of one Rev. C. Lepley the congregation was organized in 1846 and was first known as the German

Evangelical Lutheran Reformed Church, it being made up of members of Lutheran and Reformed confession. In 1864 the Reformed members left and built a church of their own. A number of pastors served the church prior to 1880 when one Rev. A. Homrighaus took charge. During his pastorate the church building was remodeled at an expense of \$6,500.00; also a set of chimes installed. In 1892 the Rev. Conrads, an Evangelical pastor, accepted a call from the church, and it was thru his efforts that the congregation was incorporated and united with the German Evangelical Synod as Zion German Evangelical Church. Other pastors, who have since been in charge are: Rev. F. Hennicke; C. F. Cramer; H. Booch; O. E. Wittlinger; J. C. Twele; C. F. Fleck; E. Hensel and—since March, 1913—P. G. Saffran.

In the fall of 1913 the church basement was enlarged to full capacity and completely remodeled, a new heating plant installed and the entire church fitted with electric lights at an expense of \$2,800.00. With the united efforts of the Ladies' Aid Society, the Sewing Circle, Sunday-school, Philathea Class and the Young People's Society, the congregation has been able to reduce its indebtedness to but \$1,000.00. The offering of the day amounted to \$355.05 inclusive of \$50.00 from the Ladies' Aid Society; \$50.00 from the Philathea Class; \$35.00 from the Young People's Society.

May the people of Zion go from strength to strength, and every one of them in Zion appear before God.
P. G. S.—M. C. W.

New York District Buffalo

Echo Meeting.—On the evening of Sept. 13 a large Echo Meeting of the Cleveland convention was held at Bethlehem Church (Rev. A. Goetz). Nearly four hundred young people were present. The whole convention was covered by five minute reports of representatives from each of the eighteen societies of Buffalo. Delegations from Tonawanda and Lockport were also present. At this gathering resolutions were passed to organize a Buffalo Federation of our Young People's Leagues and societies. The Buffalo Pastoral Conference also voted in favor of such an organization. Steps are now being taken to organize.

St. James.—In an attendance contest between a number of our Buffalo schools this summer, St. James won the banner, having an average of .735 present during the month of July and August.

St. James is also in a campaign to erect a much needed Sunday-school building. Indications are that St. James will also win in this effort.

St. Peters.—Old St. Peter's has voted to erect a new Sunday-school building to cost \$30,000. As soon as \$15,000 are pledged work will begin. St. Peter's has both a German and an English school with a total enrollment of 752.

Union Teacher Training Class.—The attendance at the Rally meeting of the Evangelical Teacher Training Classes held at the Y. M. C. A. Tuesday evening, Sept. 12, nearly filled the large reception hall. Rev. Paul Frankenfeld greeted the members and presided. Rev. H. L. Streich spoke on "Four Needs of Our Bible Schools." The regular class work began September 19 at St. Mark's Church (Rev. P. R. Zwilling). A new beginners' class was started. There are now three classes with a total enrollment of over 150.

Indiana District Louisville, Ky.

Sunday, September 24th, was a day of rejoicing for the members of the West Louisville Evangelical Church. On that day the newly erected church building was dedicated to the service of the triune God, the pastor, Rev. F. R. Daries, was installed and, on the following day, the congregation was received into membership with the German Evangelical Synod of North America.

The growth of this church has been remarkable. It is the outgrowth of a Sunday-school conducted in the west end of Louisville by St. Peter's Evangelical Church (Rev. D. Brüning). The organization of the church was effected at a meeting held at the residence of Mr. E. M. Ritter November 28th, 1915.

Services were held every Sunday, various friends placing their homes at the disposal of the congregation for this purpose. The corner-stone of the new house of worship was laid with appropriate ceremonies on June 18th, 1916. The cost of the building, with equipment, is about \$15,000.00. The building is erected with a view to giving the best service to services and Sunday-school work, and contains in the base-

ment a complete outfit for social purposes. The membership of the congregation at present is about ninety, and there are very good prospects for a substantial growth in the near future. The Ladies' Aid Society has a membership of forty-two, and the Sunday-school an enrollment of 125. The Brotherhood, which was organized on the day of the dedication, already has an enrollment of over thirty.

The dedication services were held on Sunday afternoon, September 24th, and were in charge of the pastor, the Rev. F. R. Daries, who also spoke the prayer of dedication. The sermon: "The Church's Opportunity," was delivered by the Rev. J. L. Hohmann, of St. Matthew's Church, and the Rev. Wm. Mehl, of St. Paul's Church, delivered an address. The music was in charge of the organist and the choir of St. Peter's Church. The installation service was conducted on Sunday evening. The sermon: "The Shepherd and His Flock," was delivered by the Rev. T. A. Haefele, of St. Luke's Church, and the pastor was installed by the Rev. David Brüning. The music of the evening was in charge of the organist and choir of St. John's Church.

On Monday night a musical praise and reception service was held, in which the Rev. F. A. Meusch, of New Albany, Ind., delivered an address on "Four P's"—Perseverance, Prayer, Power, Progress. The congregation was received into membership with the German Evangelical Synod by the Rev. D. Brüning. The music was in charge of the organist and choir of St. Peter's Church. Others taking part in the services were the pastors J. P. Meyer, Ph. Wigermann, and J. G. Stilli.

Much credit is due the pastor of St. Peter's Church, the Rev. D. Brüning, for the work done in preparing for the establishment of this church, as well as to the members of his church, who were willing to give their help at all times.

May the new church, with its new pastor, be a powerful influence for right, and may the work which they have begun ever prosper to the glory of God and the salvation of many souls.
M.

The Second National Brotherhood Convention

Continued from Page 4

Glee Club. Great pains have been taken to render every part of the services as uplifting and inspiring as possible. The people of Jesus Church and the Brotherhoods of the city are ready to do their best in entertaining their guests and all who come may be assured that all their wants will be provided for in every way. For guests from St. Louis and vicinity who may not be able to stay thru the entire convention, meal tickets will be available at twenty-five cents each. Eden Publishing House will be represented by a splendid exhibit, and the visit to the plant will give the delegates and guests an impression of its extensive operations and new equipment.

The following is a list of the local committees with their chairmen: Central Committee, Ernest W. Meyer; Finance Committee, F. W. Scherzer, Publicity Committee, F. H. Behnke; Music Committee, Wm. A. Simon; Committee on Printing and Badges, Waldemar Pinckert; Meals Committee, Wm. Jaudes; Lodging Committee, Wm. Kalkbrenner, Sr.; Outing Committee, Herm. Kralemann; Program Committee (local), Rev. J. Varwig; Registration Committee, Wm. Koelling; Guides' Committee, Walter Schneider; Reception Committee, Anton Roesch, Sr.; Ushers' Committee, Frank Goebler; Committee on Decoration, John Anderlan.

The Evangelical people of St. Louis unite in a sincere and hearty welcome to their guests and trust that their stay will be pleasant and their work blessed and successful.

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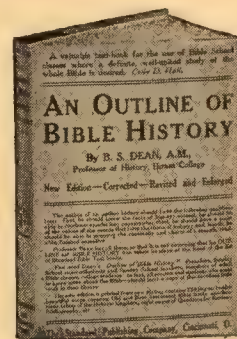
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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

ST. LOUIS, MO., OCTOBER 19th, 1916

NUMBER 42

"Men and World Service"

When the 1,242 men from forty-four states and twenty-five denominations who attended the National Missionary Congress at Washington, D. C., during the closing days of April last returned to their homes, they carried with them the promise that the addresses of that memorable gathering had been reported verbatim and would be published in book form and thus made available not only for reference on the part of those who had heard them, but also for the inspiration of those who had not been privileged to do so. The promise thus given has now been redeemed by the publication, under the above title, of all the stirring addresses delivered by the forty speakers at the Congress. The book contains 350 pages of reading matter that should be in the hands of all pastors and laymen who are concerned about making their church more efficient for Jesus Christ and His everlasting kingdom. The addresses are by recognized leaders in every field of Christian effort and deal with every phase of church and missionary work. They give to those who have not been able to take part in the Congress, and perhaps not even in any of the conventions of the National Missionary Campaign, the practical benefit of all the experience of the best men in the Church with the hardest and most urgent tasks of the Church. They give a view of the whole wide world as a mission field; they tell of the strength and the power of the awakening Church; they set forth practical plans and methods which any progressive church in the city or the country can adopt and carry out successfully; they encourage the members of the churches who may have become disheartened at the apparent loss of prestige on the part of the Church to look into the future with new hope and faith.

In accordance with the program of the Congress the contents of the book are grouped under thirteen different heads: The Challenge of the Present Situation; Possibilities of Missionary Achievement as Illustrated by Actual Experience; The Present-day World-appeal to American Laymen; The Christward Movement in the Non-Christian World; Practical Ways in which Laymen can best use their Property for the Extension of Christ's Kingdom; How May Christ more largely dominate all Contacts of American Life with the Non-Christian World? Christian Messages from the Field; America and the World Crisis; How Increase Lay Initiative and the Sense of Responsibility for the Missionary Tasks of the Church? Future Activities; Christian Unity; The Bases of effective Lay Service; The Next Steps in Awakening the Latent Forces of the Church, and finally a review of the National Missionary Campaign of 1915-16.

The book is for sale at only one dollar by the Laymen's Missionary Movement, 1 Madison Avenue, New York City, and is really indispensable to those who would know and keep in touch with the best spirit of American Christianity.

The Government and Unemployment

Probably very few of the more than one hundred million Americans have an idea of the extent to which the United States Government is going in order to serve all of the American people in a very practical manner. In connection with the establishment at St. Louis of one of the largest and most extensive employment, vocational guidance and industrial education bureaus in the country it is of interest to learn just what this chain of Government employment offices will mean to the working population of the country. According to the statement of Commissioner Caminetti, of the Bureau of Immigration, these offices

are intended to be a clearing house for all kinds of employment and industrial education for men and boys and women and girls, and to seek to find employment for all persons who, for any cause, are dismissed from employment. The office will try to find suitable employment for every man and woman and every boy or girl over sixteen years of age. Boys and girls under that age in quest of employment are to be trained for some profitable life work by the vocational guidance and industrial education department, which will make for greater efficiency in work and keep them from going into the factories.

The fact that all this service is to be rendered free of charge will make it especially valuable to those who need it most, since it is notorious that the professional employment agencies care more for their own profits than for the help they may be able to give

A THOUGHT FOR THE WEEK

A light that doesn't shine beautifully around the family table is not fit to take a long distance or to do great service somewhere else.

—J. Hudson Taylor.

to those who need it, notwithstanding the fact that those who are looking for employment are usually the least able to pay for the chance of getting it, even after they have found it. The office will also seek to find employment for school teachers who, it is reported, are often obliged to pay as much as one month's salary to the agencies that find positions for them. Blanks for applying for positions, or for the aid of the office, may be had in any post-office in the country, and when filled out are forwarded free to the Government offices. In addition to this every postmaster is supposed to give one hour each day if necessary to persons seeking employment. A number of these Government employment offices have already been opened in most of the larger cities, and it is expected that they will be of great value in avoiding extensive unemployment during the coming winter.

Is there a "Problem of the Hyphen?"

Some recent utterances by political leaders have, unfortunately, again stirred up racial prejudice by calling opposition to President Wilson's foreign policy "disloyalty." In view of this circumstance, and of the fact that that element of the population which is commonly known as German-Americans has, during the entire course of the war in Europe, been made the center of such an attack, it seems desirable in the interest of truth and fairness to call attention to certain facts which should not be overlooked when this question is to be answered at the coming election.

It is greatly to be regretted that the term "German-American," originally employed to distinguish a particular group of immigrants, was not instantly repudiated in letter as it was in spirit the moment that ignorance and prejudice sought to give it political significance. It is, however, becoming more and more evident, as the real sentiment of the American people is finding expression, that only a yellow press and a certain type of politicians seem to doubt that the vast mass of people in this country who are of German descent and nativity are in every essential respect soundly and out and out American in their political sentiments and convictions. Any one, in fact, who knows anything about the subject knows well enough that any assumption of a divided allegiance, at least as far as this portion of our citizenship is concerned, is based upon lack of information—if nothing worse. To identify German-Americanism

with "Potsdam propaganda" because a few ill-advised and intemperate would-be politicians, or German subjects whom England is preventing from leaving this country, are suspected of using German money in their activity is just as "yellow" and un-American as it is to froth about Japanese aggression and the "yellow peril" whenever a Tokio newspaper has some anti-American headlines.

We do not claim the right to speak for all Americans of German nativity or descent, but we feel perfectly safe in declaring that as far as German Americans are concerned there is not now and never has been a "problem of the hyphen" if by that term is meant any kind of secret or open disloyalty toward the United States or its institutions. What goes by that name now is rather an expression of patriotism and devotion and was exposed to suspicion and misrepresentation for the purpose of furthering the political aspirations of those who were ready even to stir up racial prejudice and passion in the interest of selfish ambition. The opposition toward President Wilson's foreign policy is traceable to the attitude of this country and its people toward the European war, as that attitude was represented by the press, in Wall street and at Washington. As American citizens German Americans have always been proud of the reputation for independence and fairness which Americans had enjoyed, and when after the outbreak of the war the President declared the neutrality of this country they naturally expected that it would be strictly maintained in spirit and letter. As it was, however, America's frank sympathy with one of the belligerents, as expressed by almost all American newspapers, helped that side more than could have been the case if the United States had entered the war on their side, while the other did not even have a chance to present its case before the forum of the American people. What disgusted German Americans with their Government was not so much loyalty to the land of their forefathers, as disappointment at the kind of Americanism which had suddenly become the rage. This is proved by the large number of intelligent and influential Americans of non-German descent who were and are just as deeply disappointed at the course their Government was pursuing as were the German Americans. No petition to Congress ever had so many names attached to it as did the one asking for an embargo on the export of munitions, and the names on this petition represented practically all nationalities and all shades of political and religious convictions. If the United States had firmly and unmistakably asserted its independence when cable communication with Germany was destroyed, and when the first British order in council against American commerce was published, there would have been no Lusitania affair with all its deplorable consequences. And if an embargo on munitions had been proclaimed at once, because America did not desire to share the awful guilt of the terrible slaughter, American prestige would have been wonderfully strengthened all over the world. And if the administration had enforced its professions of neutrality it would not only have had back of it the enthusiastic support of the masses of the people but would also have put the United States in the very forefront of a world-wide movement for international righteousness and civilization. In criticising the actions of their Government German Americans—as well as all others who were disappointed at the conduct of the administration—were merely voicing a higher ideal of Americanism than happened to be in favor with the press, Wall street and at Washington. On Nov. 7th the American people will give their own definition of real Americanism.

A Nation on its Knees—and the Result

"And Samuel cried unto Jehovah for Israel; and Jehovah answered him." 1 Sam. 7: 9.

How deep and strong the repentance of the people was is immediately shown by the manner in which they comply with Samuel's request to put away the foreign gods. The images of Baal and Astarte, the chief heathen deities that had been worshipped, were at once put away and Jehovah alone remained as the one true God.

The next step was now that of calling an assembly of all Israel at Mizpeh, a hill town in the territory of the tribe of Benjamin, that Samuel might pray for them. The people were to bear public witness of their return to the God of their fathers and to make public confession of their wrong-doing. It must have been a great day in the history of the Israel, when the whole nation thus assembled in order to get right again with the God they had forsaken. The patient and persistent ministry of Samuel during twenty years had at last brought about a religious awakening that was finding a fitting expression in a national service of penitence and prayer. Doubtless the people had in their homes already humbled themselves before God and vowed to lead a better life, but the public assembly was necessary so that the presence of a great multitude, like-minded and with the same earnest feelings and purposes, might fully arouse those who might be indifferent or hesitating, and strengthen and stimulate the sincere and the earnest. The New Testament admonition "forsake not the assembling of yourselves together," is based on a sound knowledge and understanding of human nature. There is something inspiring and uplifting about a large number of people gathered in a common cause that is capable of doing great things on behalf of the kingdom. The full and regular attendance of all who believe in divine worship and godly living would make the meetings in our churches, whether held during the week or on Sundays, a far more helpful influence in the home and the neighborhood. Those who remain away from these gatherings fail to realize their great public responsibility in so doing.

Samuel is not content with a mere exhortation, but proceeds to heighten the solemnity of the occasion by appropriate ceremonies. The drawing out of water and pouring it out before the Lord, and the fasting were expressions of the popular repentance and contrition, the pouring out of the water probably being a symbol of pouring out before God confessions of sin drawn from the depths of the heart. And in connection with this solemn public ceremony came the sincere public confession, "We have sinned against Jehovah." No doubt this public exhibition of repentance by the entire nation made a deep and lasting impression even upon those who may have been superficial or indifferent in their devotions, for the worship of Jehovah was never again forsaken to the extent to which it had been in the past. When a whole nation expresses its belief in God and at the same time confesses its sin in so direct and sincere a manner as Israel did here, the impression is bound to be deep and lasting. A nation that earnestly desires to be right with God needs not only a day of public thanksgiving, but also one of public penitence and prayer. Thanksgiving Day alone, however grateful we may be for its strong religious influence, far too easily becomes merely a day of rejoicing, of pleasure and amusement. The Evangelical order of service for Thanksgiving Day emphasizes the idea of repentance very strongly, but the general attitude of the people toward the day as a day of cheer tends to overcome any impression which may thus have been made. It would be far better and more to the purpose if some President possessed enough Christian courage and conviction to appoint a national Day of Penitence and Prayer. Repentance is a vital factor of the Christian religion, and it must always be an essential part of national Christian life as it is an essential part of the individual Christian experience. The American people cannot justly claim to be a Christian nation without becoming first a repentant nation.

It seems strange and distressing that the assembly which Samuel had convened for such a purpose should only serve, apparently, to bring new troubles to the repentant people. Very probably the Philistines mistook the purpose of the assembly at Mizpeh for a meeting to devise ways and means for throwing off their yoke and determined to crush any rebellious tendencies that might be in the making. But events like this are only suffered to stimulate faith and patience, and

that is the spirit in which this turn of affairs seems to have been taken by the people. They knew where their help was to be found, and their only request of Samuel was that he cease not to cry unto Jehovah to save them out of the hand of the Philistines. The answer to Samuel's prayer was what might have been expected. Wherever men sincerely humble themselves before God in the firm trust in his help they need not fear the outcome. The great thunder with which God thundered on the Philistines carried down from God the answer and the needed help. There is no need of supposing the thunderstorm to have been supernatural. It was only another of those numerous instances where natural forces were adapted to work in with God's purposes. "It was natural but not casual." "What happened," says Dr. Blaikie, "was probably this: a vehement thunderstorm had gathered a little to the east, and now broke, probably with a violent wind, in the faces of the Philistines, who were advancing up the heights against Mizpeh. Unable to face such a terrific war of the elements they would turn around, placing their backs to the storm. The men of Israel, but little embarrassed by it, since it came from behind them, and gave the greater momentum to their force, rushed on the embarrassed enemy, and drove them before them like smoke before the wind. The storm before which the Philistines cowered was just like the pillar of fire which had guided Israel thru the desert. Jehovah was still the God of Israel; the God of Jacob was once more their refuge."

There can be no doubt that "prayer changes things" when it is engaged in the proper spirit. No matter how discouraging things may have at first seemed to the Israelites, they realized now how everything was working together for good unto them who placed their trust in God. Even before they had dared to hope for it their subjection to the Philistines had ended. The strength of their strongest enemy was broken and they were now in a fair way of achieving independence.

Thru the Station Gate

She was such a frail little woman, with soft brown eyes in which questioned a dreadful anxiety. There were sharp lines on the face that somehow looked as if it were used to being smooth and untroubled. Mildred West, who was acting as Travelers' Aid at that station, noticed her as she came thru the gate and stood bewildered in the midst of the hurrying throng.

The shadowed face did not even light up at Mildred's kindly question, "Can I help you in any way?" Evidently the trouble was too deep to hope easily for help. She took a long, searching look at Mildred's sweet, strong face without answering. Altho the soft brown eyes were filled with anguish it was plain that she could not bring herself to speak of that which had brought the look of sharp suffering to her face.

Mildred was one of those rare people who understand. She drew the little woman into the rest room and over to one of the big comfortable chairs. "Sit down and rest a little while," she pleaded, "and then perhaps you can tell me about it, and we can find out what is best to do."

But she sat very straight on the edge of the big chair, one hand still grasping her suitcase, the other her handbag, ready to go.

Mildred waited a few minutes, then she suggested gently, "I think perhaps I could help, if you could tell me."

This time the eyes were not raised. The head drooped as under a heavy weight. Words came with an effort. Mildred had to bend her head to listen. "It's my girl! my little Ruthie! She ran away from home a month ago. I don't know where she is, but she bought a ticket for here. I couldn't stand it any longer. It seemed as if, if I could only get here, I could find her. I didn't know there were miles and miles of streets. O, I don't know what to do!" She crumpled up in the big chair, her face hidden, her frail shoulders shaken by the sobs that she vainly tried to stifle.

Mildred only laid a sympathetic hand on one of the trembling, black-gloved hands and waited. The little woman soon gained control of herself and sat up. She could not waste time in tears when she might be searching for her girl. She mechanically straightened her hat, and again grasping her handbag and suitcase, rose to go. A frail, timid, little figure, but ready to go out into the great unknown city alone and search for her child. Mildred's eyes blurred as she

put out a detaining hand. "Wait," she said, "we'll do our best to help you, but you must wait here and give us every clue that you can to work on. I'll call up the police station now." Mildred went to the telephone. The little woman looked startled.

But she did not know that the woman who presently came in and began to question her was a police woman. By the time she did know it she felt a confidence in the capable woman with the strong, kind face that robbed the word police of the terror it had always held for her.

She continued in a state of bewilderment for the next few days. She knew little of what was being done, but she did know that forces belonging to the great city were at work searching for her girl for her. It was wonderful! She had never dreamed that the great city would care or would help her.

On the third day a telephone message came. "We have found Ruth. She is safe, here at one of our Working Girls' Homes." Then followed directions for reaching the Home. The little woman hardly stopped to pin on her hat and snatch up her handbag. She did not wait for the elevator but ran down the three flights of stairs. The street car, that had seemed to her before to fairly whiz by, now crept along. But in less than a half hour repentant Ruth was in her mother's arms, and over her the tender voice was crooning, "My little Ruthie! My little Ruthie!"

By and by, sitting with her hand clasped in her mother's Ruth told her story: How the country home seemed so dull to her that at last she came to believe that she could not bear the monotony any longer; how she ran away from it all to the city where she believed that there was always something interesting to see and hear and where work would be easy to find. She told how she had arrived in the city at night. The representative of the Travelers' Aid who was on duty then had quickly noticed that she was alone and that no one met her, so she had gently questioned her and then had herself taken her to this home. Here they had helped her find work. But the work had proved to be much more monotonous than the varied work at home. The crowded streets where there was not a face that she knew had been far more lonesome than the farm home where there were always neighbors that she could visit if she wished. She had been desperately homesick. "I've learned my lesson, mother," she concluded.

The next morning they were at the station long before the hour for their train to leave. The sharp lines had smoothed out of the little woman's face and the soft brown eyes held only thankfulness. She took Mildred's hand in both her own, but all she could say was just "Thank you," then she choked. But Mildred understood.

As she took a last look at the great city her eyes clouded again at the thought of its dangers, of what might have happened to Ruthie, alone there. Then they brightened with gratitude at the thought of the workers who were doing their best to protect lives from those dangers—who had protected her Ruthie from them.—Selected.

Sampogna-Sincero

W. H. MORSE, M. D.

Sampogna-Sincero. Odd name! But that was not all there was to it or to the young man who made use of it as little as possible. His entire name was Pietro Paolo Philo Sampogna-Sincero, but it was his preference and that of his friends, to call him Sam Pease, the Sam coming off of the first part of his hyphenated name, and the Pease being made up from the three P's by which he was initialed. Odd in names and nicknames, he was quite as odd in person, and in his actions. He was perhaps twenty-two years of age, short, small, and with the blackest of eyes and hair. As several of the fractional parts of his name suggests, he was an Italian, but he always spoke of himself as a Sicilian. He appeared in the city as an immigrant, fresh from Ellis Island, and at once took up his place as a boot-black under the railway arch near the depot. In a short time he had contrived to appropriate a few English words, and to style himself an "honest Boot-black." While at his work he whistled, and as he whistled, and as he whistled by tune, that proved to make him popular, so that he was not long in getting custom.

After two or three weeks he had money enough to invest in a new suit, and on Sunday he went to church. That is, he essayed to do so, and did something in that direction. Walking briskly up the

street, he reached St. Patrick's Church just as several Irish boys were entering the grounds.

"Hey! Get on to the dago coming in here!" he heard one of the boys say. Then came a boisterous laugh. Before he realized what was coming the boot-black slapped the face of the boy who had laughed, and the next minute the young Irishmen threw him out into the street, telling him that it was "no place for dagoes."

He got up, and walked on to a Protestant church a block beyond, went in, sat in a pew near the door, and remained thru the services, altho he could not understand a word. The following Sunday he was there again, and from that time kept up regular attendance. The people spoke to him, and he showed that he enjoyed it all. A little more than a year after he began church attendance, he became a member, and was baptized as "Samuel Pease."

"All right, sure!" he said when the minister pronounced the name.

At that time there were no Italians or other new Americans in the church, and he became quite a favorite with all, and especially the young people. He had continued in membership several months when he asked for a membership transfer.

"I like it here," he said, "but I got to go to the Lutheran Church, for you see I protest just like Luther did!"

His explanation went no further. The Lutherans took him in, and made as much of him as in the other church. No sooner had he presented his letter than he made it clear why he had changed.

"Your Bible-book is none English," he said. "I none English. I want my kind. That your kind? I want same to send to Sicily to my brothers."

The church was Swedish, but the pastor procured him an Italian New Testament and he mailed it immediately to his old home.

It was not long before his fertile mind contrived another scheme. He had never said a word against the people of St. Patrick's, and it was noticed that when he passed the church he would look up to the cross, and lift his cap. In the course of business he got the contract at one of the hotels to blacken the guests' boots late at night, or very early in the morning. Then he carried forward the idea by going to residences in the early morning, and blacking shoes. In the pursuit of this arrangement he took in the rectory where Father Kiley of St. Patrick's had a housekeeper who was only too glad to have the priest's shoes shined by some one beside herself.

One day Sam called on the minister at the church where he had first united, and asked for an old Bible. It was given him, and he was profuse in his thanks. By this time he could read English. Soon after securing the Bible, he said to the Lutheran pastor:

"Pray for Father Kiley that he get right with God! You pray, and I do my part!"

In one of the priest's shoes he placed a leaf from his Bible.

"He'll find it and read it," he said, "and the pastor's prayers will get him."

But it was the priest's housekeeper who found the leaf, and removed it. Again Sam did the same, and kept it up every morning, and each time the woman removed the leaves and read them. This had gone on for a month, and Sam was wondering why the priest was not converted, when, much to his surprise the housekeeper asked his advice about what to do to unite with a Protestant church.

"I read those little verses," Mrs. Murphy said, "and I must do so!"

Sam, with no little pride, piloted her to church, where she became a member upon leaving the priest's service.

"And after that," Sam said, as he related the story, "I got no more chance to shine Father Kiley's shoes! But," he added, lapsing into Italian, "ma continue orazione (we keep on praying!)"

An Unfailing Spring

One great proof of inspiration is the fact that when men actually do brood over the Scripture it yields to them fresh pearls and diamonds. One would think that the myriads of sermons based on Bible texts would long ago have exhausted the fountain of truth. But every little while some preacher or teacher taking a familiar text or passage, brings out of it by legitimate deductions, some truth new, large, inspiring.

And the fact that to-day more people than ever before are thus teaching and studying the Bible and finding nuggets of new truth, ought to spur us on "to read, learn and inwardly digest."—*Rev. H. A. Bridgman.*

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

The Autumn Glory

Oh, the olden, golden glory
With the autumn pomps unfurled,
Mantling every hilltop hoary,
Flaming up and down the world!

Scarlet bough and crimson creeper,
Burning branch and kindling spire,
Dawn on dawning growing deeper
With the transitory fire!

Morn on morn a radiant shaping
Of a pageantry sublime:
Eve on eve a rapt redraping
Of the tapestries of time!

Not for one this sweeping wonder,
Bloom of beauty—not for one,
But for all men dwelling under
The dominion of the sun.

For from some celestial port,
Whence all earthly splendors be,
Comes a voice to every mortal:
"Lo, lift up thine eyes, and see!"

—Clinton Scollard, in *Springfield (Mass.) Republican.*

Utilizing the Useless

By J. VAN KIRK WELLS, JR.

The parsonage was desolate and neglected. It was almost a ruin in appearance, not alone from the ravages of long disuse but also because of the accumulated remains of other years. The left-behinds were strewn from attic to cellar, while the unchecked weeds which filled the yard on every hand only served to make less conspicuous the many and varied piles of rubbish.

To the minister and his family, who came one fall, it was far from inviting. Something must be done to make the place habitable. Surely all this refuse must be removed. But no; the law of the age is to utilize the useless.

The chill of many an autumn morning was tempered by a furnace fire fed with cumbering trash. Several bad depressions in the lawn and garden were graded up by burying deeply loads of debris that had no higher use. A flagstone, which marred the back yard as a covering for a half-filled well, was a real addition as a stepping-stone at the back porch. An unsightly board pile yielded suitable and sufficient lumber for a chicken yard. It was a work of putting in the right place, of utilizing, the things which being out of place had made the vacant house so gloomy and forbidding. Nothing was found that could not in some way be turned to account. And the transformed parsonage stands today reclaimed—may we not say redeemed?

To make use of the unused, that which men often called useless, was characteristic of the Master's work. How frequently it was a question of right place or relation! The coin, the sheep and the son of the parables were lost because each was out of place. Peter, in the intimate companionship of Caesarea Philippi, saw in Jesus the Christ, but following afar off to the high priest's palace he could deny that he knew the man. The Redeemer was a Restorer. He sought to get truth and men into their right place and relationship.

The work of redemption may be hastened by readjustment. It may start in a garden by putting a useless pile of rubbish to some use. It may be carried on by a rearrangement of ideas so that our pleasures and pastimes may be a help rather than a hindrance. It may be hastened by taking our own rightful place and helping others to find theirs, thus contributing something to the welfare of mankind and the glory of Christ's kingdom.

A Wise Sympathy

By J. MERVIN HULL

A group of fifteen or twenty young women stood sadly talking together before they returned to their typewriters and desks in the office of a certain corporation.

"What a terrible bereavement for a girl like Laura to lose her mother," sighed Nelly Swift; "an

only child, her father dead, and she and her mother were so perfectly devoted to each other."

"Now, girls," began Annie Starr earnestly, "we must show Laura that we sympathize with her in this terrible affliction. Let's put our money together and get some of the most lovely flowers we can find for Mrs. Huntley's funeral."

"Yes, yes," the girls quickly agreed. Out came dainty purses, and rustling bills and shining silver were quickly thrust into Annie's open hand.

"Here are seventeen dollars," declared Annie, after quickly counting it over. "Now who shall get the flowers, and write a note to Laura for all of us?"

"Mildred Hoyt, Mildred Hoyt," spoke up several of the girls at once.

"Yes," agreed Annie, "Mildred is the right one to do this for us. No one can write a note that will express what we feel as well as Mildred."

Mildred's face flushed as she hesitated.

"I—I would be glad, more than glad to write the note, if I thought I could do it as well as some of the other girls; but," she continued earnestly, "I wish we might use this money in another way."

"Why, how, Mildred?" asked Nelly quickly.

"Well," Mildred went on slowly, "you know that I was as often at Laura's home as any of us, and I know that Laura and her mother had only a very small income besides Laura's salary here in the office. Mrs. Huntley was sick for some time, and I know that the expenses were large, and that even now some money matters are troubling Laura very much. Now, what I wish we could do is this; take two dollars of this money, and buy a few white roses for the casket, and then give the fifteen dollars to Laura. I know that she needs it, and I think that she will take it from us."

"But," began Annie Starr, almost resentfully, "people will expect to see something elaborate from Laura's friends here in the office, and—" Annie stopped suddenly, and a deep flush overspread her face. "But," she finished in a low tone, "we are not sending these flowers simply for the sake of others seeing them, that is a fact."

"You're just right, Mildred," put in Nelly Swift, "and I say, let's make it up to twenty dollars."

A few days later Mildred Hoyt came up to the same group of girls again, as they were together before going into the office. "Girls," she said, "I have a message to you from Laura."

"Was she glad of the money?" asked Nelly Swift.

"At first she seemed a little reluctant to take it. 'It seems too much for you girls to give,' she said. But in another moment her arms went around my neck, her head fell upon my shoulder and she began to weep quietly."

"Oh," she cried, "you don't know how much I need this money. You can't possibly understand how much it means to me. I can't tell you about it now, but I will sometime. But oh, tell the girls at the office that I thank them with all my heart."

"I am glad we did it," murmured Annie Starr.

A Transforming Power

Christ's love transforms. It repeats itself in our lives. A chaplain on the battlefield came to a man who was wounded, lying on the ground. "Would you like me to read you something from this book—the Bible?" he asked the soldier.

"I'm so thirsty," replied the man; "I would rather have a drink of water." Quickly as he could the chaplain brought the water.

Then the soldier asked, "Could you put something under my head?" The chaplain took off his light overcoat, rolled it and put it gently under the soldier's head for a pillow.

"Now," said the soldier, "if I had something over me! I am very cold." There was only one thing the chaplain could do. He took off his own coat and spread it over the soldier.

The wounded man looked up into his face, and said gratefully, "Thank you." Then he added feebly, "If there is anything in that book in your hand that makes a man do for another what you have done for me, please read it to me."

Men are ready to hear us read the Book only when our lives interpret what the Book says.—*Ex.*

Denominational

General Call upon Evangelical Churches for the Reformation Day Offering for Eden Seminary

"It is a good thing to give thanks unto Jehovah and to sing praises unto Thy Name, O Most High." No doubt the Psalmist expresses the sentiment of all Evangelical Christians on Reformation Day briefly and to the point. For thanks and praises are especially meet and precious on this occasion. The gifts and riches of which this season again reminds us are the most precious imaginable. The re-discovery of the hidden treasure of the Gospel, the one pearl of great price, of justification by faith, the freedom from spiritual bondage and from enslavement of conscience thru the power of the Pope, the privilege of sonship, to come into the presence of the heavenly Father in the name of Jesus thru prayer, the knowledge that God desires to be worshipped not only in outward form but in the spirit and in the truth, the preaching of the pure Gospel on every Lord's day: all this tunes our hearts and minds to cheerful gratitude and praise.

If we recognize and appreciate these blessings as they deserve, our hearts must be impelled to show their gratitude in a special way. Not to feel or to show gratitude would be a sure sign that we did not understand the value of God's gifts. Where this value is understood our gratitude will readily find the fitting expression. God looketh upon the heart and grateful sentiments are pleasing in His sight. If our sentiments are to have real lasting value, if they are not to perish and fade like the flower without the fruit, they must be expressed in tangible shape. This means that we must make faithful use of the pure Word of God that has been restored to us in our homes and in our churches, that we firmly believe in Jesus Christ and Him crucified as our only Saviour and Lord and make faithful use of the high privilege of direct personal intercourse in prayer to the Father thru Jesus Christ.

The approaching Reformation festival is to serve the purpose of confirming our determination to live worthily of the teaching of the reformation; to offer a welcome opportunity for expressing our gratitude in the form of a liberal offering for the institution which exists for no other purpose than training the ministers who are to preach the pure Gospel. Let us now, our beloved Evangelical Christians, take advantage of this opportunity that it may be a good thing for us also to bring our offering of gratitude to the Lord our God.

With the best wishes for a richly blessed Reformation festival
J. E. Digel,
Chairman Board of Educational Institutions.

South Illinois District New Orleans

To say that they had long awaited the eventful day, these good people of St. Paul's, when they could enter a house of worship built with their own hands and suited to their special needs, is rather a trite way of beginning a story of splendid achievements that stand to the credit of this congregation, and yet this introduction is based upon facts and accounts precisely for the reason why they were able on Sunday, Sept. 23rd to dedicate their parish house and chapel.

"The people had a mind to work." This is the mainspring of all the activities that have been going on in this parish for years past, and which has resulted in the overcoming of one obstacle and hindrance after another, until to-day the congregation is in a fair way to become one of the most aggressive and withal soundly established in the city.

Five years ago the congregation had a name. That in itself was a heritage, for it was of the Evangelical faith and it named itself after him who "worked more than they all." Besides this it had nothing save a promising field and a good measure of faith. So the faith was sowed into the field and the harvest is a congregation. The process of sowing is going on continually and, under the care of God, the harvests will also continually increase.

Four years ago, after a short pastorate by Rev. G. A. Kanzler, the Mission Board sent Pastor G. Siegenthaler, just graduated from Eden Seminary, to this field. Pastor Siegenthaler—

"doffed his sparkling coat
and fell to work with pleasant heart and arm."

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"Other Sheep I Have"

Interesting Glimpses of the Work at several Points—and everywhere the same great Need

This and that from the Field

The Work in India

In a letter dated August 3rd Pastor Koenig has the following to say in regard to the pressing and extensive work at Chandkuri, which would be almost at a standstill if God had not made it possible for Pastor Koenig to do the work of two, or really of three persons:



Pastor Gass' confirmation class, 1916

"We were glad to learn after our missionary conference that at least one worker was to be sent out this year. We hope that Brother McQueen will come as quickly as possible, by no means later than Christmas. The sacrifice which he brings in giving up a whole year of study is greatly to be appreciated. (Our friends who with us have been waiting to learn when our new missionary, Pastor Fred McQueen, would undertake his journey to India, will be sadly disappointed to learn that in consequence of war conditions and the pass regulations, it has become necessary to postpone the journey. We should not become discouraged however, even tho it is deplorable that our workers on the field will have to remain without the help they need so very much a while longer. God is testing our earnestness; let us try to stand this test in patience and inward firmness in the confidence and joyful expectation that we shall not be put to shame but that He will at last bring all to a glorious and successful end. In the meantime Pastor McQueen is at Eden Seminary and continues his studies without loss of time.—P. A. M.)"

"We have been considering the possibility of employing a temporary helper for the asylum here. A man whom we know and who has a good reputation has helped out in such a manner at a neighboring mission. If it should be possible for us to secure his services he could help up here at the station and in addition supervise the work of the asylum. The more I become familiar with the work here, the more I am convinced that I ought to devote my entire time to the work here at Chandkuri. I have been obliged however, to leave the asylum largely to itself, and our out-stations also, which are very promising, were greatly neglected. Many of the native workers need constant supervision; where this is not exercised many are not faithful and even the better workers become discouraged and are attracted by other missions. In several instances I was obliged to use the pruning-hook by dismissing some of them and shifting others to other stations. This, I believe, is bringing good results. Everywhere the attendance at the services is increasing and some of those who had relapsed into heathenism have returned. Instead of contenting ourselves with the former number of workers, one missionary for the asylum and one for the station, there ought to be two for the station work alone.

"Perhaps you will recollect that some time ago I wrote of two men on a new out-station who desired baptism but were obliged to leave their homes because

of the opposition of their relatives. They remained unbaptized. One of them has just come to me from the village where he found refuge and reports that ten new families from this place desire to be baptized. I cannot go myself at this time, but I have sent the nearest catechist to instruct the people and later I shall visit them myself. If they should be sincere in their profession the persecution of the original candi-

dates for baptism by their relatives would be directly responsible for winning them to the Gospel.

"In several instances I have been disappointed in the schools by unworthy and inefficient teachers; some of the others however are making good progress. In Sunkia where the new building had been erected shortly before I left for the mountains, things are beginning to improve greatly. The attendance at the services has increased to nearly a hundred persons, and the new head teacher, Premadas, whom we have helped thru the normal school, is doing good work."

The asylum at Chandkuri now reports 500 patients, 430 adults and eighteen children, besides sixty healthy children. "I have been instructed not to increase the number," writes Pastor Koenig, "so that I can only admit new applicants as vacancies occur. In July I baptized sixty men and women. The preparation I was obliged to leave entirely in the hands of the catechists, but the examination showed that the work had been well done. About Christmas time forty more will be ready for baptism. Our new building for the boys, just recently completed, is splendid. It is too bad that with the prevailing weather I cannot use my camera or I would send you a photograph. Two new wards for women are to be ready by Christmas and our 1917 program calls for two additional wards for women and one for men; if only some one would come and relieve me of the supervision of the building work I could attend to this work much more effectively."

We see therefore how the work requires constant attention if it is not to suffer. We see also that the work is growing and that the people are immediately responsive to faithful and adequate ministry. We must under no conditions deprive them of such a ministry, all the less so as we are constantly asked for more helpers by those who are in the midst of the work.

The latest report from Pastor Nussmann came via Holland and states that he is making every effort by means of sympathetic speaking and singing exercises to overcome the weakness of the vocal cords. Of his general condition he does not complain; he is still in Switzerland. We should intercede more in behalf of his convalescence.

About the end of June Mrs. Sueger spent five days in the little town of Simga, where we have begun a steadily growing school work and also a work for women. A few descriptions taken from her letter show us how the latter work is going on and how deeply we ought to be interested in extending it.

"When the work at Simga was begun four years ago by two Bible women, many of the people there hesitated to admit them into their homes. Now, however, they have learned that we are seeking only their own welfare and already seventy-two homes are open for regular visiting. In addition to the homes at Simga these Bible women visited five other villages in the neighborhood.

"During my visit in the section of the goldsmiths, I heard an old woman singing our Christian songs with us. How wonderful that she who not long ago knew nothing of Jesus should now praise His name with us in song! In another section where foot bracelets are made an old woman who has charge there always allows all the employes to stop work while I am speaking. This time her husband, who was about to go to Raipur, also took the time to listen to our message before leaving. These persons are heathens in whom however the Lord has awakened a love for His Word. Our prayers—and yours—will help these people on the way of life.

"Today I visited ten homes. In one of them I found an old Mohammedan woman, one of the most lovable whom I have learned to know in India. She was one of the first with whom we came into touch in Simga. At first she was inclined to dispute Christian truths, now she is listening with undivided attention and all her habits of life have greatly changed.

"The second home, just opened to us recently, is also Mohammedan. The owner is a merchant. His old mother called the Bible women into her home of her own accord, and today also she and her two daughters-in-law listened attentively. When I spoke of the love of Jesus the tears ran down her cheeks for emotion. In all her life, she said, she had never heard such words of wisdom and love.

"After several other visits we came to the home of a widow. Soon after us a fakir, a Hindu saint, also came in. His hair was so filthy that looking at him filled one with disgust. He wore only a cloth about his loins and a string of pearls around his neck and carried an iron staff. I spoke with him perhaps an hour, but I fear that my words did not make a very deep impression. The poor man called himself a saint and yet he neither knew the only Holy One nor the real way of salvation. And how many self-conceited saints are there in India! The people support them and believe to serve God in doing so.

"Another visit took me to the home of a sorrowing mother. She had lost her five year old boy, the last one of a family of seven children. He died of the 'great fever' (typhoid). Both mother and grandmother sat there weeping, the mother in one corner, unwilling even to show her face. Upon my assurance that I had something to say to her that would help her, she came nearer. I told her of the love of Jesus and sang some hymns with her and could notice that her countenance was much more cheerful when I left.

"Many women languish away when their children, and especially the boys, die, for their husbands, instead of sorrowing with them and comforting them, abuse them as tho the mother was to be blamed. Later in the day I came to another home where the situation was similar. Several children had died and the father was reproaching his wife for it, so that the double burden had made her weak and faint. In the home of one of the village owners I learned that one of the girls, only thirteen years old, was married. She had been given to a man forty-five years old as his second wife. In another house I found a girl eleven years old who had just been married to one of the boys, twelve years old. In another house one of the sons had married a second wife because the first was weak and sickly. Of course she will languish away all the quicker. How cruel is Hinduism when known at close range, and yet these children are only a few out of millions in similar circumstances. How fortunate that we are able thru the message of Christ's salvation to shed a little light into their darkness."

Do not pictures like these show us that under such conditions we dare not withdraw our hands from the plow?

Pastor Felerabend joyfully reports the restoration of mind and body following his vacation at Darjeeling in the mountains. "I was glad" he writes, "to undertake journeys on foot once more in the invigorating atmosphere, and altho my weight did not increase I feel more vigorous all around. After my return to Mahasamoodra I found of course a large amount of work and plenty of opportunities to use the acquired energy in additional work. I gathered all my teachers

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Into the Streets and Lanes of the City

The Evangelical Social Center, St. Louis, is steadily gaining in Strength and in Extent

The Evangelical Social Center

To the Church the problem of the city stands next in importance only to the great problem of the heathen world. The city has among its teeming thousands men and women whose lives are spent virtually as in heathen lands. Conditions are found there which are almost beyond description; families in poverty, men and women in utter spiritual destitution, boys and girls lacking the very important home-training and



The Saturday and Sunday-school Teachers

spending their best years in the unsanitary alleys learning the ways of the criminal.

To the Evangelical churches of St. Louis this condition of the cities became a question of vital importance. The facts proved the need of a special work in the poor sections of the city to give to the needy their rightful portion spiritually as well as materially. Investigation and study and a vision of what might be done led to the opening of the Evangelical Social Center, the aim of which is to aid in the solution of the social and religious problems which are engendered by the modern condition of life in a great city. The end to be accomplished is to get the Gospel and the spirit of Jesus Christ into a neighborhood in which the people are not able to do things for themselves.

The methods of work in social centers are determined by the background of the neighborhood in which they are located. The first essential is to know the neighborhood. The neighborhood of the Evangelical Social Center is American, of the wage-earning class of people with little inclination for religious and social improvement. It is a rooming-house neighborhood and has its peculiar problem in the many neglected children, whose parents spend the day in their places of work. The father is not able to care sufficiently for the financial and material needs of his family; the mother and the older children are compelled to work and the neglected children run about the streets and alleys, where the forces of evil tend to draw them downward. Coming home at night their youthful lives are not influenced by Christian home-life but are often subject to the influences which can not be of help in immature lives.

Those who have an insight into such conditions will readily understand the great need of training which will counteract the evil influences daily bearing upon the child-life. To this end the Social Center conducts a Sunday-school each Sunday afternoon with the help of teachers from various Evangelical churches. That the work of this department has been influencing the youthful lives is shown by the fact that the attendance is increasing as time goes on, even tho the children are left to themselves as to whether they will attend or not. Different than in most Sunday-schools the parents are entirely indifferent about their children's religious and moral education. The boy or girl can go or come at will.

During the summer vacation a Daily Vacation Bible School was conducted for six weeks. More than one hundred children attended. Many of them only a short time, but the influence of the Bible teaching cannot be without results. The main work of this vacation school was the teaching of the fundamentals of our religion in such a way that the child could grasp them. To induce attendance manual training classes for

the boys and sewing classes for the girls were held daily.

The Saturday-school, meeting Saturday afternoons, is a continuation of this vacation school work. The young lives thus entrusted to our care for a few hours each week are beginning to show signs of a knowledge of God as Father in Christ. There is a notable desire to bring others in the school to hear the stories and to do the work. At least half of our present number in the Sunday-school have been brought in by others, and even the parents have been induced to attend services thru the invitations of the children.

The parents of the children are on the whole indifferent to religion. They form a part of that great number who, leaving their old home come to a city to seek riches and to forget God. In the homes one finds not only a destitution of home-life but also of religious life. "We are too busy," or "I must work to earn my living and cannot find time for church," are the excuses often heard when the invitation is given to attend the Sunday evening gospel services.

That the religious need for the uplifting of many families both socially and morally is great is shown by conditions in many homes. A visit will suffice to tell the story. Going thru a dark hallway, on either side of which live families, the visitor enters a poorly furnished room. Uncleanliness and untidy arrangement of the few pieces of furniture tell the story of the home-life. The conversation with the mother, who has just returned from all day's work in a factory, turns to the boy, who is playing in the alley. "Will you send your boy to our Sunday-school?"

"Oh, he can if he cares to. I was interested in



The Pupils and Teachers of the Daily Vacation Bible School

Sunday-school and religion myself as a girl and got much good from it but since coming to the city I must help support the children. But John can go if he wants to."

And John will not come unless the teachers make things more interesting than are the things of the city streets and alleys.

The material need is equal to the spiritual in some families. Families have been found living four in a small room. Children often miss Sunday-school because, as they say "I didn't have shoes to wear." These are extreme cases but they show the great need of families in the cities.

To such conditions the Evangelical Social Center is ministering. The visiting nurse helps wherever possible. Food is given where needed and the sick are nursed. And above all the Word of God is being given wherever there is need and opportunity.

This work is being done thru the help of Evangelical Christians, but it is our duty. The work, tho showing no great results, is nevertheless the work of the true disciple and as such has the approval of the One whose heart went out to all who were in need of help.

H. G. Auler.

Religious News

Moody Bible Institute

The Moody Bible Institute of Chicago has opened its Fall term with 712 men and women as resident day students, and thirty-three instructors, five of whom are new members of the faculty. This does not include the evening classes.

A feature introduced this year is the Swedish-English course, at the suggestion of the Swedish Evangelical Free Church, which has adopted the Institute as its theological seminary. The faculty acting upon the recommendation and advice of church leaders of different denominations has extended its curriculum to include New Testament Greek for men looking towards pastoral work on the frontiers and in mission fields. In pedagogics, for women especially, it now includes Bible story telling; and for both men and women who may be deficient in early education, it has increased its teachers and the required time to be spent in the study of English.

The department of Gospel music also has been strengthened by two new professors, one of whom is a specialist in voice-building. Its policy however, is not changed in offering its advantages free to students of all denominations.

Jews at Odds among Themselves

Jews of all shades of belief, reform, orthodox and conservative, confess themselves pained by the failure of plans for the Jewish Congress, which it had been hoped by all Jews of America might speak a voice loud enough to be heard in behalf of Jews of the world when the war issues come to be settled. The trouble remains what it has been from the first—antagonism between well to do Jews, long resident in America, and the every day Jews, rarely rich and many of them in the United States but a short time. Members of the American Jewish Committee put into the latest propositions to come before the Congress some restrictions on subjects to be discussed.

A vote was taken, and the elements opposing the American Committee rejected the limited scope for the Congress. The vote to give the Congress full freedom in its discussions was two to one. Now conferences are to be entered upon again, in another effort to adjust matters between the rich and the poor, the aristocratic and the common crowd, the imperialistic and the democratic. Associate Justice Brandeis of the Supreme Court, Judge Hugo Pam of Chicago and a few foremost leaders, take sides with the democratic element, while Louis Marshall, Jacob H. Schiff, Dr. Cyrus Adler and others, chiefly in New York, Philadelphia and Washington, cling to the idea of a Congress whose members are in part selected because of their financial and social standing. Leaders on both sides have expressed the fear that Jews in America, thru divisions, will be unable to help follow Jews of the world in any measurable degree.

Progress in Latin America

Christian work in Latin America, under direction of Protestant boards of the United States and following the Panama Congress, is taking on vigorous measures and making big plans. A conference that was set for the City of Mexico last spring,

but not held because of war conditions, is now fixed definitely for next March, in the city named. The Committee on Co-operation in Latin America has just sent an expert to Cuba, to make during the coming six months a thoro study of moral, religious and educational conditions. At the end of that period a conference is to be held in Havana, to be attended by American Protestant leaders, when it is expected a new and comprehensive program for the entire island will be

The Rev. S. G. Inman is to start soon on a tour covering eight or ten months, and covering most of the countries from Colombia down the west coast to Argentine and Brazil, including Ecuador and Paraguay, both countries in which no Protestant work is now doing. The aims are to tie together more closely the Protestant leaders, and tie all of them up in stronger fashion to the boards in the United States. The Committee reports the receipt of appeals from people of all ranks in these countries, asking their entry among them. Even Bolivia is reported as asking help.

There has just been made, after some months of study, a compilation of the best books in the Spanish language bearing on the subject of character building. These are now to be made available, by the aid of the Committee, for use of students in American universities, also in seats of learning and elsewhere in Latin America. It is hoped soon to have a secretary on publications for all Latin America, and to issue at an early date a high class newspaper for young people of Spanish training.

Religious Work in Colleges

The tens of thousands of young men and young women entering just now upon college courses, together with the new professors and instructors in colleges and private schools, will be looked to by the Churches, Protestant and Catholic, as they have never been. Universities in which new plans have been formulated include Harvard, Brown, Wesleyan, Columbia, Pennsylvania, the South, Virginia, and state Universities of Michigan, Minnesota, Illinois and California. It is assumed that others have new plans as well, since there is a general awakening on the part of churches in behalf of professors and students. These new plans are not those of the Christian Associations, but of the churches themselves.

The plans consist of reports of names of young people quitting their homes for the first time being sent systematically to the church workers in the university towns; the provision of ministerial and lay workers in churches in college towns, either volunteer or in some cases the support of workers on church staffs; and in smaller numbers the provision of houses on or near the campuses of colleges, which are in part social and in part religious headquarters. Christian Associations have long had houses in these colleges, but churches are saying these are not enough. The new plans, in most instances, have official church sanction. Bible and social service work are made prominent in the instruction.

Religious bodies enlarging their college work this year are the Roman Catholic, which is acting both thru religious orders and the missionary society whose headquarters are in Chicago; the Disciples of Christ, the Presbyterian, the Congregational, the Episcopal, the Methodist, and probably others in isolated cases. There is some cooperation reported, and in all cases comity plans have been entered into, but for the most part the work is maintained by and carried on in the name of one religious body.

Episcopalians in Triennial Convention

The forty-fourth triennial general convention of the Protestant Episcopal Church in the United States began on Oct. 11th at St. Louis, and will continue for the greater part of three weeks. St. Louis is the residence of Bishop Daniel S. Tuttle, bishop of Missouri, the presiding bishop of the Church by reason of seniority, and it was largely in his honor that it was voted to hold the general assembly of the Church in St. Louis this year, because Bishop Tuttle celebrates the fiftieth anniversary of his election as a bishop a few days previous to the opening of the convention.

The convention is made up of 122 bishops and 610 delegates, one-half of them clergymen and one-half laymen. The clergy and lay delegates together constitute the house of deputies, while the bishops are a body by themselves. The two houses, however, are like the two houses of Congress, in that both must approve all enactments affecting the Church. Two bishops of the Church of England, the parent body of the Protestant Episcopal Church, and two bishops of the Anglican Church in Canada, are attending the con-

vention as fraternal delegates. In his opening sermon Bishop Tuttle made the significant statement that while the American Church was "proud of its kinship with the mother Church, it is keeping house in a home of its own."

Among the most important matters to come before the convention for its official action, are a proposal for a church law forbidding the clergy to perform the marriage ceremony for a divorced person; the proposal for the establishment of a racial episcopate, which would mean the appointment of a Negro bishop to be in charge of Negro churches; and the revision and enrichment of the prayer-book. A proposal, in the latter connection, for shortening the Ten Commandments in their recital with the litany has aroused much interest. It is also possible that a resolution may be introduced looking toward the elimination of the words "Protestant Episcopal" from the name of the Church, and to have it known hereafter as the "Catholic Church of America." A resolution may also be presented to form an ecclesiastical committee to be vested with sovereign powers, which would govern the new "Catholic Church of America." For the first time in the history of the Church it is aimed to grant women a voice in the deliberations of the missionary bodies. It is likely, however, that some of these propositions, which have become prominent in certain circles of the Church, will not come up for discussion. The Protestant Episcopal Church is a strong and conservative body and no one expects it to take any rash or sensational action on matters of such importance as those touched upon. In due time we shall bring in these columns a full and authoritative report of the proceedings of the convention.

In this connection a bit of history of the Protestant Episcopal Church in the United States may be of interest. In Colonial days there was no resident bishop and the Society for the Propagation of the Gospel in Foreign Parts had the supervision of the missionary work done in the several colonies. After the Revolution the Church in this country separated herself from the English Church and became national and American in character. In 1780 the name "Protestant Episcopal Church" was adopted at a convention of local clergy in Maryland, and later accepted by the entire Church as its legal name and title. The difficulty of a native episcopate was satisfactorily solved in 1787, when the first bishops were consecrated by English bishops. This gave the Church in America the necessary organization for the apostolic transmission of orders and growth in the United States. The worship of the Church, quoting from "The Churches of the Federal Council," is liturgical and sacramental, and its teaching is built upon three great mysteries: the mystery of the Holy Trinity, the mystery of the Incarnation and the mystery of the Atonement. The Church is one body, and this one body has different organs thru which the functions of its life find expression. This confirmation, which is conferred by the laying on of the bishop's hands, and in which ordinance the seven-fold gifts of the Holy Spirit are conferred to strengthen the spiritual life, is sometimes called the ordination of the laity. And holy orders, conferred in like manner by the bishop, is ordination to the same divine ministry—as deacon or priest, but in a different order. In the one body there must be mutual and social dependence, and the ministry is the earthly or physical instrument of the Church's unity and life.

There is a difference of opinion in some circles as to whether or not the Protestant Episcopal Church is actually Protestant, and a large percentage of its members, especially among the clergy, are said to favor a closer approach to Rome. It is probable, however, that at least one of the chief Protestant principles, the repudiation of the papal claim to exclusive control in matters of faith, morals and spiritual jurisdiction, will remain uppermost, all the more so as the Pope has definitely refused to recognize Anglican ordination.

The Protestant Episcopal Church maintains two non-sectarian colleges, two schools of arts and sciences, two schools of theology and art, and ten theological seminaries, (of which, however, that at Cambridge is the only official one), besides four general periodicals, and is placing especial emphasis upon religious education. The latest statistics (1915) report 5,538 ministers, 8,061 churches and 1,040,896 communicants. The foreign mission income, not including amounts received for investments, is given as \$1,152,250.00. The total home mission appropriations are \$660,760.00, with \$251,763.57 for church sustentation (support of churches).

"Examining the Scriptures daily, whether these things were so"

October 29, 1916. Nineteenth Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

RELIGION'S REWARDS

- M. Oct. 23. A good name. Prov. 22: 1.
T. Oct. 24. Respect of men. Rom. 14: 16-19.
W. Oct. 25. Heart's peace. Ps. 91: 1-10.
T. Oct. 26. Abounding joy. Ps. 16: 1-11.
F. Oct. 27. Fruitful service. Col. 1: 10.
S. Oct. 28. Glory. 2 Tim. 4: 6-8.

Sun., Oct. 29. Topic—The Rewards of Religion.
1 Cor. 3: 6—23. (Honorary members' meeting).

Suggestions to the Leader

This is a "Honorary Members' Meeting." Who are the honorary members of your society? As generally understood the list of honorary members ought include the members of the church council; the superintendent of the Sunday-school, or if your church supports a parochial school, the teachers so employed; those members of the society who have rendered valuable service to the society, but can no longer participate in the work. This latter group includes the active members who, because of having married cannot be active in the society work, but whom the society might desire to keep in touch with the work of the young people. It is very frequently far more preferable to make honorary members of those experienced and advanced in years and judgment, than to have them retain their active membership. The society managed by the members of mature age is apt to keep its young members undeveloped and trained, because these older members are naturally selected to plan and do the work.

In preparing this meeting see that all the former members of the society still affiliating with the church, and all the official honorary members are invited to attend this meeting, and are assigned a definite part in the meeting. The leader of the meeting ought be selected from their number. This is an opportunity to give an inspiring testimony concerning the personal value of the Christian faith.

The Topic Presented

The religion of Jesus Christ is an asset and not a liability. A liability is something that subtracts from our possessions and strength; an asset adds to our wealth. A liability makes us poorer, an asset makes us richer. The man without religion is poor indeed, but the man with the religion of Jesus Christ enthroned in his heart is rich indeed.

What does this religion of Jesus do for us?

1. The religion of Christ makes us *co-laborers with God*. (Vs. 6-9). Human affairs place us under the supervision of human masters. The workman, the business man, the artist, the student are all under authority. But the boss or employer, the customer and trades, the critic of public opinion, the authority of the scientist, these are all masters, whose knowledge, like ours, is only in part, whose efficiency is also limited by the narrow boundaries of human understanding. The Christian is a laborer under God and a co-laborer with God. In earthly affairs we must oftentimes labor without knowing the goal. But God makes a confident of every one of His children. He shows us the glorious goal.

Thus even the humblest child of God is exalted. God does not disdain to accomplish His ends thru such weak instruments as we are, whom He has exalted to the high degree of co-laborers. Thus the religion of Jesus clothes every man with divine dignity and majesty.

2. The religion of Jesus *develops our faculties* (Vs. 10-15). Sin makes cowards of us all, but the labor with God makes master workmen of us all, developing the hidden talents. Under the influence of Christianity the world's greatest leaders have developed. The Master-builder develops master-workmen. Paul was a missionary, statesman, explorer and empire-builder, student, a writer, and an evangelist. Luther was a preacher, a scholar, a teacher, a builder of a language, a statesman, a writer of hymns, a composer, a man of literature, an organizer of churches, etc. His many-sided and varied talents were developed under the influence of the faith which he loved, which beheld the needs of the people which he ever sought to meet. The needs of our surroundings impel us, if we are followers of Jesus to put our abilities and talents to use.

But all we do must be based on Jesus, the foundation of our life, whom we are ever seeking to bring into the hearts of others. He who seeks self-aggran-

dizement will fail utterly and miserably. But he who seeks Christ will grow in knowledge and efficiency.

3. The religion of Jesus *gives us a great reward*. (Vs. 16, 17). This reward consists in the perfection and completion of our own life with its many sided faculties and interests. We shall become a temple of God, in whom the Spirit of God dwelleth. In olden times the temple was the most beautiful and complete of structures. The great artists devoted years and years of work designing the cathedrals and temples. The master-workman devoted their life to the beautifying of the temple. Such a temple, designed by God, shall we be able to complete, if we obey instructions, and follow God's plans. Every life that contains and reveals God is a beautiful life.

4. The religion of Jesus brings us *to the great goal*. We shall become Christ's. To become Christ-men, or Christians in truth must be our greatest hope and desire. That desire shall be fulfilled. The ancient cathedrals sought to express in their architecture the immensity, beauty, majesty of God. Our life must reveal to the world the great love which drove Jesus into death. To attain this power of gathering the attention of men, like the prism gathers the light rays, focusing them on one focal point, that must be the sole aim of our life. Then, and then only can our religion be worth while.

Some Questions on the Topic

1. How are we enriched by the service which we render in the Sunday-school? In our Young People's League? In the work of the church?
2. How are we enriched by our giving to the church and her benevolent institutions?
3. Name some other rewards of religion.
4. What determines the amount and character of the reward we receive?

Some Scriptures on the Topic

Some religious men of the Bible and their reward.
Abel, Gen. 4: 4-8; Enoch, Gen. 5: 21-24; Abraham, Gen. 12: 1-8; Jacob, Gen. 28: 10-22; Moses, Deut. 32: 33; Jethro, Ex. 18: 12; Gideon, Jud. 6: 7; Samuel, 1 Sam. 3; David, Psalm 133; Zacharias, Luke 1: 13; Simeon, Luke 2: 25-35; Anna, the Prophetess, Luke 2: 36, 37; Eunice and Lois, 2 Tim. 1: 5.

A Prayer

The great and sacred experiences of Thy children has demonstrated to us, that godliness is profitable for all things, having the promise of the life which now is, and the life to come. We pray, heavenly Father, that we may completely subordinate our will and desires to Thy holy will, that these great experiences of joy and salvation may become ours. We pray for the spirit of Jesus Christ, that in all things we may follow after Him; we pray for the coming of the Holy Spirit, that our bodies may become fitting temples for His dwelling; we pray for Thy Love, O God, that in all our deeds we may reveal Thy mercy to the world about us. Guide and use us in the perfecting of this world and the fitting of man for heavenly uses.

Amen.

The Advanced Bible Lessons

Lesson 5. Paul in Bonds

DAILY BIBLE READINGS

- M. Oct. 23. Acts 21: 27-40. The Arrest of Paul.
T. Oct. 24. Acts 22. Paul's Defense before the People.
W. Oct. 25. Acts 23: 1-11. Paul before the Council.
T. Oct. 26. Acts 23: 12-35. The Plot against His Life.
F. Oct. 27. Acts 24. Paul before Felix.
S. Oct. 28. Acts 25: 1-12. Paul before Festus.
S. Oct. 29. Acts 25: 13-27; 26: 27-32. Paul before Agrippa.

Lesson Key:—"In journeying often, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." 2 Cor. 11: 26.

Paul's return from his third missionary journey was made via Troas, Miletus and Caesarea to Jerusalem, where he was at first well received by the brethren, who glorified God when he related his work among the Gentiles. Paul's efforts to dispel the evil reports which had been circulated about him, as tho he were unfaithful to the law of Moses, by joining four men who were at that time performing a Nazirite vow in the temple, were in vain, however, as certain Jews from Asia raised a tumult which caused a riot, in the course of which Paul would probably have

been slain if the commander of the Roman garrison, Claudius Lysias, had not hastened to the scene with soldiers to quell the uproar and taken Paul prisoner. Seven and one-half chapters of the Acts, or nearly as many as describe the preceding life and work of the apostle, are devoted to the story of Paul's captivity and the journey to Rome, and Luke's purpose probably was to show, with the full story of the connecting incidents, how clearly and strongly Paul testified, both to the Jews in the temple, Acts 22: 1-23, and before the Roman tribunal, Acts 25: 13, 14, 26; 26: 1-32, that Jesus was the Christ. The seven last recorded speeches of the great apostle are a striking feature of this period. They show his faith after it has been tested and tried in the toilsome years of missionary labors, and reveal the courage and the character of the man in that they were given when he was in bonds and in imminent peril of his life.

Paul's experience shows that it does not pay to try to allay every suspicion in order to quiet the rumors of gossip. While it is quite likely that he would have been arrested in any event, since it had been made known to him that bonds and imprisonment awaited him at Jerusalem, and while Paul made no attempt to avoid this, as the easiest way to do this would have been to stay away from Jerusalem altogether, the course of events shows quite clearly the uselessness of his efforts to disarm suspicion. Somehow, also, one cannot get away from the feeling that it would have been preferable for a man of Paul's character and courage to go on his way boldly without regard to anything that his enemies either within or without the church at Jerusalem might say about him. The only big thing about the whole transaction seems to be Paul's willingness to make concessions in regard to little things in order to win the Christians at Jerusalem for his ideals and plans.

Slander cannot permanently injure Christian character or service. The comparatively small number of people who are determined in their judgment by evil reports could probably not be won over for truth and righteousness by any means. But the great majority of those who hear evil reports will eventually form their own opinion by what they see rather than by what they hear from others, and are fair and open-minded enough to put aside their preconceived notions and prejudices when they learn that they are erroneous. The cause of Jesus Christ and His eternal kingdom is far too great and exalted to be really hindered or injured by mere evil reports. It is far better to bear suspicion and slander patiently in the conviction that in the end the truth will prevail, than to attempt to make slander impossible by avoiding occasions for it. Those who delight in circulating evil reports will find some occasion for doing so no matter how circumspectly one may conduct himself, and those who are of the truth will find it in spite of all the gossip that may have been circulated. Christians should of course avoid everything that may give rise to evil reports, but when they have arisen it is better to face them boldly and depend on the power of truth to vindicate itself than to go out of one's way to prove the slander false.

It is interesting to note in connection with Paul's imprisonment how naturally the church at Jerusalem now retires into the background, and how, with Paul's departure, the center of Christianity moves westward and is established at Rome. Jerusalem rejected Paul as it had rejected his Lord, and had thus shown itself incapable of becoming the center of a world-Church. With Paul the center of the Church goes to Rome, the center of the world. Not very long afterward Jerusalem was destroyed, while from Rome Paul sent out his letters and co-workers to all the congregations, and to Rome the churches sent their delegates with questions and petitions.

South Illinois District

Continued from Page 4

A short time thereafter the congregation purchased a plot of ground on a suitable corner measuring approximately 150 feet square, and situated practically in the middle of the parish. Several years were now required for payments on the indebtedness incurred by the purchase, and in the meantime the large, old mansion which was on the place was remodeled to serve as temporary quarters.

In these quarters the congregation and Sunday-school, and even the pastor, were housed for several years, until finally the plans matured for a building that would answer the pressing needs of the growing church. With the limited means at the disposal of

the congregation it was considered unwise to undertake at this time the erection of a church edifice, since not only the financial burden would be heavier than the membership could assume, but it was also felt that the facilities for conducting a modern, up-to-date and growing Sunday-school were most urgently needed. The decision was therefore reached to build a parish house and chapel which would meet all present needs and later could be utilized for various purposes even after the church will have been built, and which yet could be erected at a cost that would not be prohibitive.

This building project has now been successfully carried out. In doing so, much of the lumber in the old building was used, which reduced the cost of the new building. It was in this feature of the work especially that the contractor, Mr. Benjamin J. Seybold, a member of the church and, by the way, a member also of the family well known in our Synod, rendered invaluable help. The structure has two stories, and measures 30x97 feet. The lower floor has a Sunday-school assembly room with a fine large dining room, kitchen and all modern conveniences in the rear. On the upper floor we find first the chapel, seating three hundred people and a large room, which will be used for various meetings, and back of this again there is the pastor's study and the library room. Every detail of comfort and convenience seems to have been considered in planning the building and the congregation is to be heartily congratulated upon the possession of such an admirable chapel for their many needs.

The dedicatory services were held on Sunday, September 23rd. Since St. Paul's is a mission, and the other churches of course are very much interested in the success of this congregation, the services were held in the afternoon in order to give not only all the pastors, but also their respective congregations the opportunity of rejoicing and worshipping with this spiritual daughter upon her festal day. The services were conducted according to the order of the Evangelical Book of Worship and were led by the pastor, the Rev. G. Siegenthaler.

Pastor A. H. Becker preached an impressive dedication sermon, using as his theme the occasion of Christ's presence at the dedication feast in Jerusalem. Pastor E. Kockritz also spoke briefly. The opening and closing prayers were offered by Pastor Schweickhardt. Pastor Quinius was also to have been present, but was hindered from coming by a funeral.

St. Paul's congregation is the result of a mission Sunday-school organized in 1906 by Pastor F. Frankfeld. The congregation was organized April 4, 1911 and incorporated March 26th, 1912. For several years all meetings were held in rented quarters, until during Pastor Siegenthaler's pastorate the property referred to was purchased. The new building was erected at a cost of about \$4,000. Another thousand dollars will be required to properly furnish it. From the standpoint of the congregation five thousand dollars means a big investment, and it will require much work and hard work to clear the property, but, knowing these people as we do, we have no fear whatever that their efforts will not be successful.

The chapel was built well back on the rear of their plot of ground. This leaves the corner free, and next to the corner an open space. "By faith we see"—and thru the faith of the congregation we can see a handsome church edifice rising on the corner lot not only to grace that section of the city, but also as a witness of the fact that here there is a community of people who love and serve God. Next to the church we can see, some day, a handsome parsonage—oh, we can see a lot of things by faith, and we can do them in that way, too!

Mission Day

Keokuk, Iowa. Mission-festival at St. Paul's Church, September 10th. Attendance good, practically all our own people. Two services: sermons by Rev. H. Leemhuis, Quincy. Offering \$320.67, including Sunday-school and mission society.

Minnesota District

Stillwater

Cheering news has leaked out from Stillwater, where our Synod has a home mission field which had been a cause of considerable anxiety to the District board.

At a recent meeting of the members of St. Peter's congregation important steps for the future existence and growth of the little church were undertaken. Rev. F. Doellefeld, who in July entered upon his first field

of work here after graduating from Eden Seminary in June, saw the need of a church building and planned for its erection. So far the congregation had been able to use vacant churches for its services. At the special meeting it was decided to approve the plans for an own church and begin with the construction at once.

Another very commendable decision was that seeking membership in the German Evangelical Synod of North America, which had proved so true a friend during the past six years. A vote of thanks also was extended to the Young People's League for fifty new German hymn books of our Evangelical Church in place of the Lutheran books in use up to this time.

Our Synod began work in Stillwater in 1909. St. Peter's Church then was ten years old and was served by pastors of the Iowa Lutheran Synod. Dissatisfaction and internal troubles caused the members to appeal to our Synod for aid and service. Rev. Karl Koch of St. Paul was willing to devote some of his time temporarily until a permanent worker in the person of Rev. Paul T. Bratzel could be acquired in the summer of 1910. After two years of labor he was called away to a larger field, and for two years Stillwater was again without a permanent pastor, Rev. C. Joern of a neighboring church helping out temporarily. In 1914 the mission board secured Rev. C. Jankowsky, who was just then taking a special course at the Minnesota University at Minneapolis. He worked with visible success for two years in Stillwater besides gaining a foothold in Osceola, Wis., where only English services were conducted. Having been called away in the spring of the year to the Deaconess Home at Marshalltown, Iowa, the present pastor was placed into this important mission field. May God grant His blessings to those things that men plan to undertake for the sake of His kingdom.

P. T. B.

This and that from the Field

Continued from Page 5

together for a week to give them instructions for their work and to inspire them with new enthusiasm not only for their work as teachers but also as Christian workers among the children and their parents."

At Home

In addition to his church work in St. Louis, Pastor Nottrott has found time thru the summer and autumn to deliver lectures in many different places and we have every reason to be grateful to our missionary for his steady and effective work in the interest of our cause. His journeys have taken him, and Mrs. Nottrott also in many instances, to Brighton and Waterloo, Ill., Marshalltown, Tripoli, Denver and Melbourne Iowa, Washington and Mehlville, Mo., and to many other churches in Saint Louis and vicinity.

In Melbourne, Iowa, Pastor Nottrott had occasion to visit Pastor Hauser, a former missionary at Bismaripur, who had been sent out in the early days of our missions, but had been obliged to return on account of poor health.

Mrs. Hunsche of Cincinnati has just sold the last pieces of fancy work sent from Bismaripur and Raipur. Many churches of Cincinnati and vicinity have sent boxes with jackets, shawls, etc., to the lepers for Christmas. Thus the work done in this country and that done in India is going back and forth, like a weaver's shuttle, and the joy of doing and of helping does the same. The Christmas shipments are now all on the way and we trust that they will arrive there safely and in good time.

Recently one of our pastors wrote:

"Dear Brother: One of the deepest desires of my heart has to-day begun to be fulfilled. For years I have been wishing and praying that one of our boys or girls would volunteer for service in India. Last Sunday we had mission day in our church. After the morning service one of the men surprised me with the remark, 'here is a special gift for our Missions. After your sermon of this morning I feel impelled to give you this.' This was encouraging, for we pastors do not often find such appreciation. This evening, however, after another meeting, one of our Sunday-school teachers came to me saying, 'Pastor, I would like to go to India. For a year I have been wishing to go, but I could not see my way clear on account of certain conditions. But after I had heard of the conditions in India I made up my mind to go if they can use me.' In reply to my remonstrance that missionary service was no child's play she said, 'I feel deeply and clearly that my life must have a definite goal and that I

should undertake just this work.' I am convinced that the young woman takes herself and the work seriously."

We cannot say today just what will be the outcome of the correspondence with this candidate. It may be that parents and relatives destroy the good intentions with their objections.

Is it not premature then to mention the subject at all, all the more so as there are every year a number of such applications that often hold only to be disappointment? It seems to be time however, that all those who seriously desire more laborers for our work in India, give more consideration to the difficulties and struggles of those who would like to enter missionary service. For their sake we should all intercede more fervently and constantly that strength, courage and determination might be given them, lest in many a heart that has begun to listen to the call of God this call is dulled and even destroyed by the for and against of worldly considerations. We need more workers for God's harvest.

In St. Matthew's Church in Baltimore they are diligently at work redeeming a promise made by the Dorcas Society in the interest of our work for lepers at Chandkuri. It is a matter of raising \$500 for a new women's building. This sum may have seemed large to many of those concerned, but after eight months of labor more than half has already been raised. Among the different collectors who are distributing mite boxes (in the shape of little pigs, of which it has been jokingly said that instead of being fed with "corn in the ear" they must be fed with "coin in the back") Miss Dora Quandt has been especially successful. She took her little animal with the insatiable appetite to the convention at Cleveland where she found many willing to take pity, especially when they learned that it was being fed for the benefit of the lepers. There was many a piece of "coin in the back," and when the total result was counted together it was found that the fund had grown by \$66.90. Miss Quandt and the members of the Dorcas Society desire to thank all those members of the Cleveland convention who have helped them forward in their endeavor.

P. A. M.

Start to Practice early for Christmas

The Angel Message A Christmas Cantata

By Rev. HENRY KATTERJOHN

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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Reformation Day

The time-honored custom of the Churches of the German Reformation to observe October 31 as Reformation Day, in commemoration of the nailing of the ninety-five theses on the door of the castle church at Wittenberg by Dr. Martin Luther in 1517, has added significance this year because of the approach of the fourth centenary of that important historic event. In one sense, of course, it is hardly possible to add to the significance of that event. That day stands for a spiritual and moral emancipation; it has freed the Church of Christ from a bondage more oppressive and humiliating than that of Israel in Egypt, or that of the American colonies before the Revolution, and has restored to it the true Gospel of salvation thru faith in Jesus Christ as the sole Saviour, Redeemer and Lord of men. As long as there are human beings who place freedom of thought and freedom of conscience above any earthly possessions; as long as there are immortal souls who feel the bondage of sin and yearn to be saved unto eternal life, so long will men remember the bold deed of the heroic German monk who dared to arouse his people to a sense of their peril and stand up for truth and freedom. Protestants, and especially German Protestants, have always recognized the debt they owed to this chosen instrument of God and appreciated at full value the priceless spiritual heritage of the Reformation.

The approach of the four-hundredth anniversary of this significant event, however, promises to widen considerably the meaning of October 31, 1517, as one of the landmarks of world history. The Church in Luther's day was not only a spiritual and an ecclesiastical power, it was also a political power and practically controlled the world-powers of the time. The blows of Luther's hammer shattered the political power of Rome even more quickly and thoroughly than it did the spiritual. Today Rome still possesses and exercises vast spiritual and ecclesiastical authority and influence, but while it claims to exercise great political influence also it dares not exercise political authority openly, and what political influence it has is exercised in secret and below the surface and is by no means as great as is frequently claimed. And recent events in South America show that a very large proportion of those who submit to Rome's spiritual and ecclesiastical authority will not submit to political authority or influence from the same source. The world has indeed moved during these four hundred years, and the freedom of thought for which Luther raised his mighty voice has affected every field of human endeavor. Not only religion, but education, science and government, the very interests that affect human life and civilization most closely and vitally owe practically all the progress that has been made in four hundred years to the great awakening that began on October 31, 1517. And any adequate observation of the fourth centenary of the Reformation must give due consideration to every one of these aspects. No country has reaped greater benefits from the Reformation than the United States of America. It is therefore evident that the United States ought to be in the very front rank in showing its appreciation of Martin Luther and the work he did for the world. If there is a Columbus Day to commemorate the discovery of a new world, surely a Luther Day is no less in order in commemoration of the services of the man who made it possible for the new world to become the home of liberty of thought and of conscience. Not only German Protestants, but all Protestants, and not only they but even Roman Catholics, and all Americans who are neither Roman Catholics nor Protest-

ants, are today enjoying untold privileges and advantages because Martin Luther lived and was brave enough to fight for the freedom of his conscience.

Our Educational Institutions

It was a wise step to take, in fact, the only proper step to take, that, when our fathers appointed October 31 of each year as Reformation Day, the offering for that day was set aside for Eden Seminary, the institution in which the precious heritage of the Reformation is preserved for Evangelical churches. Loyalty to the ideals of the Reformation no less than devotion to the work of the Evangelical Church demands that Eden Seminary be supported in a manner befitting its importance. And the churches and the church members who appreciate the blessings of the Reformation will not need to be urged to respond liberally to the call that has been issued for the Reformation Day offering.

The needs of our educational institutions are many and varied, and during the year that lies before us we shall have abundant occasion to present them from every angle. A larger number of better Evangelical institutions manned by plenty of the best Evangelical men for the purpose of training Evangelical youth of both sexes for the highest kind of Evangelical efficiency in every line of Evangelical effort,—such was the vision that the Evangelical Brotherhood

A THOUGHT FOR THE WEEK

In love and friendship, small, steady payments on a gold basis are better than immense promissory notes.—Henry Van Dyke.

saw when it undertook to help in raising an adequate permanent endowment for our educational institutions. And loyalty to the ideals of the Reformation under present-day conditions can be satisfied with nothing less.

In the meantime, however, the institution that trains Evangelical ministers, such as it is now, must not be permitted to suffer want. The debt resting upon it must be lifted; sufficient funds to take care of the daily running expenses must be provided,—a problem of some size in these days of soaring prices, and the instructors must be fully and promptly paid. It is for needs such as these that the Reformation Day offering was primarily set aside. A liberal contribution to that offering from every Evangelical church member is the best possible evidence of loyalty to the spirit of the Reformation.

Have "German-Americans" Failed?

Many think that Americans of German nativity and descent have failed because they have opposed the foreign policy of their Government during the past two years. They think so because they interpret that opposition as an effort to help Germany in the present war. But nothing can be farther from the truth than such an inference. It is an outright falsehood to state, as *The Outlook* does, that the pro-Germans were passionately eager to have this Nation and this Government take sides with Germany. German Americans did not desire to help Germany, they merely desired to see their country treat the land of their forefathers fairly and righteously. Aside from mere sentiment they had nothing to gain from the course they chose, and they took the attitude they did only because they desired to exalt America.

Whether or not German Americans have failed depends altogether on what Americanism really is. If Americanism means sympathy with England and

the aims of a British world-empire, then German Americans have failed. But then the Declaration of American Independence and the war for American independence have also failed. If Americanism means subservience to the opinions and the will of one man, then German Americans have failed. But then Washington, and Jefferson and Lincoln, who believed in the freedom and the sovereignty of the people, have also failed. But if Americanism means the freedom of the people to express and enforce their convictions on great moral and political questions; if it stands for the spirit of fairness, independence and righteousness in national affairs; if it means "America first" in the fullest and highest sense of the word, then German Americans have not failed in the present crisis.

It has been said that German Americans have failed because they have been indifferent toward the great moral, political and religious problems of the nation. It is claimed that, in view of the great progress in industrial and social efficiency that has been attained in Germany, German Americans should have been far more active in promoting social efficiency and community welfare in the United States than has been the case. But the social and industrial efficiency legislation in which Germany excels was not initiated by the German people themselves, but rather by the government in the interest of national unity and security, and it originated only during the past generation, after the great mass of German immigration had already come to this country. Only a comparatively small percentage of German Americans are in actual personal touch with the institutions and activities of modern Germany, so thoroly have they severed their allegiance to the land of their fathers, and so firmly rooted have they become in American affairs and institutions. At the same time they have caught the spirit of social and industrial progress, as is witnessed by the leadership which Wisconsin, the most "German-American" state in the Union, enjoys in progressive legislation.

And if Americans of German descent and nativity are inclined to hold themselves somewhat aloof from some phases of American religious progress, this is by no means due to indifference, but to a number of other reasons, to discuss which would lead too far afield here. The same charge might be made against one of the old, prominent and wealthy denominations of the country, which, however, does not seem to lay itself open to the accusation of being a failure on that account. A sincere, practical, earnest religious appeal finds as ready a response in the hearts of the average German American as it does in those of any other class, and all American denominations gladly welcome German-American Christians to their fellowship, because they have proved themselves earnest, loyal and active church workers.

German Americans do not claim to be perfect human beings or model American citizens. They have their racial and temperamental weaknesses and failings which the best of their number recognize most clearly. But the same is true of all the other nationalities that have found a home in the United States, the sons and daughters of the Pilgrims and the Puritans not excepted. There is no reason whatever why German Americans should be singled out and held up as conspicuous failures before others of their countrymen. They have come to this country for the larger freedom and opportunities which American institutions afforded them, and the overwhelming majority are conscientiously endeavoring to repay these obligations as best they can in the coin of loyal, intelligent and industrious citizenship.

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God's Enemies Never Win

A Reformation Day Message

"Then Samuel took a stone and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath Jehovah helped us," 1 Sam. 7: 12.

The battle over and the victory won Samuel does not forget to give due praise to God for the help He has given. An event of such importance and far-reaching significance deserves to be fittingly commemorated, and this is what Samuel at once proceeds to do by raising a monument between Shen and Mizpah. The site of Shen is not known, but it must have been very near the place where the Philistines had been defeated. If Ebenezer marks the place where Israel had been defeated by the Philistines in Eli's time, Shen may have been the site of Israel's victory over the Philistines, in which case the "stone of help" would have been between two scenes of battle: the battle gained by Samuel on his knees at Mizpah, and that won by the people with the aid of God. The memory of the defeat of twenty years ago is still with Samuel, but he recognizes its place as a preparation for the revival and restoration which has now taken place, and his praise is for the one as much as for the other.

We can well imagine the great rejoicing which Samuel and the people felt when they gathered together once more to commemorate what God had done for them. Their coming together and the raising of the monument was a recognition of the special help God had granted them in the time of their distress and humiliation; it was a sign of their deeply felt gratitude for that help, and it was to perpetuate the memory of that event and its meaning for the benefit of coming generations. And with the word "hitherto" Samuel links this new interposition and deliverance up with all the many mercies God had shown His people in the past. What they had just witnessed was only a repetition of what their fathers had experienced at the Red Sea, when Pharaoh and his chariots perished; in the wilderness, when God provided them with water, bread and meat whenever they needed them; in the conquest of Jericho and of the heathen tribes who occupied the land Jehovah had promised them, and again and again during the period of the Judges. Thru all these events there was manifested the enduring faithfulness and the unbounded loving-kindness of their God. Even the defeat at the hands of the Philistines twenty years ago had its place in this chain of mercies. All the horror, the plundering, destruction and humiliation of that defeat was only one of God's ways of helping His people, the only way He could employ, because it was the one thing that would put His people upon the path of sincere repentance and thoro regeneration. In that defeat He was helping them to know themselves, their sins, and the bitter fruit and woeful punishment of sin. Such a defeat was needed to bring the people to their senses, to keep alive among them the knowledge of the true God and the practice of His worship; without it they would have forgotten all about their great destiny as the people of God, a holy nation, and about the glorious promise given to their forefathers, that in them all the nations of the earth were to be blest. God's mercies are not always pleasant, but they are always useful and effective. Even the chastenings of God are part of His divine plan of rescue, regeneration and reformation. The higher the purpose for which a silver vessel is destined, the greater is the need of purifying the silver by frequent passing thru the furnace. No purpose could have been higher than that for which God was preparing Israel, and so Samuel's gratitude rightly includes not only the pleasant blessings but also those disguised in the form of distress and humiliations.

Samuel's saying "Hitherto hath Jehovah helped us" fits in exceedingly well with the Reformation season. The victory that had been achieved with the help of God resembles in more ways than one that gained over the enemies of God's truth and freedom in Europe nearly four hundred years ago. Then also God's people had been sighing under the bondage and corruption and what was practically heathenism; then also they had forgotten the word and the promise of God; then also there was need of putting away first the false gods and of serving Jehovah only; then also, God helped in answer to the prayer of His prophet, and then also a glorious victory was won that may be fittingly commemorated year after year with the words, "hitherto hath the Lord helped us."

The Lord has helped us, there is no doubt of that.

It was He that inspired Martin Luther and his followers, and gave them courage and strength to continue the work in spite of the fiercest opposition. It was He that helped again and again when divisions, rivalry and jealousy threatened to undo and to lose all that had been accomplished and gained; it was He that turned many a defeat and humiliation into a victory for the cause of truth and freedom, and who made even the weaknesses and the errors of His servants contribute to the advancement of His kingdom upon the earth. It is He who helped to make the great movement begun in Germany by Martin Luther on that memorable October 31, 1517 fruitful for general education, for political and religious liberty and universal civilization. And it is to Him alone, therefore, that we owe our sincerest and lasting gratitude today, all the more so as we are about to observe the four-hundredth anniversary of the beginning of that victory and can see the wonderful progress made during that time. Any one who seeks to glorify human beings on the occasion of the Reformation anniversary, or to trace the movement and its results for Europe, America and mankind at large to the intellectual or spiritual force and power of one man or a set of men, robs God of His glory and shows his lack of appreciation of the real meaning and importance of the victory that has been won.

And the "hitherto" naturally points forward also. The same God who has helped so far will help also in the new distress that has arisen. People wonder just what is going to happen to the Church and the kingdom of God when the war ends, and fear that Christianity has suffered a blow from which it will never recuperate. No doubt many in Israel felt thus when the Philistines gained the victory. And yet it was only a preparation for a larger and more glorious victory than could have been won otherwise. We may be sure that God knows just what He is doing in Europe and that even the dreadful war will in some way help win a greater victory than would have been possible otherwise.

The Law and the Sinner

BY WINIFRED KIRKLAND

Strange how alike the two faces were, the Law's face and the Sinner's, tho the Sinner's hair was a curly brown and the Law's was gray. Fine brown faces they both were, delicately cut, the nostrils sensitive, the eyes large and black, dominating one's gaze. They looked straight at each other now, the Law and the Sinner, and back of each pair of black, bright eyes there lay a latent puzzlement, as if neither quite understood the other. For while the Law was fifty-four the Sinner was only fourteen.

One slender brown hand lay on her desk fingering a silver pencil, as the Law turned her revolving seat to face the Sinner, deeply ensconced in the leather armchair.

"Well, Susette?" inquired the Law.

"Miss Porter sent me to tell you myself this time, Miss Steyne; she said she was tired of telling."

"That is not surprising."

"I've broken another rule."

"I really did not suppose there were any left for you to break."

"Oh, yes, there are—several!"

"You certainly ought to know. Which one now?"

"The fire escape."

Miss Steyne's face changed from irony to severity. "You know, Susette, why that rule is so stringent?" "Yes—yes"—reluctantly, "because of that awful accident—long ago."

"You know that since then, no girl, no teacher, no one in the place, has been allowed so much as to set foot on the fire escapes. The fire escapes are for use in case of fire only. Why did you break the rule?"

"I suppose just because it was a rule and just because the fire escape was there. You see your own fire escape just out of the window there, how easy it is." The tone was not impertinent, rather overwhelmingly sincere. "Florence had locked me in just for fun, and just for fun I opened the window and climbed down the fire escape and came around up the staircase just behind her. But of course I got caught."

"Is 'just for fun' the reason for all your other escapades of this autumn?"

"Yes—no—it isn't exactly that, Miss Steyne," the speaker's face was puckered in the effort to be intelligible.

"What is it?"

I don't think I could explain exactly to you, Miss Steyne—to a teacher, I mean. Teachers couldn't un-

derstand. I really am sorry, but I just can't help it. I have to break rules. Something gets into me. I just have to break them."

"Then I think, Susette," the tone was quiet and sharp, "that so lawless a girl does not belong in a law-abiding school."

Susette paled a little. "I don't suppose I do, Miss Steyne," she said honestly. Her dead earnestness was disarming.

"You understood, Susette, exactly the condition on which I let you remain after what you did on Halloween."

"Yes, I know I was on probation."

"You understood what that meant?"

"That if I did something again I was to be suspended—or—"

"Or expelled! You know what happens to law breakers in society, and you know what happens to law breakers in this school."

"You couldn't ever understand about me, could you, Miss Steyne?" the tone was wistful and puzzled.

"I understand thru repeated experiment that you are unwilling to keep the rules of this school, and that being the case, I think you can understand that I cannot keep you in a community of a hundred law-abiding girls."

"Oh, I understand just how you feel," said Susette in a tone of sympathy and conviction.

"Then why?"

"That's just it, Miss Steyne, I know you can't understand how I feel—my just having to go and do things I know I mustn't!"

"Susette, how could it help matters if I did understand?"

"Perhaps it wouldn't. You'd have to expel me just the same, I suppose, only sometimes it seems to me as if—if somebody understood just how it feels to break rules, why then, perhaps sometimes I could keep them. It's all pretty queer."

"Child," exclaimed Miss Steyne, "you speak so coolly. You've been to school before. Is it possible that you understand what it means to be expelled?"

"Oh, yes, I understand," and her face suddenly white showed that she did.

"And do you mind being expelled?"

"Yes." The one short word was sharp with pain.

Miss Steyne gazed at her, studying her frankly, her own face now grown tense with strain. Suddenly Susette, ever sympathetic, exclaimed, "Why, Miss Steyne, do you mind expelling me?"

"Oh, Susette!" exclaimed the Law wearily.

"I never thought that anybody here cared! It's too late now?"

"Do you think you will be able to keep rules any better in the future than you have in the past?"

"No, Miss Steyne," respectfully and honestly.

"Then considering what you have said of yourself, I believe that it is too late."

"Am I expelled now?" Her face was frightened.

"You may come to me here in the office at eight o'clock this evening to hear my final decision. I may be detained perhaps a few minutes. The door of my office will be open. If I am not there, come in and wait for me. You may go now."

But at the door Miss Steyne called her back. "Susette, what did you do about rules before you came here?"

"There weren't any rules at home. There was just mother."

"She had no rules?"

"My mother never says 'must.' She always says, 'You may but I wouldn't if I were you.'"

"And then you do what she wants?"

"Why, of course, Miss Steyne—she's mother!" and to hide something that made her lips quiver Susette fled precipitately.

* * * * *

It was ten minutes before eight. The office door was ajar. The Law sat resting her elbows on her desk, her finger tips pressed to her tired eyelids. It was by no means the first time the Law had pronounced sentence of expulsion, but it was the hardest because, contrary to the other cases, this girl was not bad. She was hopelessly lawless, and the lawlessness of one girl meant the injury of a hundred just persons—that fact would have been plain as day to the laxest of disciplinarians, was indisputable to the Law. Yet against her closed eyelids again she saw the little face, its curious mixture of sweetness and recklessness, its puzzlement at the problem of Susette herself, its daring, its willfulness. Susette's honesty in regard to herself was charming, but not reassuring to the

hope that she might prove any more manageable in the future than in the past. "No," cried Miss Steyne to herself, opening her eyes, "if Susette's mother can manage her, Susette had better go back to her! But oh, dear," her eyes glowing warm and tender, "how much I do want to keep her myself. I never dreaded an interview more. And Susette thinks I don't understand her! If I could run away! I feel like running down the fire escape myself," and the Law put her hand to her harassed brow.

It was eight o'clock now, and slowly, tho promptly, a little figure in white muslin came down the long corridor, paused at the principal's door, and with a mighty effort knocked softly thereupon. No answer. Then, according to instructions, Susette pushed open the door, closing it behind her because that was the custom by which the principal announced to the outside world that she had an interview at that appointed hour. Susette looked about the office; no sign of any occupant, all silent, deserted, only the portiere of the corner window stirred a little as if from a draught, for the tall window was raised a few inches from the floor.

Susette seated herself in the big chair just where she had sat in the morning, looking at the window from which she remembered the same sort of fire escape descended which tempted her in her own room at the other end of the building. Susette sank back limp and nervous, waiting to hear Miss Steyne's step in the hall.

"It's worse than I ever dreamed," she moaned to herself. "I didn't know I cared about Miss Steyne until she looked that way this morning, just the way mother looks sometimes, and made me feel the same way. I just can't sit here and see her look that way again." A step came sounding down the hall; before it passed Susette had shot from her chair to the window, had thrust it up, was crawling on hands and knees out on the narrow platform of iron slats—only—only—there was somebody else there! A huddled figure crouched in the darkness just outside the window. Susette opened her lips to scream, then, being Susette and plucky, closed them again, demanding, "Who—who are you?" In an instant the figure had moved, was inside the room, was standing up. "Miss Steyne," it answered. But little Susette, wide-mouthed, astounded, was too much for any attempts at gravity. Miss Steyne sank upon her couch, and burying her face in the cushions, laughed until she was weak. She was only brought to realization by perceiving that Susette still stood there, blank, bewildered, frightened.

"Susette," gasped Miss Steyne, "child, don't you see the humor of the situation?"

A slow puzzled smile overspread Susette's face. "Why, yes, yes, I guess perhaps I do. You were breaking a rule yourself. You can break rules. You do understand how it feels."

"That's part of it. I was breaking the most severe rule of the school by being on the fire escape," the Law confessed firmly. "I was also running away."

"From what?"

"From you."

"And I was running away from you," answered Susette; and at last she too burst out laughing, a bubbling, merry, funny laugh, until at last suddenly she grew grave again and wide-eyed and wistful.

"But I've got to be expelled just the same, haven't I?" she asked.

Then all laughter died out of Miss Steyne's face. She stood up and put her hands on Susette's shoulders, looking down at her, and dared to trust the moment's inspiration. Susette's wondering eyes saw Miss Steyne's stern face transfigured, as few girls had ever seen it; only Susette had seen a look like it before, on her mother's face when she had forgiven her.

"Susette," said Miss Steyne, "I think I will not expel you. I think I will try your mother's way. Do you think it would work here at school, and with me?"

"It works at home with mother because I love her so!" whispered Susette.

"Then do you think it would work here—and with me?" repeated Miss Steyne, her great eyes still looking into Susette's face. Something warm and sudden as sunshine overspread the little brown face. The impulsive arms were around Miss Steyne's neck in such love as, once giving, Susette never took back.

"Yes," whispered Susette.

"Then, little girl, I am going to give you permission here and now to break every rule in this school—only 'I wouldn't, if I were you.'"

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

My Life

BY HENRY D. THOREAU

My life is like a stroll upon the beach

As near the ocean's edge as I can go;

My tardy steps its waves sometimes o'erreach,
Sometimes I stay to let them overflow.

My sole employment is, and scrupulous care,
To place my gains beyond the reach of tides,
Each smoother pebble, and each shell more rare,
Which ocean kindly to my hand confides.

I have but few companions on the shore;
They scorn the strand who sail upon the sea;
Yet oft I think the ocean they've sailed o'er
Is deeper known upon the strand to me.

The middle sea contains no crimson dulse,
Its deeper waves cast up no pearls to view;
Along the shore my hand is on its pulse.
And I converse with many a shipwrecked crew.

Which Way?

Bumpity-bump! bumpity-bump! The long freight train came to a standstill on the side track in the yards of the great city. The boy drew a long breath of relief. A two-hundred mile ride on the floor of a box car, bumped and shaken, shunted about on side tracks, and often left there for hours, had not proved just the kind of adventure it had promised to be, viewed from the old home on the farm.

Nothing had been just as he pictured it, in fact, since that night six months ago when he swung himself out of his chamber window into the branches of the elm tree, clambered down, picked up the bundle he had first dropped to the ground, turned his back on the old home and trudged up the road thru the moonlight, seeking adventure.

Since then he had wandered from town to town, catching rides on the blind baggage or the bumpers or in a box-car. At each place he had loafed about the streets a few days, sometimes working a little, sometimes going hungry and sleeping anywhere he could. He had not yet been able to bring himself to the point of begging. Altogether, it had not been very exciting.

He was tired and stiff and hungry now, but it would not do to open the door and jump out yet—he would certainly be caught. He waited more than an hour for the dust to settle down. Then impatiently deciding that he could not stay shut up there any longer, he slid the door open a little way, dropped to the ground and found himself before a policeman.

"What are you doing here, young man?" the officer demanded.

The boy had been taking lessons since he left home and he answered glibly, "Looking for work."

"Any friends here?"

He nodded. "I'm going to my brother's."

"Name and address?"

"John Brown, 483 Washington Street." The boy said the first thing that came into his mind.

Of course the address was proven to be false, and as the boy had no money he was locked up on a charge of vagrancy.

It was a very sober boy whom the visiting deaconess found the next morning at the police station. His head went down on the table while she talked to him, but to all her pleadings that he should write to his mother his only answer was a shake of the bowed head. When she offered to write herself there was no response at first, but after a long hesitation there was an almost imperceptible nod.

The deaconess' notebook was out at once. "I will need her name and address."

The boy tried to swallow the lump in his throat. Speak his mother's name in a police station! He had determined to give a false name in the court room. His father's name should not go down on police records.

The deaconess waited. A great wave of homesickness swept over the boy. The deaconess bent her head to catch the mumbled words muffled by the arms that hid his face.

It was not long after that when his case was called. The boy took his place with downcast eyes. Glib lies would no longer slip off his tongue easily; thoughts of home were too strong with him. But he was as determined as ever not to give his father's name there. So he stood in silence under all questions.

The judge, deciding that he was sullen and incorrigible, sentenced him to the House of Correction for sixty days.

The boy's face grew white. He bitterly wished that he had not let the deaconess write to his mother. He never would go back home now. When he got out he would drop out of sight somewhere.

It was less than twenty-four hours later when the deaconess came to him, bringing his mother's letter and the news that the judge had promised to vacate his sentence. The reading of that letter was the turning point in the boy's life. He had never known before that his father and mother cared like that! A strong determination to be worthy of their love was born within him that hour. His shoulders straightened and new lines of determination appeared in his face.

"I want you to know that I intend to be different," he said as he bade the deaconess good-bye. "I've had enough of this."—Selected.

Not for Money

BY CELIA M. STONE

When Sherman made his famous march to the sea he came to a gap in Kenesaw Mountain. It was of the utmost importance to know whether trains could be run thru the pass, or whether were Confederate batteries posted so as to cover it.

A skillful engineer from one of the Ohio regiments was ordered to attempt to take an engine thru the pass. As he stepped into the cab he said, "I know what this means, and I have a wife and five children in Ohio." Then he threw open the throttle valve, and the engine went shrieking thru the gap.

Comrades with white faces waited his return. Would he come back, or would he and his locomotive be a target for sharpshooters?

After what seemed hours, he came back with his engine, and as the soldier stepped from the cab he patted the locomotive and said, "Good girl," and was then lost in the ranks.

On the next pay day against his name was \$500. "What is that for?" he asked.

"I don't know," said the paymaster, "but suppose it is for what you did at the pass."

"I couldn't take money for that," replied the soldier. "But I should like a paper saying that I did it."

Sherman made out a statement and sent it to Grant, who signed it and sent it to the President, and today in one home in Ohio there is a paper of priceless value, which tells of the heroism of the husband and father. It bears the signatures of Sherman, Grant, and Abraham Lincoln.

A Fitting Reply

The story is told of a young minister who was late in going home one evening from the church. He entered a crowded car, with his Bible under his arm, and at once there began some sneering remarks from some rough fellows. These remarks kept up, and when the young minister left the car, to the amusement of his companions, one youth said: "Say, mister, how far is it to heaven?"

Many a Christian under the circumstances would have kept quiet or have resented the insult; but the minister, with a quiet dignity and with all gentleness, replied: "It is only a step; will you take it now?"

This reply and the influence of the young minister keeping his temper under provoking circumstances were later the means of bringing that young man to Christ.

New Bible Lore

Jerome S. McWade, in a Sunday-school address at Duluth, is reported as having quoted oddities from a number of children's biblical compositions submitted to him in competition for a prize.

Among the more whimsical oddities were:

"Manna is being polite."

"Jerusalem was surrounded with walls to keep in the milk and honey."

"Jacob was a patriarch by trade. In them days people lived on corn, like horses do now. They always had a good mess, but Esau, who was the oldest, could not eat as much as you might think. The patriarch Moses never ate nothing except when there was a famine."



The Folks who made up the second National Convention of the Evangelical Brotherhood. A representative group.

THE EVANGELICAL BROTHERHOOD AT ST. LOUIS

The second Evangelical Brotherhood Convention was not big in point of Numbers, but it could not have been bigger in Evangelical Loyalty and Enthusiasm. And it was not afraid to undertake big Things

The second Evangelical Brotherhood convention has come and gone, and as these lines are being written and read the delegates and visitors are no doubt relating their experiences and also, we trust, making their plans for putting into the work of their own churches some of the earnestness and enthusiasm that has been imparted in the convention meetings and services of worship. With the convention motto, "Jesus reigns," and the convention theme, "Thy will be Done," constantly before their eyes those who attended the convention could not be in doubt as to the aims and purposes of the Evangelical Brotherhood, and all the addresses and sermons sought only to interpret the will of Christ the King, as far as the manhood of the Evangelical Church is concerned, and to find ways and means for realizing it in our homes and our churches. An outline of the program has already been given in a preceding issue, and a brief review of the addresses and sermons, such as might be given in these columns could in no way do justice to their contents. We shall therefore attempt only a brief résumé of the outstanding features of the convention, referring those who desire more to the complete report of the convention and its proceedings, which is to be published just as soon as the material

can be assembled and put into type.

The opening services of Tuesday afternoon and evening breathed the true Evangelical brotherhood spirit, and the welcoming address of Mayor Kiel touched a warm and responsive chord in the hearts of all the visitors. The weather was some of the finest autumn kind St. Louis can boast, which, as those who live there know, is saying a good deal.

The substance of the report of the president and secretary has already appeared in our issue of Oct. 12. That of the treasurer, who was unavoidably absent, his report being read by Mr. Albert Bischoff, of Burlington, Iowa, was as follows:

Balance on hand at Evansville convention, October, 1914\$ 28.69

Receipts

Donations, Evansville Convention	84.07
Per capita tax, 1914-15	
Indiana District Federation	100.00
St. Peter's Men's League, Quincy, Ill.	6.00
Brotherhoods of St. Louis, Mo.	42.60
Ohio District Federation	53.90
Brotherhood of New Orleans	36.70
Brotherhood of Higginsville, Mo.	3.70

Per capita tax, 1915-16

Brotherhood of Burlington, Iowa	5.00
Brotherhood of Peotone, Ill.	5.40
St. Peter's Men's League, Quincy, Ill.	5.70
Indiana District Federation	61.80
Brotherhood of New Orleans	34.70
Ohio District Federation	47.50
Brotherhood of Carlinville, Ill.	3.50
St. Louis Federation	63.00
Interest	8.27

Total 590.33

Expenditures

Postage, expressage and supplies	101.65
Printing	251.92
Traveling expenses	40.81
Miscellaneous	3.50

Total 397.73
Balance October 6, 1916 192.60

The committee appointed to audit the report reviewed and checked the various items and found the report correct to the best of their knowledge and belief.

Each morning session was opened with a Bible hour, which made clear the Scriptural foundation for the work of laymen in the Church and pointed out the methods in which it may be exercised today. In view of the fact that just now the educational institutions and the work of Eden Publishing House are most in need of loyal and energetic support, these two institutions occupied conspicuous places on the program. On Wednesday afternoon the members of the convention were taken to Eden Publishing House in a special car and shown thru the entire plant, many of the visitors thus seeing for the first time the extent of the denominational publishing business and its value to the Church. The visit was followed up in the program of the afternoon with a detailed discussion, after addresses on the publishing house and the denominational and Sunday-school periodicals. As a result of the discussion the president of the Evangelical Brotherhood was empowered to appoint a committee of five laymen to prepare and conduct a campaign in the interest of our denominational periodicals. The committee is in process of organization and will begin its work immediately.



The Interior of the Convention Church



THE N
1. Dr. E. A. R. T.
L. Rau, New Orleans, V.
Evansville, Secretary;
Treasurer.



ring of Evangelical Men, wide-awake and energetic, and dead in earnest too, every one of them



2130
CERS
President; 2. Mr. A.
Mr. John C. Fischer,
Roesch, Sr., St. Louis,

The visit to Eden Seminary will not be forgotten by those who took part, not only because of the long line of decorated automobiles in which the outing committee showed the guests some of the most beautiful sections of their city, but especially because of the spirit of the meeting held in the Seminary chapel. It was here that the convention was confronted with the real problem which the educational institutions are now facing, that of developing and expanding in such a way that they will be able to train ministers who shall be able to meet every requirement of their day and age. The presentation of the problem immediately kindled a flame of sacred enthusiasm in the hearts of the men who were present, all of them realizing that here was a problem worthy of their best and most consecrated effort, in fact, *the one* problem which none are so well fitted to solve as the men in the Evangelical churches. With full recognition of the seriousness of the situation and of the great demands that would be made upon them, the delegates, for the brotherhoods and societies they represented, undertook the solution of this problem, not only by discussing ways and means for meeting the current expenses of the institutions, but also by adopting as the goal of their efforts an endowment fund of one million dollars for the educational institutions, as the first step of which a fund of \$250,000.00 is to be secured during the coming year, which, as the four-hundredth anniversary of the Reformation and the one-hundredth of the establishment of the Evangelical Church in Germany, is one of especial significance and importance. This proposition has also been placed into the hands of a committee to be appointed by the honorable President General, which will announce its plans as soon as it has met and organized.

At this meeting it was also reported that at a men's meeting held in First St. John's Church, Baltimore, on Sept. 28, last, as a result of addresses delivered by Pastors P. A. Menzel, Washington, D. C., and F. E. C. Haas, Amsterdam, N. Y., resolutions were adopted recommending that the men connected with the churches of the Atlantic District pay at their earliest possible convenience a sum of not less than one dollar each toward a fund of \$5,000.00 for scholarship purposes. The interest of this fund is to be used in paying the board and tuition of students for the ministry unable to pay their own way through

our educational institutions, and it is suggested that all the other Districts follow the example of the men in the Atlantic District. The offering contributed in the chapel service amounted to \$100. At the informal luncheon served to the guests in the large lecture room, subscriptions amounting to \$2,500.00 were made amid great enthusiasm for the benefit of the institution.

Wednesday evening was "Laymen's night," and the men's parade from Jesus Church to St. Paul's Church was a great demonstration of the manner in which the Evangelical manhood of St. Louis had recognized the spirit of the Brotherhood movement and of the convention that was being held in their midst. The addresses of the evening were all by laymen, and each one served to set forth in a striking way the meaning of the Brotherhood idea for the individual, the Church, and the community. All the services were beautified by the splendid songs of the Brotherhood mass chorus, the Eden Seminary chorus and Glee Club, all of whose efforts were fully appreciated by all who heard them.

The committee on resolutions requested the General Officers to arrange for a Brotherhood service in connection with the General Conference to be held at Pittsburg in September, 1917, in order to promote interest in the Brotherhood idea and movement and secure the largest possible cooperation of pastors and laymen in the work the Brotherhood is aiming to accomplish.

The convention heartily concurred in the emphasis which the president's report placed upon the need of developing the spiritual life in all our Brotherhoods,

and encouraged all its members to make this a special aim. The organization of Adult Bible Classes as a means to this end was warmly advocated.

In accordance with the amendments to the constitution adopted by the convention all brotherhoods or men's organizations in churches served by Evangelical pastors must affiliate with their respective District federation in order to become members of the Evangelical Brotherhood. Where no District federation exists, local federations are recognized instead. Where neither District nor local federations exist individual brotherhoods may become members.

The suggestion that the next Brotherhood convention meet in 1919 and every four years thereafter was voted down decisively, because, to most delegates, a biennial convention seemed necessary in order to place the work of the Brotherhood upon a firm basis and give it the stimulus which more frequent conventions can bring. Accordingly the next Evangelical Brotherhood convention is to be held in 1918 in New Orleans, the invitation having been presented by the brethren from that city, supported by a very cordial letter from the Mayor.

In accordance with the report of the committee on nominations the following officers were elected: *President*, Dr. E. A. R. Torsch, Louisville; *Vice-president*, Mr. A. L. Rau, New Orleans; *Secretary*, Mr. John C. Fischer, Evansville; *Treasurer*, Mr. Anton Roesch, Sr., St. Louis. In addition to these gentlemen the executive committee consists of the Revs. Theo. F. Bode, Buffalo; J. A. Hoefer, Peotone, Ill.; Mr. Albert Bischoff, Burlington, Iowa; Mr. Dan. H. Ortmeier, Evansville, Ind.; and Mr. Henry Graef, Troy, Ohio.



The Eden Publishing House Display at the Convention

2316

WHY MINISTERS ARE ENTITLED TO PENSIONS

"A long Step Forward" will have to be taken by Evangelical Churches before their retired Pastors, after having borne the Heat and Burden of the Day, are provided for as they deserve

BY REV. G. BERNER, BUFFALO, N. Y.

TRANSLATED BY H. L. STREICH

I.

A few months ago an article appeared in the *Buffalo News* criticising Protestant churches and church members severely. Under the caption "A Long Step Forward" the author said:

"The General Conference of the Methodist Church became of more than common interest to the layman yesterday when the statistics on pensions for superannuated ministers were made public. The circumstance touched a problem of economic importance that interests every person of whatever faith or denomination.

"One of the pitiful features of life has been the ruthless manner in which Christian people forget the well-being and disregard the comforts—even necessities—of the teachers when they reach the age of retirement and pass the state of usefulness.

"The position of these Christian ministers has been different from that of men of other trades and professions. Never well paid in the height of activity, unless some individual of wealth has taken it upon himself to give of his store, the superannuated minister has been pitifully helpless and is almost always pitifully poor.

"The fact has done much to discredit the traditional kindness and warm-heartedness of the Church. Many people are so constituted that such neglect of aged and disabled leaders of the flocks inspire a distrust of the whole church institution.

"At the Conference yesterday it was announced that \$1,200,000 was paid in 1915 for the support of the superannuated ministers and the widows of ministers; and thus the pulpit profession took its place with the other professions where a standard of human kindness and solicitude obtains. This is a long step forward. It is good.

"In the fact that a Christian minister must be a pauper in a land of plenty there is no inspiration, nothing heroic, nothing to lead men to standards of living that tolerate such a shame.

"The Methodist Church does its institution proud."

"The Economic Crime of the Protestant Church"

The same subject is treated in the April number (1916) of the *Atlantic Monthly* in an article on "The Economic Crime of the Protestant Church." The writer, Joseph H. Odell, shows in a most convincing way that the Church is in duty bound to provide a proper pension for its ministers. They are described as faithful and zealous producers of material and spiritual values and possessions which are of great importance to mankind. Therefore, when old, and unfit for further service, they are entitled to pensions and the Church is under obligation to make provision for them. Pensions, it is emphasized, are not a matter of grace or charity, but a due appreciation of the services rendered to the Church by the minister. Pensions are, in other words, merely *deferred salaries*, payable when the ministers are old and disabled.

What Others Are Doing

In accordance with this principle of "deferred salaries," some of the prominent Protestant denominations of our country are now regulating their pension funds.

The Methodist Episcopal Church is raising a \$10,000,000 fund, the interest of which will be used for pensions. It is hoped that this with other available incomes will provide for an annuity of one-half of a minister's average salary computed on thirty years of active service.

The Presbyterian Church has also inaugurated a campaign to raise a pension fund of \$10,000,000, of which \$4,000,000 have already been secured. When the fund is complete a flat annuity of \$500 will be paid on retirement at the age of seventy, after thirty years of ministerial service. The ministers pay a premium of 20% of the amount needed, while the Church at large contributes the other eighty percent.

The Protestant Episcopal Church is appealing for \$5,000,000, of which \$3,000,000 have already been secured, for its Church Pension Fund. This plan proposes a levy on each parish or congregation of seven percent of the salary paid its minister, to go into the pension fund. This amount will ultimately provide

a pension, or deferred salary, of at least \$600 per year for every clergyman of sixty-eight years of age.

And not only these named church bodies, but our educational institutions and large business corporations and concerns have a well regulated pension system. After a service of twenty-five years, at the age of sixty, their employees, as a rule, receive a pension of one-half the amount of their regular wages.

What Provision Has Our Synod Made?

This question is easily answered by facts and figures. In 1915 there were ninety-two retired and disabled ministers, and 154 widows and sixty-three orphans of departed ministers on our pension list. The average amount received by these ministers was \$145, by the widows \$110 and by the orphans \$23. And small as these amounts are—for who could live on \$145 or \$110 a year?—they are more by far than our *actual Pension Fund* provides for. The Fund allows an average of *only \$112* to ministers and *only \$87* to widows. The balance of the amount actually paid last year came from the Relief Fund.

To make this clear to those not familiar with our system, we offer this word of explanation. Our Church has two funds, the Pension Fund and the Relief Fund, or Fund I. and Fund II. Fund I. provides for fixed pensions. These fixed pensions are based on the years of service since 1910 when this fixed pension system went into effect. For example, for one to five years of service on retirement at the age of seventy a minister is paid an annuity of \$100. On the same basis a widow would receive for the equal number of years of service of her husband an annuity of \$80. For twenty-five years of service a minister receives \$160, the widow \$128, etc. However, provision has been made for the years of service previous to 1910. An allowance of \$1.00 for every year previous to 1910 is made. Thus a pastor retiring in 1913 at the age of seventy after having served thirty-eight years, would receive \$100 for the time since 1910, and thirty-five dollars for the thirty years previous to 1910, making a total of \$135. A widow under these conditions would receive a pension of \$108. Those, of course, who have served fewer years receive proportionately smaller pensions.

Whenever this fixed pension proves insufficient, so that there is actual want and suffering, the pensioner may apply to Fund II. for relief. In such cases the pensioner must make a detailed statement of his income and needs. This goes thru the District board to the Central Pension Board which determines the allowance to be made from Fund II. Last year one hundred pensioners applied for such additional support. A total of \$5,384 was granted.

And yet the highest amount paid in 1915 from both Funds, and that only to a very few retired ministers, was \$250, and to a few widows \$200. The vast majority of our pensioners received considerably less. And even tho all were to receive the maximum amount of \$250, it would be far from sufficient to support a man, to say nothing of a man and his wife, for a year. While the high cost of living has greatly advanced during the last twenty-five years, the pensions paid by our Synod have remained practically the same. Is that just or reasonable? What does the Apostle Paul say of church members who fail to provide for their own household? Does he not say that they have denied their faith and are worse than unbelievers?

The Obligation of the Church

The ministers are thus *entitled* to adequate pensions and therefore the Church is *under obligation* to grant them! Why? The following are but a few of many reasons.

According to the statistics the congregations of our Synod are in possession of property valued at \$16,067,735. Last year their current expenses amounted to \$1,525,121. For denominational and benevolent purposes they contributed \$312,592.

How did our congregations acquire such valuable property and insure such a large income? Was it due merely to their own wise management? Was it merely a matter of their own merit? Indeed, without a pastor ninety percent of our churches would go to pieces within six months. Have not rather our

churches, most of them, obtained this wealth of property and good financial conditions primarily thru the successful leadership and untiring efforts of their ministers? If a church is to be built, a school erected, a church debt to be paid, the minister must lead and do most of the work. If he does not, failure usually follows.

Churches of Cincinnati and Vicinity Render the Pageant of the Evangelical Synod of North America

It may be of some interest to the readers of the Herald to know that the third rendition of "The Vision" took place at Madison Park, Oakley, a suburb of Cincinnati, Ohio, on the first day of October. At least five thousand people were gathered on the hill-side overlooking the grounds where the pageant was staged. Those who witnessed the performance were greatly delighted with the rendition and pronounced it a grand success. Miss H. C. Frechtling took the part of the Spirit and performed her part in a most laudable manner. The various episodes were taken by the various churches of Cincinnati, Hamilton and those on the Kentucky side. The day and the place were more than could be desired and the natural scenery added much to the success of the achievement.

The pageant itself is a notable achievement and vividly portrays the history of the Evangelical Synod step by step from its foundation to its present activities. Every episode is readily understood by all who see it and that it should be rendered in various parts of the country is the verdict of large numbers who had the privilege to witness any of the renditions. Undoubtedly the people of Cincinnati and vicinity have a clearer conception of the work of our Church in this and foreign countries since they have had the opportunity to see acted out before them what has heretofore only come to them by mouth or pen.

Preceding the staging of the pageant, Rev. Hohmann of Pleasant Ridge, Ohio, delivered a masterful sermon and Rev. Puhlmann gave a brief explanation of the pageant in the German language. L. M. K.

Sunday School Conventions in the West Missouri District

The Lafayette County Pastoral Conference and the Evangelical Sunday School Convention of Lafayette and adjoining counties convened at St. John's Church, Emma, Mo., Rev. G. F. Kitterer, pastor, on Sept. 13-14. By this arrangement we succeeded in getting a general participation of the pastors at the Sunday-school convention. The latter was well attended and interest was added by reports on the first national convention of Evangelical Sunday-schools at Cleveland, by Mrs. A. W. Sandring, Miss Frieda Lenz, Rev. C. Gabler and Rev. N. Rieger. Rev. J. C. Bierbaum gave a vivid report on the Elmhurst Summer School, which was highly appreciated. The officers are: Mr. A. J. Nolting, president; Mrs. A. W. Sandring, secretary; Mr. G. Oberhellmann, treasurer.

On Oct 1-2 the eighth annual convention of the Kansas City District League was held at Bethel Church, Concordia, Mo., Rev. P. Dietrich, pastor. The attendance was large, especially on Sunday, and enthusiasm at times ran high. An "Echo Meeting" of the Cleveland League Convention proved both interesting and inspiring. The principal speakers were Rev. P. G. Moritz, Rev. P. Dietrich, Miss Rose Rabe, Rev. N. Rieger, Rev. J. C. Bierbaum, Rev. C. F. Sabrowsky, Miss Osla Sehrt, Miss Frieda Lenz, Mr. A. Sandring, Miss Carrie Duensing, Mrs. A. W. Sandring, Rev. G. F. Kitterer and Miss Ida Sabrowsky. During the past year the affiliated societies in Kansas organized a district of their own; the "Eastern Kansas," leaving the following five societies: Concordia, Higginsville, Independence, Napoleon and Wellington. To these the societies of Lexington and Zion's Church, St. Joseph, were added, making a membership of seven affiliated societies in the Kansas City district. One of these, the Christian Endeavor Society of Salem Church, Higginsville, has attained the venerable age of 25 years, which fact had been gratefully commemorated by a "Silver Anniversary" celebrated on Easter Monday evening.

The officers of the Kansas City district League are: Rev. N. Rieger, president; Miss Osla Sehrt, vice-president; Miss Frieda Lenz, recording secretary; Miss Alice Wulfekammer, corresponding secretary; Miss Ida Sabrowsky, treasurer.

At both places, Emma and Concordia, the delegates and visitors were royally entertained by the good people and their "better halves." N. R.

"Examining the Scriptures daily, whether these things were so"

November 5, 1916. Twentieth Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

CONSECRATED SOCIAL LIFE

- M. Oct. 30. Christ in company. John 2: 1-11.
T. Oct. 31. Social to save. Luke 14: 1-14.
W. Nov. 1. Social to teach. Luke 10: 38-42.
T. Nov. 2. Barriers broken down. Gal. 3: 26-29.
F. Nov. 3. Choosing company. 2 Cor. 6: 14-18.
S. Nov. 4. Functions of play. 1 Tim. 4: 8.

Sun., Nov. 5. Topic—The Consecration of Social Life. 1 Cor. 9: 19—23. (Consecration meeting).

Suggestions to the Leader

Be clear in your own mind what the word *social* means. *Society* has been defined as meaning the grouping together of two or more persons for a definite purpose. This is in accordance with Jesus' definition of society: "Where two or three are gathered together in My name, there am I in the midst of them." Bring out the purpose of all society. It is the getting together of individuals for the purpose of improving living conditions. Social activity does not separate the people into classes and castes, but unites them for definite action in the realization of a distinct goal.

Describe, or have some one of the members of the society describe the distinct purposes of the following groups into which our activities and interests are enlisted:—

1. The *social* group. This includes the members of the family, intimate friends and associates. This group is devoted to the development of the spirit of close, intimate friendship and fellowship. Dare this group devote itself only to the seeking of pleasures?

2. The *business* group, consisting of those with whom we come in contact in our daily work, our fellow-workmen, clerks, etc. This includes the employers and employees, those who are interested only in the matter of earning the daily wages. Business interests unite them. Dare this group confine its attention only to the questions of improving and increasing the daily output? Ought it not be concerned in the working conditions? Ought they not provide for means of improving the social spirit? Ought it not offer educational advantages?

3. The *educational* group. This includes those who associate with us in school work, scholars, teachers, and all interested in the development of educational facilities. What is the field of their activities?

4. The *church* group. This is the organization comprising the congregation, the Sunday-school, the societies and groups connected with the congregation, —and in the wider sense the federation of all Christian people and churches for the purpose of teaching the religion of Jesus Christ. Show how this group must influence and direct the work of all other groups. This is the group our topic deals with.

In discussing these groups select a father or mother to discuss the work of Group I, a business man for Group II, an educator for Group III, the pastor for the discussion of the work of Group IV. The leader may at the close give a brief résumé of all that has been said, and invite the members of the society to express their own opinions.

The Topic Presented

Three principles must dominate our social life, if it is to fulfill its real function.

1. Social life must seek to *serve* that it may *save*. Paul was willing to become a bondman in order to serve the people. He became everything to all men, accepted insults, renounced personal preferences and views, entered into the social life of the humblest, in order that he might save them for the kingdom of God. This involved sacrifice of the severest type, a renunciation of personal privileges, a suppression of individual views and opinions. But this was not done in a hypocritical manner, but by merely denying himself for the sake of others. He refused to exercise rights he possessed that others might be won for the larger thing, *the kingdom of God*.

In our Christian life we must not estrange others because of the emphasis we place on non-essentials.

Our views regarding personal privileges and rights, temperance, the use of tobacco, and similar questions, dare not become stumbling-blocks to others. Let us be willing to deny our rights, that we may have

a right to the larger privilege of being co-workers with God.

2. Social life must be *guided and impelled by the Spirit of God*. The Spirit of God gives us the proper view point, helps us to live in God's atmosphere. The spirit of pleasure and lust, of selfish greed and gain, of power and dominion does not harmonize with the interests and welfare of others. But the Spirit of God fits into the life of mankind with its many needs. He who lives in the Spirit of God seeks only the interest and welfare of others. Love is the key-note of such a life.

3. Our social life must be *religious in character and purpose*. In Bible times everything was viewed from the religious point of view. Personal experiences, catastrophies of nature, individual and national deeds were viewed and judged from the viewpoint of the divine will and purpose. We must become more religious in our daily life and conversation. That does not mean that we must always talk religion, altho we ought do more of that, but that we must judge everything from the viewpoint of God's will. God is the creator of all things, the Father of every child, Christ is the Saviour of every sinner. Carry this spirit into your daily task, and remember that you are never beyond the dominion of the Almighty One, nor beyond the love of the Saviour. In all the affairs of your life, be social to serve and save.

Some Questions on the Topic

1. What is your society doing to develop true sociability?
2. Offer some suggestions of what your society can do to develop that spirit?
3. What is the purpose of amusement in human life?
4. What kinds of amusements can the Christian support?
5. When do amusements become sinful?
6. What is social tact? How can we develop social tact? Show the need of social tact in the work of your society.

Some Scriptures on the Topic

Gen. 49: 6; Job 15: 34; Psalm 26: 5; 89: 8; 1 Cor. 5: 4; Matt. 18: 20; 23: 37; Mark 13: 27; Acts 1: 4; Rev. 19: 17.

A Prayer

Thou, O Father, didst create out of one blood all the people of the earth, that Thou mightst find a dwelling-place in every heart, and every tongue praise Thee. Thou, Christ, didst take away the sin of the world; and Thou didst command us to preach Thy Gospel to every nation. Thou art the Saviour of all. So teach us, that Thy Church must become a brotherhood of the nations, united for the one purpose of serving and saving the world from sin and the power of Satan. Fill us with Thy Spirit, that we may recognize the needs, and guide all men into the paths of life. Forgive us our unbrotherly spirit, which selfishly seeks only the personal welfare. May we be willing to become everything and anything, that hearts may be won for the Kingdom of our Christ.

Amen.

The Advanced Bible Lessons

Lesson 6. The Journey to Rome

DAILY BIBLE READINGS

- M. Oct. 30. Acts 27: 1-13. The Voyage Begun.
T. Oct. 31. Acts 27: 14-26. In the Storm.
W. Nov. 1. Acts 27: 27-44. The Christian in Danger.
T. Nov. 2. Acts 28: 1-10. Saved and Saving.
F. Nov. 3. Acts 28: 11-16. From Melita to Rome.
S. Nov. 4. Ps. 22: 22-31. A Song of Praise.
S. Nov. 5. 2 Tim. 1: 7-18. The Prisoner not Ashamed.

Lesson Key:—"And He hath said unto me, My grace is sufficient for thee: for My power is made perfect in weakness," 2 Cor. 12: 9.

It is a common experience that nothing shows the real character of a man so fully and clearly as does misfortune. Paul appears a great and strong character from the very beginning, especially after he has become a Christian and has recognized the preaching of the Gospel to the Gentiles as the great work of his life. We can easily understand that he should appear great with the world-vision before his mind, a world-message in his heart and the world-field waiting for

him, but when his world-work was so suddenly and cruelly interrupted by his imprisonment at Jerusalem, we should not have wondered if he had lost his optimism and become discouraged. But it is just then that his true character as a Christian man becomes most plain. No doubt he was discouraged, no doubt it was hard for him to reconcile the divine call he had received with the sudden calamity that had now overtaken him and which seemed to bring his work and his service to his Master to a hopeless and humiliating end. But he had wholly yielded himself to his Lord and was ready to let his Lord work thru him in whatever outward circumstances he might find himself. And so we find his Christian personality and character coming out all the stronger and clearer against the gloomy and discouraging background of his imprisonment.

It is clear at once to all who have anything to do with Paul that he is a very different person from all whom they have ever met. Felix, Festus, King Agrippa, the centurion in whose custody he sails, the passengers on the ship, the owner of the ship and people on the island of Melita, all recognized at once that he was an extraordinary man, and we may be quite sure they did not very soon forget the impression he had made upon him. Paul attracted attention wherever he went because he was a man who was conscious of his mission and of his purpose; he had one supreme motive, the spreading of the Gospel of Jesus Christ, and the one aim he had was to make such an impression upon all whom he met that would prepossess them in favor of the Master whom he served and of the Gospel which he preached. All he did and said was the expression of that motive and purpose.

The world today needs *personalities* more than anything else, men and women who know what they are about; who have a definite purpose and a supreme motive in life, a purpose and a motive that will make people of all classes and conditions sit up and take notice as soon as they enter the room or lift up their voice to speak. There are far too many who have nothing of the kind, persons whom one may live with and meet from day to day for years without knowing anything about the real motives and purposes of their life. They have no great motive and no great aim in life. And if these personalities are men and women who stand for Christian ideals and principles because Jesus Christ dominates their life and being and has purified them of selfishness and inspired them for service, they will make their mark anywhere and will rise from the lowliest and humblest circumstances to positions of power and influence in the kingdom of God. And it is the business of the Church to train such personalities as a part of its task of world-conquest.

No finer example of Christian character has ever lived than Paul. His own personal experience has not made him disregarding of other men and their needs. He was interested in the safety of the ship and its crew and he showed it in his friendliness, sociability and his hopefulness as to the final outcome. And his friendship for men gained him their esteem and interest. We see his broad-mindedness in the fact that he did not shirk because his advice had been disregarded. Tho it was too late to correct the mistake the master of the ship had made, Paul was immediately ready to do the best he could under the circumstances. At the same time he was humble enough to submit to a correction of his judgment. There was reason to believe that the loss of life would be great as a result of the tempest, but when after the message of the heavenly visitor had come to him, Paul reverses his opinion frankly, nor does he hesitate to confess that his information came from God.

Tho no one could be more deeply spiritual in his sentiments and attitude than Paul, yet his experience and judgment makes him mindful of the physical welfare of the men on the ship. He encourages them to take food after their long fast, because he knows that this will help them to gain new courage and new strength for holding out amid the dangers of the ship-wreck. The minister of the Gospel and the church that does not have regard to the physical side of human life and the material needs of men cannot hope to do its best in winning men for Jesus Christ. When we pity the multitude because they have not to eat, and do the best we can to give them to eat, even tho it be only five barley leaves and two fishes, the little we have will be blest to go a long way. Helpfulness everywhere and all the time is the true mark of Christian character.

Real Independence

BY HILDA RICHMOND

"I'm too independent to put up with such nonsense!" said a young lady with a toss of her head as she sat rocking on the porch with a friend in a sleepy little village. "The idea of people in this little place supposing that city folks can conform to their provincial customs. The blood of my revolutionary ancestors forbids any such thing as obeying the trivial conventionalities of this place. I'm amazed at you, Amy." And then the other young lady who had been laughing at the customs of the inhabitants of the sleepy village remarked that she was too independent to refuse to conform to the customs. And when her friend grew slightly heated in the discussion that followed she ended the whole matter by saying calmly that it is quite as important to be independent of selfishness, as it is to be independent of the written or unwritten laws of the world in which one lives.

Did you ever stop to think that much of what passes for independence is nothing but selfishness? Take the young man or the young woman who takes pride in speaking plainly on all occasions for example. It isn't independence at all that prompts the cutting speech or the unkind comment, but selfishness pure and simple. Instead of being independent, as is fondly imagined, the plain speaker is under the worst form of bondage.

Last summer the young man—almost a tramp—asked for work and the mistress of a small house set him to washing the porch as she had nothing else for him to do. As he worked she was back and forth and she asked him why a strong, healthy young fellow like himself was out of employment. "It's because I'm too independent," he answered with pride. "As soon as anyone begins to run over me I tell him where to head in in a hurry. I don't take nothing from nobody. I quit school years ago because the teachers got smart and as soon as I was old enough I run away from home. I like to be independent." Then the mistress of the house called his attention to the fact that real independence is as far from such a spirit as the east is from the west. She pointed out that he was the slave of the drink habit, the habit of an unbridled tongue, the habit of laziness and several other evils, and he had to admit that she was correct in her diagnosis of the case from seeing him only three hours. But when he finished the job and received his pay he put on the remains of his hat and said, "Well, ma'am, I've no doubt you're right, but nobody ever explained it that way before. I'm going to try honestly for a job and see if I can be independent of myself from this time on."

So real independence consists in rising above self and all selfish purposes in the daily affairs of life. Much that goes under the name of freedom is really bondage of the worst type. There are young men and women who will not see that what they call standing for a principle is merely indulging a selfish whim, and that such indulgence is fatal to success in any line of work or in pleasure. The most independent young people anywhere are those who have learned that deference to the wishes of others and conformity to social usages, tho they may seem trivial and foolish, shows freedom from the selfishness that is one of the traits of the false breadth and ruggedness of opinion about which foolish young people boast.

The other day someone asked a successful young business man to what he owed his rapid rise in the commercial world, and he answered immediately that he laid it to the fact that he had been taught in youth to distinguish between essentials and non-essentials. He had been able to grasp and solve the important things in life without entangling himself with the petty ones and in doing so he had conquered every obstacle. With him had started an equally bright young fellow who made it a point of "standing up for his rights" on every occasion, and that young fellow was still standing up for his rights at the foot of the ladder.

And when it comes to the religious life it is impossible to note that all the real work of the Kingdom is done by the independent people—those who know what real independence is. The people who declare vehemently that they "will not allow anyone in the Church to impose upon them" are so busy looking for chances to assert their independence that they have no time to seek the lost or aid the suffering. In Christ's time when He offered to make the narrow, bigoted, fault-finding Jews free with the perfect freedom that He alone had to offer they indignantly re-

jected the gift and stood up for their rights by saying, "We be Abraham's seed and never were in bondage to any man." There you have it! The little souls are always fussing about their rights and their ability to take their own part and their determination to permit no one to walk over them, while the calm, free, independent souls are doing the real business of life and keeping the world sweet and sane for those in the bondage of pettiness as well as for the free. It is a good thing for each and every young Christian to be truly independent, but the first shackles that must be broken are those of selfishness, for they have the power to bind the unhappy victim with a chain that only the power of Christ himself can break.

The Giving Up of Old Things

BY MAUD MORRISON HUEY

You say you gave up something from your life when your babies came that you can't seem to get hold of any more. It was a willing sacrifice, tho, for you never wanted any life apart from your children, nor do you now. That seems unselfish, but is it really? It was not meant that any one life should be submerged in the life of another, but that each should live to express the full perfection of his own ideals.

In dedicating our lives to the cause of another we set certain restrictions on that other life to make it conform to possibilities of our own. We do not accord to it the perfect liberty that is every soul's divine right.

We have allowed ourselves to think that because a certain condition has been found good we must cling to it tenaciously; that its giving up must necessarily mean our unhappiness. Now, really, there is no such thing as "giving up"; it is only the new crowding the old out of our lives. As we develop, certain conditions that have served their usefulness pass away and new ones continually take their place. This to us is not a loss but an exchanging of old husks stripped of their nutriment for that which is fresh and full and satisfying.

We are constantly having to relinquish something that at one time was most essential to our happiness; but as we look back over the past we see how it was invariably supplanted by something of far more worth to us. Life is ever going onward. There is no going back. There is no standing still. Look at the circles that mark the growth of the tree—crowded ever toward the surface to make room for another and yet another. No circle can be kept close to the heart very long, for what was heart itself in turn becomes circle, and so the tree grows in stature from a tiny sapling to an oak of mighty girth.

Let us believe that your motherhood has made you more broad, more generous, more thoughtful; that instead of retarding your growth it has opened your eyes wonderfully to things heretofore unknown; that you have lost your life but to find it again, thrice renewed for its temporary relinquishing to a holy cause.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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Some of Uncle Sam's big Jobs

Probably only those who in some manner are in touch with the activity of the Department of the Interior have any conception of the breadth of its field and the variety of interests with which the Secretary of the Interior must concern himself. Secretary Lane has charge of the Land Office, the Bureaus of Pensions, of Education, Indian Affairs, Patents, Geological Survey, the Reclamation Service and of the Bureau of Mines. To keep track of all these important and far-reaching activities keeps even so efficient and energetic an executive as Secretary Lane quite busy. The range of subjects covered by the Department as well as the kind of work that is being done thru it in all parts of the country appears to good advantage from recent reports by two of the subdivisions. One of them deals with the cattle industry of the West, and another with the Indians of the United States and Alaska.

The importance of the smaller streams and springs in the arid portions of the great West as a source of water supply has been appreciated for years by the miner, the stock-man and the home-seeker. When springs are a day's journey apart, their names become as familiar to travelers as those of villages in the humid East. Their location are often pointed out by the converging trails worn in the surface of the ground by the hoofs of horses and cattle seeking water.

Naturally the cattle industry of the West is dependent to a large extent upon the existence and accessibility of water for the stock. A single good spring may make it possible for stock to graze over twenty-five or fifty square miles in its vicinity. But cattle will not willingly go more than a few miles to water, and a range which is far from water will consequently be left ungrazed. The ownership of a spring by a stockman, carrying with it the right to exclude others from the water, may thus afford him control of a township or more of public grazing land.

Secretary Lane of the Interior Department, thru the instrumentality of the Geological Survey, is now engaged in searching for such springs and watering places, and reserving them for the ownership of the public. As an indication of the progress being made, Secretary Lane has recently pointed out that President Wilson has withdrawn over seven hundred springs which have been reported valuable for this purpose. A single order signed by him recently withdrew over fifty springs in Arizona controlling the use of seven thousand square miles of grazing land. The entire area withdrawn from settlement is nevertheless very small, less than 30,000 acres.

Many of the withdrawals have been requested by stockmen in order that the customary use of the springs by all in common might not be disturbed as a result of the acquisition of the immediately surrounding land by ambitious individuals. The policy has been emphatically indorsed by grazers in many of the localities affected, who realize that the assertion of Government control insures fairness to all users of the public range.

Strange as it may seem to one who is unfamiliar with the organization of the Department of the Interior, work which Secretary Lane has carried on in Alaska in an attempt to check the ravages of disease among the natives has been done, not thru the Commissioner of Indian Affairs, but thru the Bureau of Education.

With the aid of special appropriations granted by Congress during the last two years, the Government has recently opened a well-equipped hospital at Juneau

for native patients, and small hospitals are maintained at three other centers of native population. A number of physicians and nurses have been employed for service in hospitals and in maintaining sanitary conditions in native villages; and the teachers of the United States public schools in Alaska are supplied with medicines and medical books in order to enable them, in the absence of a physician, to treat minor ailments.

An investigation made several years ago showed that without this work in disease prevention on the part of the Government the native race in Alaska would soon die of tuberculosis and other diseases.

Under the Commissioner of Indian Affairs, an officer under Mr. Lane's authority, progress has also been made in improving the health of the Government wards within the United States itself.

The widespread prevalence of tuberculosis and trachoma among the Indians has made necessary most vigorous efforts to meet the health conditions on the several reservations. To this end earnest efforts have been made to afford better hospital facilities, the number of such hospitals having been increased from

A THOUGHT FOR THE WEEK

We do not know what ripples of healing are set in motion, when we simply smile on each other.—Henry Drummond.

fifty-three in 1912, with a capacity of 1,256, to seventy-four in 1915, with a capacity of 2,045, and more are contemplated. Substantial increases have also been made in the number of field matrons and nurses.

Modern thought having indicated the importance of well-cared-for-teeth, seven traveling dentists have been employed, whose duty it is to keep the teeth of the children enrolled in Indian schools in the best condition practicable.

In Montana a hospital has been constructed and equipped on the Blackfeet Indian Reservation, and a house-to-house health campaign has been conducted by a corps of experts with a view to improving conditions among these Indians.

On the Crow Reservation a new hospital has been erected and equipped. A camp hospital has been erected on the Flathead Reservation, and a building on the military reservation at Fort Spokane has been remodeled into a hospital. On the Western Shoshone Reservation, Idaho, a day school is being remodeled into a hospital.

The Indian is turning more and more to the white man's physician and his medicine, and the day of the Indian medicine man is rapidly passing on every reservation.

Legal Aid

The biennial session of the National Alliance of Legal Aid Societies at Cincinnati, Oct. 11—12, calls attention to the far-reaching and helpful influence which the work of these societies is exercising. It would be a mistake to suppose that all that a Legal Aid Society could do was to give free legal advice to those who are too poor to pay for it. The value of this kind of work is of course very great, and this alone would justify the existence of the society in any city or town. But a far deeper and larger usefulness appears when one thinks of the effect its services have upon those who must have recourse to them. The feeling that one is helpless before the law, that only the rich can feel safe under its protection, constitutes a real danger to the stability of government. The

man who harbors feelings like these is not only liable to lose a great deal of his self-respect, but also his innate reverence for law and order and the authority of government. The Legal Aid Society is, in a way, a self-constituted court, in every sense a poor man's, a poor woman's, a poor child's court, whose judgments not only do settle cases, and settle them right, but also strengthen the authority of the law and help those who employ them to retain their self-respect.

Indeed, says *The Survey* in its report of the conference, in the very fulfillment of this function of counseling those seeking legal aid and informally adjudicating many of their difficulties, these societies have all along seen the necessity of being more than a legal dispensary for dealing with individual cases. At one point of their experience after another, their executives have come to the conclusion which Reginald H. Smith of the Boston Society reached in dealing with wage assignments.

"It struck me one day," he said, "that I could go on making these petty adjustments day after day and that in the end the situation would be exactly the same, and that for one person to whom I could bring a little relief, a hundred went away without any relief."

Taking up the case for a better statute from the data in the files of this society and other agencies, the enactment of the Massachusetts law dealing with the non-payment of wages was obtained. This better law, as in many other instances, not only protected those who had been victimized for the lack of it, but exempted the society from many claims for its help.

The New York society thus did much to protect seamen and other industrial classes from forms of injustices from which it was difficult to deliver the individual. The Chicago Legal Aid Society and the agencies which united to constitute it, were the Illinois pioneers in securing the protection of women and children from criminal aggression and exploitation. Largely thru their effort the age of consent was raised to sixteen years and over, the penalty for seduction was increased, imprisonment was inflicted for contributing to the delinquency of a child, pawnbrokers' societies were legally enabled to compete with the loan sharks and help drive them out of business, like societies for loaning money on wage assignments were authorized and organized, and a new law allowing the garnished employee to intervene and set up his rights was enacted.

Among the topics dealing with the more technical points in the conduct of legal aid work were the problem in smaller cities, the participation of law school students, the relation to organized charity, the services to business, particularly to the employers of labor, lessons of the municipal legal aid, now established in Dallas, Dayton, Duluth, Kansas City and St. Louis, and the question "Should Legal Aid Societies Charge Fees for Services?" The opinions elicited by the speaker, Mr. Maude P. Boyes of the Chicago Society, were almost evenly divided for and against fees and commissions.

The registration included representatives of twenty legal aid societies, five municipal legal aid bureaus (Dallas, Dayton, Duluth, Kansas City, St. Louis), nineteen legal agencies of Associated Charities, two law schools, one bar association and one Young Women's Christian Association, located in forty-six cities, from Boston, New Orleans and Dallas to Winnipeg and San Francisco. Albert F. Bigelow of the Boston Society was elected president of the Alliance. The motion to hold the next meeting at the time and place of the National Conference of Charities and Correction failed to pass.

The Price of The Evangelical Herald has gone up—"two bits." The Quality is going up too—50-100 percent. Watch it.

The Voice of the People versus the Voice of God

"And Jehovah said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them," 1 Sam. 8: 7.

The victory of Israel over the Philistines had begun a new epoch in the life of the people. It had showed them what could be done with Jehovah on their side and under a strong and devoted leadership like that of Samuel. They had seen also that it would not do to continue as they had been accustomed to do, to let each tribe shift for itself and be exposed to the powerful hostile attacks of the Philistines or other neighboring tribes. The old political forms did not seem to be suited to the new conditions, and the need of some strong central authority, recognized by most if not by all of the tribes, seemed very evident. If Samuel's sons had been like himself they might have been chosen to adapt his own ideals and purposes to a new system, but with them turning aside after lucre, and taking bribes and perverting justice, and with Samuel himself growing old, there was no telling what might happen if he passed away without an acknowledged successor. So the elders of Israel came together one day to Samuel at Ramah with the request that he make them a king to judge them, like all the nations. Samuel, who was a king in fact if not in name, alone had the power to carry out this popular desire, and a king chosen by him would be best able to secure general homage.

As was most natural, Samuel saw in the request thus presented an affront to himself. Tho he had given his people the best efforts of his youth and manhood, they are now apparently tired of him and desire to turn him off in his old age. And, in his opinion, what they wish to have in his place is not very desirable, since the kings of the neighboring nations, as he knew them, were generally proud, despotic, cruel, serving their own interest rather than that of their people. It is no wonder that "the thing displeased Samuel." But true to his principles and life-long habits he takes the matter straight to the Lord. It shows Samuel's real greatness that he does not trust himself to render an immediate decision, but first seeks to get God's viewpoint. Tho the request was humiliating to himself he has too much respect for the people to turn them down on his own initiative. He knows that he can give a correct answer only after he has referred the matter to his God and secured His verdict.

We are too prone to place our own personal viewpoint and interests first whenever we find ourselves face to face with a difficulty or a disappointment. In our homes and families, in our relationships with others in every-day life, and especially in our work for the church, the denomination and the kingdom of God we are very easily offended by anything that seems like lack of appreciation for past efforts. How many are there who are so easily peeved at finding that others disagree with the position they have taken, or desire a change in the policy or method that has been pursued in regard to certain things, that they are immediately ready to give up in disgust because they think they are not fully "appreciated" by their fellow-workers. They have become so accustomed to putting their own ideas first, and so enamored of looking at things in their own way only, and are so prone to think these ways the best that can be devised, that a difference of opinion seems like a personal insult. Let us follow Samuel's example whenever we feel hurt by anybody's disagreement with our plans and ways of working, and talk the matter over with God to find His point of view. The mere taking of a trouble of any kind to God is a wonderful help and comfort. It is like placing a burden that seems intolerable on the shoulders of one who is abundantly able to bear it for us; like a bright light that suddenly shines into the gloom that surrounds us and illumines what was before dark and dreary. And God is always more than ready to give help and light and comfort to any and all who are humble enough to ask Him. And that nation or people is indeed blessed, whose leaders turn to God in their disappointments and difficulties, for nowhere else will they be more certain to find the right kind of help and guidance.

Samuel discovered this immediately. "They have not rejected thee," God tells him, "but they have rejected me." Samuel had felt injured at the people's request because he thought they had rejected him,

That is how it had appeared to him at first glance, and it was this that had hurt him deeply. But God saw deeper and clearer and at once shows Samuel what was wrong. Samuel was but the servant, God was the lord and king. The great sin of the people was not against Samuel the servant, but against God the lord, and if any one had cause for complaint it was God. In spite of this, however, Samuel is instructed to hearken to the voice of his people and give them what they ask for. Deut. 17: 14, 15, seems to indicate that a king was part of God's plans for His people, and the kind of a king God wanted them to have, as well as the kingdom he was to set up is clearly set forth in the verses that follow. The people had rejected God, because they had not trusted Him to find the way in which the new needs of the growing nation were to be met at the proper time. But the situation was by no means as hopeless as it seemed to Samuel. Tho the people wanted a king after their own heart, like all the nations round about them, God would use this desire to give them a king in His own way. At the same time it was sound pedagogy to let the people have their way when they wanted it, so that they might discover for themselves what having their own way would lead to. Later events proved plainly that the king they got by asking for one failed absolutely in all that they expected of him, while the one God gave them when His time was at hand attained to power and glory far greater than any one of all the nations round about them.

The voice of the people is not always God's voice, but God always has means at His command to make the people hear His voice regardless of what their own voice may desire. The voice of the people must be tested by the voice of God before it can be depended upon: A people that seeks to have its own way without listening to the voice of God is on the way to destruction just as surely as a ship without a pilot or an express train without an engineer. Nowhere else in the world have the people so strong a voice as in our own beloved country, and nowhere else in the world can the voice of God speak so freely to all the people. May both the people and their leaders always be willing to hear and to obey the voice of God.

When Richard Greased the Machinery

BY SALLY CAMPBELL

I

Richard Ambler sat at leisure in the coolest, shadiest part of the yard. His hat was pulled low over his eyes as he looked down at his hands. "My nice white folded hands!" he thought bitterly. "It is rather hard on a widowed mother of six children to have an oldest son hanging around who is not a particle of use to her."

With a good deal of hesitation and after much anxious conference Richard had decided the year before to begin a civil engineering course, as the best way, in the long run, to do his part toward helping out the family finances. He had depended on getting vacation work that would enable him to add something to the slender sum of money which his mother managed so thriftily.

"Our calculations were all right," he meditated now. "I had an offer in March with half as big pay again as the biggest that I had counted on. After that my mind was easy. But we didn't foresee an accident that for some mysterious reason turned into a fever, which has made me utterly unserviceable for the summer."

His thoughts paused and the sounds of the warm, busy forenoon pressed in upon him. The clatter of a rake came from the next field, and from the house, thru an upper window, the whir of a sewing machine, while downstairs a novice was picking out painful notes on the piano.

"My fifteen-year-old brother is doing a man's work on the farm. My seventeen-year-old sister is teaching music. Prue, who is not fourteen yet, is sewing on the machine, and the two children are picking berries in the patch, while mother has gone to the village to see about selling them. It is a pleasant thing under the circumstances to sit still and take nourishing food and medicine."

"Good-morning," said a voice beside him, and Richard turned to look into the face of the minister who had come to the parish just before he started to college.

"Good-morning, Mr. Patterson. Please sit down. Mother will be sorry to miss you."

"Is she out?" said the young man with what

looked almost like an expression of relief. "Then let me stay a few minutes with you. Don't disturb the others. They are busy, I know."

"I am not at all busy," said Richard with gloomy emphasis. But Mr. Patterson seemed not to hear him; he was staring across the fence into the field where Jack was at work.

"Your brother Jack works hard," he said.

Richard assented. "Jack wants to be a farmer. He would like some day to own what are called in books 'wide-spreading acres' in Alberta, or some other big grain-growing country. Meantime he is at it in a small way. At least he is headed in the right direction."

Jack was the one of his brothers and sisters whose future gave Richard the least concern. He was quieter than the others. His demands on existence were not so far-reaching and vehement. He was more self-contained and—the Richard did not put this into words—less interesting.

Mr. Patterson had turned his attention wholly to Richard and listened to him gravely.

"I hope," he said, "that Jack will not think of leaving home yet. He is too young."

"Not much danger," answered Richard. "And anyway, Jack pulls at his tether less than the rest of us."

Mr. Patterson's visit was short. It did not strike Richard as very pastoral. He thought about that with a touch of disapproval after the young clergyman had gone.

"He might have said something comforting. He might have sympathized a little. I gave him a chance. I told him about the work I had expected to do and couldn't. And all his answer was to drivel off to when he was a child and saw the railroad men climbing about under locomotives and cars with their big oil cans. Somebody asked him what he would like to be if he was a man, and he said, 'A greaser.' He thought it was the finest profession in life. 'I wasn't so far wrong,' Mr. Patterson said, as if it were something important, 'greasing the world's machinery is a high function.'"

The thread of Richard's thought broke off short here. For a long time he sat with his fist in his cheek, a dark flush mounting slowly to his forehead as a new idea began to dawn upon him.

"Pastoral!" he summed up finally. "Well, I rather think it was! He didn't just like to tell me straight out that I was a selfish heathen, whining at Providence and spoiling everybody's comfort with the doleful dumps. He left me to tell it to myself and I nearly didn't!"

Shortly before dinner Jack jumped the fence and washed his hands at the pump. Richard called out to him.

"Come over here, Jack, and wait. I am tired of my own society. How is the farm?" he asked as Jack dropped, Turk-fashion, on the ground near.

Jack answered perfunctorily.

"I knew two fellows in college from Alberta," said Richard. "They had had great experiences."

Jack looked up.

"They could draw a crowd to their room any time they chose to spin yarns. Let me see. What were some of the tales they used to tell?"

He launched into one forthwith, doing it after his best manner. His audience helped him. Jack's dark eyes were aglow. And if his interest was somewhat silent, that of "the children," Lacy and Betty, who came out also and bestowed themselves on the grass, was not, but on the contrary was shrilly exclamatory and inciting. Before he reached his climax Frances, having dismissed her small pupil, joined them, and Prue, catching sight from the window of the "family reunion," came to investigate.

When Mrs. Ambler called them in to dinner Richard saw the sudden light that brightened her face, and it made him realize how serious his mother had been of late. Following the others into the house with his slow invalid's step he hastily and pungently admonished himself: "You are at least able to create an atmosphere, because you have done it, as you see. I hope you are proud of it for a nice, depressing, muggy article. I don't blame the preacher for pastoring you."

Richard set forth on the new course which he had marked out for himself with vigor.

"I am ashamed to know," he was soon reflecting, "how easy it has been to make a change. A few games with Betty and Lacy, a little nonsense with the girls, some heart to heart talks with mother about

her children and how we hope they will help the world along by and by—and instead of living under a cloud, our daily weather is as clear as a bell. This isn't a low-spirited family by nature. They can be poor and industrious very hopefully and happily, but when one of them sulks and pities himself to the 'nth degree' it spoils their pleasure. Jack is the most phlegmatic of us. But even Jack sits on the edge of the fun and makes merry a little in a grandfatherly way."

Jack had been sitting on the outskirts of a game of "finch" a few nights before when the minister had come a second time to see Mrs. Ambler.

"Mother is in the house with her missionary executive board," said Frances. "They have shooed us out. But they won't shoo you, I guess. They will be glad of your ministerial counsel, no doubt."

"I will not risk it," said Mr. Patterson. "I think," he had added deliberately, as if weighing his words, "that my visit can wait."

Then he had settled down to the game with the gayest of them.

"Doesn't Jack play?" he asked.

"Jack's too lazy," said little Betty.

"Lazy!" echoed Frances with mild amusement as she shuffled the cards. "If everybody in the world worked like Jack there wouldn't be any 'sturdy beggars' to trouble the political economists."

Her remark had passed without rejoinder, but Richard, glancing at Jack, had seen him change color while a flash of expression crossed his face.

For some reason the slight incident returned to Richard now and he found himself wondering what it meant.

"Was Jack pleased? Or was he offended? Is it possible that steady old Jack likes to be patted on the back like the rest of us and that we forget to do it? Just wait till he gets thru his chores and I will tell him what we all think of him."

Is Righteousness Worth Teaching?

BY MARGARET MEREDITH

A Missionary from India told us that frequently high-caste Hindu fathers sent their children to the Christian rather than to the government schools. "You teach them a wrong religion," they said, "but you teach them some religion; you teach them righteousness; and the government schools teach them none."

How about children of this world who are wiser in their generation than the children of light? Thousands of American Christians are proud and pleased that "nothing but secular teaching is given in our public schools." Do they realize that that means instruction in godlessness—that it means education forward crime?

In that same India, it has been recorded, the rich young native men who had been educated in English or European universities, carefully shielded while there from Christian influences, were never among the contributors to famine funds. That is really amazing. Such a sign of heartlessness, all things considered, shows that but little is "imbibed" from merely living in a Christian country. And for many and many of the poor little children whom, for the most of their formative hours, we vote into schools which we vote shall be godless, that is all the hope that can be held out—that "they live in a Christian country."

The Hardest Forgiveness

There is only one kind of person whom it is more difficult to forgive than the person who has wronged us; and that is the person whom we have wronged.

It is hard enough to keep sweet and forgiving when we are right, and they are wrong, and we know it. But when we have been in the wrong, and have been sharply criticised or taken to task by some one who does this not at all in a Christian spirit, then to own up, and forgive, and forget, and bear no grudge whatsoever, calls for the miracle of Christ-power in us to as great degree as in any test that can ever come.

It is a harder, higher form of forgiveness than that which even the saintly Stephen showed when he prayed for the forgiveness of his murderers. For Stephen was in the right, and they were in the wrong, and he knew it. To forgive when we have been wrong is to lay claim to the promise of the "new creation" which any man may have who is in Christ. It is to pass at once from the death of sin to the life of conquest and victory.—*Sunday School Times*.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Things We Cannot Afford

We can't afford to win the gain
That means another's loss;
We can't afford to miss the crown
By stumbling at the cross.
We can't afford the heedless jest
That robs us of a friend;
We can't afford the laugh that finds
In bitter tears an end.
We can't afford the feast today
That brings tomorrow's fast;
We can't afford the farce that comes
To tragedy at last.
We can't afford to play with fire,
Or tempt a serpent's bite;
We can't afford to think that sin
Brings any true delight.
We can't afford with serious heed
To treat the cynic's sneer;
We can't afford to wise men's words
To turn a careless ear.
We can't afford for hate to give
Like hatred in return;
We can't afford to feed a flame
And make it fiercer burn.
We can't afford to lose the soul
For this world's fleeting breath;
We can't afford to barter life
In mad exchange for death.
But blind to good are we apart
From Thee, all-seeing Lord;
O, grant us light that we may know
The things we can't afford.—*Selected*.

Pruning and Spraying the Young Folks

When we plant a peach or apple tree, no matter how good the sort nor how fertile the soil, nor how good the cultivation, it will need pruning. The very vigor of the tree and the choice environment will make it grow in a sort of wanton way, throwing out limbs that interfere with each other to the ruin of both, and marring the looks of the tree. If let alone, it will grow too high, and throw out too many limbs. It needs pruning to keep the fruit within reach, to keep back the water-sprouts, to let in the sunlight, that it may give the fruit the desired coloring.

No matter how good the boy is, nor how worthy his father and mother, nor how perfect the home life, the very energy of the boy, the wild wantonness of his strength, will make him develop habits and manners that need checking or changing. He needs pruning. He needs training, so that each branch—so to speak—of his character, will develop harmoniously and without interference with some other branch, some other trait, a worthy trait, too, or character. Often what seems to be the worst is merely an exaggeration of our best. Our very virtues turn to vices if they are not under control, either self-control or otherwise. The boy, like the tree, needs pruning.

No matter how good the tree, how well cultivated or how well pruned, enemies will attack it about the time of fruit formation. The codling moth will get into the apples, the scab will fasten upon them. Enemies will attack the leaves, the branches, the bark and the trunk; and until we learn how to take full advantage of the birds that help us in our perpetual warfare against insect pests, the tree will need spraying.

And so does the boy. He needs it particularly about the time he is developing from boyhood to manhood. As each particular enemy needs a particular spray, and applied at the right time, so in the case of boys—they need particular advice and instruction and warning and help to protect them from the enemies that lie in wait for them. (All this applies to girls as well as to boys).

We need not go into particulars on this point. We can tell them, if they will ask us, how to use arsenate of lead or Bordeaux mixture, or any other insecticide or poison used to kill off insects. We can not go into details as to the particular methods for spraying boys and girls.

A good home life is one of the best sprays for childhood. Sound teaching in school, and in a school with enough pupils to afford a healthy and moral play life, will help to keep away the pests that are

apt to dwarf and blight young manhood and womanhood. A good church life is perhaps even a better preventive than a good school life, altho both should go together. Any moral spray of any kind, that develops a more vigorous life within, that gives the boy or girl an opportunity to develop the higher ideals that come with budding manhood and womanhood, will be immensely helpful. The influence and example of a good companion, a good teacher, a wise pastor or Sabbath school teacher, will often make severe spraying unnecessary.

At the first opportunity you have, look at a well sprayed tree or orchard. Get the ideal. Then the first time you pass an old, neglected, dilapidated orchard, stop and look at it carefully. Think what this might have been, had it been properly pruned and sprayed. This old tree, that is trying its best to live, covered with scale and rust, split down because not properly pruned, gnarled and twisted, with wormy apples lying underneath, had it been properly cared for, might have been like the ideal tree in the ideal orchard, laden with sound fruit, open to the sunlight, second only to an orange tree and orange grove as a thing of beauty.

Then when you see a blear-eyed, drunken sot, or a foul-mouthed, dirty old man, compare him with one of nature's gentlemen, who would not wrong another, nor do an unkind thing to the meanest beggar, expressing in every motion and every gesture and every look the kingly soul within him. Then think what the first man might have been, had he been properly pruned and sprayed. There is nothing more glorious in this world than a kingly man, born right, bred right, and who has lived right. Let this be the ideal of every boy who reads this. Yes, there is one thing better than this, and that is an aged, white-haired, sweet old lady, who has seen grief and sorrow, but which have been endured in such queenly fashion as to simply enhance her attractiveness. Let this be the ideal of every girl who reads this.—*Wallaces' Farmer*.

"I Will Do My Best"

BY A MOTHER OF THREE

No one can do more than his or her best. Here is how a busy and devoted mother tells how she tries to do her best, and we pass it on in the hope that it will encourage many others who are trying to do their best under difficult circumstances—and also help some who are not.

We have three children, live in a suburban town and are trying to pay for a modest home. We haven't room for a maid, cannot afford one, and possibly couldn't get one regularly anyway—usually they don't like the country. Truly, I am glad enough to be able to get along without one; but I do have some pretty tiring Sundays!

We make it a rule to take all our children to church, and they are usually glad to go. My husband enjoys an extra hour of sleep on Sunday morning, so we get up at seven. We have prayers when I have got breakfast; then I get the two girls (three and five) ready while the father keeps an eye on the nine-year-old son's preparations. But try as we may, we can seldom get dressed, walk five blocks and get into our seats by 10:30. We all stay for Sunday-school, and it is two o'clock when we get back home. Dinner for five healthy people is no light task, and when it is all over and we are "straightened out" 4:30 has arrived. Sunday is my husband's only chance for outdoors in daylight during winter, but I am often too tired to go with him for the walk which we all enjoy. Then with 6:30 there comes the children's lunch, and by 8:30 they must all be in bed, with the "getting-to-sleep" process to follow. As my husband is an elder, he feels it his duty to go to the evening service. And so, after all, Sunday is scarcely a day of rest for me, and we have little time for the simple pleasures of family life.

Sometimes I cannot help wishing we could have more "free" time; but I don't worry about it. I enjoy the church and would do more work rather than miss it; and I know that there must be many who are more greatly circumscribed. Perhaps there are others who know a better way; but up to the present the only thing I have seen to do is, with God's help, to "do my best."

Denominational

OFFICIAL ANNOUNCEMENTS

Ordination

With the sanction of the honorable President General, Pastor J. Baltzer, and by authority of the undersigned, Mr. Paul Niedermeyer was ordained as a minister of the Gospel at Osage, Neb., on September 10th, by Pastor John Abele, assisted by the Pastors G. Deckinger, C. Eller and P. Ott.

Rev. H. Krueger, Pres. Nebr. Distr.

Installations

In accordance with the instructions of their respective District presidents, the pastors named below have recently been installed in their new charges:

Sept. 10, 1916

Pastor F. J. E. Schenk at Parkville, Mo., by Pastor F. C. Klick.

Pastor H. A. Dies at Boston, N. Y., by his father, Pastor C. F. Dies.

Sept. 17, 1916

Pastor B. H. Heithaus at Mascoutah, Ill.

Pastor C. L. Langerhans at Huntingburg, Ind., by Pastor J. U. Schneider, Ph. D.

Sept. 24, 1916

Pastor G. Thomas Haller at Wendelville, N. Y., by Pastor H. M. Wiesecke.

Pastor F. Westermann at Neustadt, Ontario, Canada, by Pastor A. Hills.

Pastor F. R. Daries at Louisville, Ky. (West Louisville Evangelical Church), by Pastor D. Brüning.

Pastor C. E. Miché at Highland, Ill., by Pastor H. Bode.

Pastor F. A. Reller at Spokane, Wash.

Pastor O. Kienker at Baltimore, Md., (Morrell Park Church), by Pastor W. Aufderhaar.

Oct. 8, 1916

Pastor Elijah Hergert at Sheridan, Wyo., by Pastor J. Jans.

Pastor Allen G. Wehrli at Everett, Wash.

On Oct. 15, 1916, Pastor Robert Kuebler at Andrews, Ind., by Pastor Paul O. David.

Admitted into the Synod

In a special service on Oct. 1, 1916, conducted by the undersigned, the Evangelical Lutheran St. Paul's Church at Parnell, N. Y., was formally admitted into membership with the German Evangelical Synod of North America.

R. Vieweg, Pres. New York District.

On Sept. 24, 1916, the newly organized Morrell Park Evangelical Church, Baltimore, Md., was formally admitted into membership with the German Evangelical Synod of North America, in a special service conducted by Pastor C. W. Locher, vice-president of the Atlantic District. On the same day the new chapel was dedicated to the service of God by Pastor E. G. Kuenzler, the founder of the church.

J. A. Weisshaar, Pres. Atlantic Distr.

On Sept. 25, West Louisville Evangelical Church was solemnly received into active membership with the German Evangelical Synod of North America, by Pastor David Brüning.

H. J. Schiek, Pres. Indiana District.

Notice

Mr. A. P. Schulz, a candidate for the ministry, who up to Oct. 1, last, served the Marion-Leissner parish, has severed his connection with the German Evangelical Synod of North America by affiliating with the Baptists.

C. Wolff, Pres. Texas Distr.

A Correction

Our attention has been called to an unfortunate error in our issue of Oct. 5 in the article entitled "A Survey of the West." Instead of 7,736 miles, about the middle of the first paragraph, it should be 12,736 miles, which represents the full mileage covered by Pastor Leesmann in the states named.

Eighth Conference of the Evangelical Deaconess Federation

Two important Evangelical gatherings were held in the past summer in beautiful Cleveland on Lake Erie: the national convention of the Evangelical League, Aug. 15—20, and the conference of Evangelical Deaconess Associations, Sept. 26—28. The membership of the latter was very insignificant compared with that of the former—there being but fifty delegates present as against nearly 1400—but it was

nevertheless important and instructive for all who attended. The conference took place in Immanuel Church, Pastor Theo. T. Frohne. All of the associations who are members of the Federation were represented by one or more delegates, and a number of friends of the deaconess work in Cleveland and vicinity were also present. In the opening service, Pastor C. Hoffmann of Lincoln, Ill., secretary of the conference, preached the sermon on 1 Cor. 13: 13, showing how the deaconess work was 1) a work of faith, 2) a work of hope, and 3) a work of love. Pastor Frohne, president of the Cleveland Deaconess Association, extended a hearty welcome to the conference in the name of his congregation, to which Pastor F. P. Jens responded in a fitting manner.

The conference was opened on Wednesday morning with devotional exercises by Pastor C. Held of Louisville, Ky., the reports of the officers were read and referred to the proper committees. Pastor S. Gonser read a German paper on the subject: "The Mind of Jesus Christ in the Deaconess Work." In the afternoon meeting two papers were read, one by Sister Lena Appel on "The Evangelical Nurse," and

Newton, Kan., and deaconesses and pastors from Rochester, N. Y., Columbus and Amherst, Ohio, and Detroit, Mich. Of the resolutions the following may be of general importance:

In the future the congregational and hospital side of deaconess work is to be fittingly represented on the program of the conference.—Pastor E. Kuenzler of Baltimore has been requested to present to the conference next year a course of instruction for parish deaconesses.—In all Deaconess Homes the need for more sociability is to be duly considered on the evening set aside for social purposes.—Deaconesses are to be trained for public speaking, so that they may be able to report of their work to the churches without embarrassment.—In the future only the names of consecrated deaconesses are to be published in the Evangelical Year Book and the Kalender. Next year's conference was invited to meet at Marshalltown, Iowa, and the invitation was gratefully accepted by the conference. The officers for the coming year are: Pastor C. Held, president; Pastor F. P. Jens, vice-president; Pastor C. Hoffmann, secretary; Pastor W. Meyer, treasurer.



Members and Visitors to the Eighth Conference of the Evangelical Deaconess Federation

one by Sister Marie Oehler on "Why do Deaconesses receive a Monthly Allowance and no Wages?"

On Thursday evening Pastor Weber read a paper on the subject: "The Work of the Executive Committee, the Pastor of the Home and the Sister Superior, and their Relation to one Another." All the papers were followed by a lively and interesting discussion. Pastor H. J. Schiek in his sermon on Thursday evening reviewed the history of deaconess work in this country and showed how the Evangelical deaconess is missionary, evangelist and assistant pastor. The choir and orchestra and a number of solos enhanced the inspiring service.

Unfortunately the automobile trip planned for Thursday afternoon was thoroughly spoiled by the rainy weather. Several members of the conference and a number of courageous sisters undertook the trip in spite of the rain and the cold. In the evening the young people's society entertained the conference with games, addresses, serious and humorous recitations, songs and refreshments. The good people of Immanuel Church, especially the pastor and his family, did their best in order to make the stay of the delegates as pleasant as possible and they have certainly succeeded. In the closing service of the conference the gratitude and appreciation of the delegates found fitting expression.

Ten deaconess homes and associations were represented, and three additional ones were admitted into membership during the conference; at present, therefore, the Evangelical Deaconess Federation consists of the ten deaconess homes as follows: at Evansville, Ind.; Lincoln, Chicago and East St. Louis, Ill.; St. Louis, Marthasville and St. Charles, Mo.; Faribault, Minn., Louisville, Ky., Milwaukee, Wis., Marshalltown, Iowa, and the deaconess societies at Baltimore, Detroit and Cleveland. As guests there were present representatives of the Cincinnati Deaconess Home and Hospital, the Bethel Mennonite Deaconess Home at

Our Educational Institutions

Elmhurst College

On Sept. 12, Elmhurst College again opened its doors for the students of the new school year 1916—17. Besides the large number of familiar faces there appeared the still unfamiliar ones of the new students who were to begin their studies in our institution. The number of those entering is forty-five and the total number of students now enrolled is 160. They are divided as follows among the five classes: Seniors, thirty-four; Juniors, thirty-five; Sophomores, thirty-six; Freshmen, thirty-six; Preparatory, nineteen. On the evening of Sept. 13, the school year was formally opened by a service in the seminary chapel. Prof. Bauer delivered the opening address while the writer received the new students and assigned them to the class with which they were to pursue their studies. On the following day the lectures were begun and have continued until the present without any disturbance. That for which we prayed in the opening service, that God might protect our institution and give us grace for training consecrated young men for His service, is always and will continue to be an object of our most earnest prayers.

The indications are that our household will require much more in the way of financial outlay than ever before. The prices of all food-stuffs are high and are continually rising. We trust that our friends will remember this and lovingly help us to bear our burden. Above all, however, we request the earnest and continuous intercession of all our pastors and churches so that the work that has been entrusted to us may lead to good results.

D. Irion, Director.

Eden Seminary

Our new school year opened on Sept. 13. The opening service was also the occasion of the installation of Rev. Frederick Mayer, Ph. D., as professor of

Continued on Page 8

Picked up by the Way

Interesting Items gleaned from many Sources

Denver believes in advertising. It is to issue a million color post-cards, a quarter of a million guide-books, half a million one-day trip pamphlets, and much other matter, to be distributed by a tourists' bureau, under the direction of the city, with the aim of attracting winter visitors.

The Philadelphia and Reading Railroad sends out a special baggage car each spring loaded with plants for flower-beds at about 150 different stations on its line. It employs a chief gardener to direct this work of beautifying its grounds in these various towns and cities.

A complete camping outfit, according to *Popular Mechanics*, may now be quickly attached to an automobile. It includes sleeping accommodations for two, a shower-bath with canvas shelter, a kitchen equipment with a gasoline stove, a chest with three commodious drawers, a camp table and two camp chairs, storage room for two suit-cases, etc. The outfit is inclosed in a steel case about three feet long, four feet wide, and three and a half feet high, which is fastened to the rear end of the car.

Ralph A. Blakelock, the artist, who has been in the insane asylum at Middletown, New York, for seventeen years, was recently brought to New York City by his physicians to see an exhibition of his own pictures, which have become famous. On this trip he had his first ride in an automobile, and the changed city, with its sky-scrapers, its transformed Fifth Avenue, its great terminal railway stations, and its subways, roused his wonderment and enthusiasm.

Actors are supposed to have good memories and to be able to recite their lines verbatim. So famous an actress as Ellen Terry, however, is said to have occasionally created consternation by her impromptu speeches to take the place of lines she had forgotten. J. H. Barnes, in his *Reminiscences of the Stage*, says that after one of Miss Terry's improvisations in a rehearsal of *Captain Brassbound's Conversion*, Bernard Shaw, the author said, good-humoredly, "That isn't what I wrote, but I dare say it's much better."

Apropos of the difficulty that salesmen often experience in getting interviews with important (or self-important) officials, the story is told that "Diamond Jim" Brady, a salesman addicted to spectacular practices for obtaining attention, was wont, in calling upon certain railway officials to solicit a big order for equipment, to tear a hundred-dollar bill in two as his card, sending one half in to the official by the office boy with the laconic message that the other half was waiting in the outer office. This "card" was never known to fail to meet an instant response.

Satirizing the daily journals that give platitudinous advice to sentimental readers, the *Harvard Lampoon* prints this question and answer in its "Advice to the Lovelorn":

A certain girl I know is very fond of me. I like another girl who does not care for me but likes a man who likes the girl who likes me but does not care for him. Should I become a bachelor or not get married?

Edward E.

Answer: Very good, Ed E. The best thing for you to do is to use good judgment. So many of the unfortunate marriages of today are caused by the lack of good judgment. Think this over and then act.

In a new book on "The Ocean" Mr. A. Hyatt Verrill attributes some of the sea-serpent stories to the occasional appearance of the strange "ribbon-fish." This is supposed to be an inhabitant of great depths and to appear on the surface of the sea only when injured. "One individual, nearly twenty feet in length," he says, "lashed itself upon a beach in Bermuda and was seen swimming in loops or convolutions, exactly as the sea-serpent is described as swimming by those who have said they saw this sea monster." Mr. Verrill also makes a pleasant prediction as to the possibilities of submarines when the end of the war has made their destructive uses obsolete. No submarine has yet been built, he says, which can approach Jules Verne's "Nautilus," but "the time may yet come when great passenger ships will cross and recross the oceans beneath the surface of the sea and far below the reach of storms and waves." The treasures of the countless wrecks that cover the ocean's bed may then be reclaimed.

WHY MINISTERS ARE ENTITLED TO PENSIONS

It is part of the Minister's Job to do a great deal of Work for which he is never and cannot be adequately paid. It is a Disgrace that faithful Pastors, after a Generation and even half a Century of self-sacrificing Service, should be expected to accept Charity from the Churches they have built up

By REV. G. BERNER, BUFFALO, N. Y.

TRANSLATED BY H. L. STREICH

II

Some one may here assert that the minister is paid for these services. Think again, my friend, and you will see that you are sadly mistaken. A minister is called by a congregation to preach, to administer the means of grace, and serve the church spiritually. He is not called as financial agent or collector for the church. And even for his spiritual services he is never adequately remunerated. The pay in our Church has always been so small that many of our faithful ministers have been barely able to exist. "Without shame," writes Mr. Odell in above noted article, "with scarcely a transient concern, the Protestant Church is treating its most worthy employees as tho there had been no advance in social and industrial ethics since the tooth-and-claw-period." It is well known that the invaluable services rendered the churches by their minister in financial matters are not compensated and often not even appreciated.

Furthermore, there is the valuable property of our Synod, seminaries, orphanages, hospitals, etc. Was it not also acquired largely thru the energetic efforts of the clergy?

In the face of these facts, let us now see how our ministers are compensated for these valuable services upon retirement, and how their widows and orphans are cared for.

Last year the ministers (and teachers) themselves paid \$16,580 into the Pension Fund; the Synod contributed \$10,000, a part of the net profits of Eden Publishing House. The congregations contributed \$12,731 to the Ministerial Relief Fund. Of this \$2,000 were turned into the Pension Fund. The disbursements from both Funds were \$32,880.

Now notice, that \$12,731 contributed by the churches makes an average of only \$9.00 for each of our 1330 churches. And that means that some have not even given a cent to these Funds. Why not? Are they less able than their minister, of whom an annual premium of twenty dollars is required?

On the basis of these contributions now, in what proportion have our churches contributed to the Pension and Relief Funds compared with the value of their property and their current expenses?

Compared with the value of their property the proportion is in the ratio of eight cents to one hundred dollars. That means that our pensioners received for every hundred dollars worth of property they helped accumulate the small sum of eight cents.

Compared with the current expenses, the proportion is in the ratio of eighty cents to one hundred dollars. Accordingly our pensioners received for every hundred dollars raised the sum of eighty cents.

Considering the denominational benevolences contributed by our churches last year, we find that only 3½% of the total went to our pensioners, or three dollars and fifty cents of every hundred given.

Thus the contributions of our 1300 churches for the Pension Fund, amounting to \$6,927, and to the Relief Fund, amounting to \$5,834, made up only twenty percent of the pensions paid.

Another thought worthy of consideration in this connection is the way these contributors are treated. Are they made as well deserved and honestly earned annuities? Not at all. All such contributions toward the Relief Fund are acknowledged and entered as benevolences, i. e., they are treated as acts of charity.

In the foregoing we have thus shown what our churches are doing for their superannuated clergy and for the widows of ministers, and that the little done is usually considered charity. While some of our churches are doing their duty in this matter, the large majority of our churches need to be enlightened and reminded of their plain duty in this respect. The churches must come to understand that they are debtors to this Fund. And no church can conscientiously fail to make a regular contribution for this cause. And the Synod as such and the ministers themselves must take every opportunity and means to bring this important matter to the attention of the congregations.

Let it be said that the Synod is recognizing its duty in this matter and thus contributes an annual amount of \$10,000 into the Pension Fund. We hope the day is not far distant when every one of our congregations will also recognize this duty and make an adequate annual contribution into this Fund. As soon as they thus acknowledge their debt to their ministers, we will be able to grant pensions worthy of the social standing of our churches and of the name of the Evangelical Church of North America.

Increased Pensions

But until that day comes when every congregation will automatically do its duty, other means must be devised to meet the needs of our retired ministers, widows and orphans, who are receiving far too little under our present, tho improved, system. The pensions ought to be increased as soon as possible, and we would suggest the following:

In the first place, the present comfortable balance of the Pension Fund would already permit and justify an increase. The fixed annuities could be safely increased *three-tenths* of the present amount with the funds at hand now.

But even this justifiable and desirable increase would not be sufficient. And we dare not stop till our pensions are in a measure equivalent to the valuable services rendered by our ministers and worthy of our churches.

The next step we would therefore suggest would be to raise our Fund to \$300,000. At present our Pension Fund amounts to \$73,000. By adding the interest of this amount, legacies that may be bequeathed and dispensable balances, the Pension Fund will increase in about five years to \$100,000. Consequently \$200,000 more are needed to bring the Fund up to \$300,000.

Can this be accomplished? Most certainly! The sum of \$200,000 seems to be a very large amount, but compared with the numerical and financial strength of our Synod it is small and not beyond attainment. Equally divided among all our churches the share of each would be only \$150, and of one family \$2.30, and of one communicant seventy-five cents.

If we compare the amount with the value of the property of the churches only one dollar and twenty-five cents for each hundred dollars is required.

This proves that the means for the stated Fund are available. The only thing necessary is to devise and carry out a proper plan to raise this amount. The most commendable and practical way would be to appoint a competent man who would devote his entire time to this work. This is what other denominations are doing, and which accounts for the success noted in the beginning of this article. We are convinced that there are many people in our churches who would gladly contribute for this cause if properly approached. And the local pastor is often not in position to do this. He does not care to say much about his future support. A capable man appointed by the Synod with this mission as his work is therefore needed.

As the Fund increased, proportionate increases of pensions could be granted. With a Fund of \$300,000 we could afford to pay to superannuated ministers after forty years of service an annuity of \$250, and to widows on the same basis \$200. And to attain this end, should we not take the steps mentioned above?

But we should not stop even there. We should aim higher. Our ideal ought to be to continue to increase the Fund until we are able to grant a maximum amount of \$500 to retired and disabled ministers after forty years of service, and \$400 to the widows. Other denominations are doing and aiming at this, and we dare not do less! And we are confident that this ideal will be reached in our beloved Evangelical Church. We trust the love and liberality of our people to that end. And the time will not be far off, if our churches and people but take to heart and practice the admonition of Saint Paul: "Remember them who have spoken unto you the Word of God!"

THE "HYPHEN" IN AMERICAN HISTORY

By MR. GEORGE SEIBEL, EDITOR OF THE PITTSBURGH "VOLKSBLATT UND FREIHEITSFREUND," JOHNSTOWN, PA.
If there is such a Thing as a "Hyphen," as far as German Americans are concerned, it adds rather than divides. And German Americans are tied up with all the big Things that ever happened in the United States

During the past two years a new disease has made its appearance in the United States, a malignant malady, which no one has ever suspected before. It originated in something that seems to be harmless enough—a mere mark of punctuation. Of course, those who are familiar with the history of medicine have heard of the dangerous comma bacillus, discovered by Dr. Koch. He had some ideas of the perils which lurked in the printer's case, yet even he couldn't have realized what a dire menace was hid in the seemingly innocuous hyphen. It remained for a famous Doctor from Princeton to discover this, and his horrifying discovery was verified by the researches of another wise man—the peerless navigator of the River of Doubt, the eminent founder of the Annanias Club, the mighty hunter of the Whiskered Bird, the discoverer of the Ten Commandments.

The hyphen, however, is dangerous only in certain combinations. You may be an Anglo-Saxon, or a British-American, or Scotch-Irish, or a score of other things with hyphens, and the hyphen will be a mark of distinction and a badge of honor. But if you are a German-American—that is, during the past two years—the hyphen is as dreadful as the brand of Cain. Formerly, when a careless workman smoked a pipe in a powder factory and was blown up, people said it served him right. Now-a-days, when hundreds of careless and unskilled workmen all over the country, raked up from everywhere to manufacture munitions, blow up themselves and the factories where they work eighteen hours a day, the cry is at once raised "Hunt the Hyphen!"

If somebody with a German name, having heard that an American nurse in Germany died of blood poisoning because she had no antiseptic rubber gloves, attempts to smuggle some sheet rubber into Germany, he is at once hailed before a tribunal for the violation of American neutrality. He or she is bitterly attacked in scurrilous articles on the front pages of papers which circulate especially in the circles that year after year swindle the United States Government by smuggling silks and furs from Europe tho they could well afford to pay the duties. But it makes a great deal of difference whether a British-American hyphenate smuggles furs and silks into America or whether a German-American hyphenate tries to smuggle rubber into Germany. The one is only cheating the American people but the other is disobeying the British Foreign Office.

It would take a day to tell you all the horrors and crimes committed by these wicked "Hyphens."

Do you know that if you printed extracts today from the writings of Washington, Jefferson, Franklin, Paine, and their associates, and attempted to smuggle them into Canada or Ireland or India, you would probably be arrested? Why, there is even a little pamphlet written by William Jennings Bryan, to bring which into India would subject a man to being cast into jail.

Some Contributions to American Progress

Sometimes I wish that old Johann Peter Zenger could come back to us. Zenger, a German "hyphenate" of the year 1733, was the first apostle and martyr of the American free press. He founded the first newspaper in America that tried to tell the truth. The truth, then as now, was upalatable to the English authorities, so Zenger's paper was ordered to be burned by the hangman, and Zenger was thrown into jail. A trifling inconvenience like that did not scare a man like Zenger. He kept on editing his paper from his cell, giving instructions to the printers thru a crack of the door. After years of persecution he established in America the principle of the free press, free until it was again fettered by chains of British gold.

Remember that it was a German-American "hyphenate" who first secured for America the liberty of the press. The "hyphenates" have been first in a great many things, their connection with which in our days has almost been forgotten. Above all, they have always been first in every fight for liberty, in every battle against oppression, in every war for human rights.

Do you know that the first protest against negro slavery voiced on this continent came from German-town in the year 1688, and the arguments were such that it was impossible to refute them? It took nearly 150 years for the Puritans of New England to catch up with the humane idealism of Franz Daniel Pastorius and his comrades, whom Whittier has called "The German-born pilgrims who first dared to brave The scorn of the proud in the cause of the slave."

Do you know the first rebel against British tyranny on this continent was a "hyphenate," Jacob Leisler?

Do you know that the first Bible printed in America was printed by the "hyphenated" Christoph Saur in 1743, forty years before any other Bible was printed in America?

Do you know that fully two hundred years earlier a German "hyphenate," Johann Cromberger, had established the first printing office in the new world, in the city of Mexico?

Do you know that the first book on education written in America was written by Christoph Dock in 1754, and that the first kindergarten was brought over in 1826 by Frederick Rapp?

Do you know that the first American Encyclopedia was compiled by Francis Lieber in 1828?

The things of the mind and the spirit were always their first concern, but the German Pilgrims have been no less conspicuous as pioneers in the fields of industry and commerce.

Do you know that Wilhelm Rittenhaus in 1690 erected the first paper mill in America?

Do you know that Thomas Ruetter in 1716 founded the first iron-works in Pennsylvania?

Do you know that another German, Kaspar Wuester, in 1738, founded the first glass factory in America?

Do you know that a "hyphenated" Pennsylvania American, Thomas Leiper, in 1806, constructed the first railroad in America?

Do you know that a German-American built the first steamboat that plowed our western waves, and another German-American as her captain made the first trip to New Orleans?

Do you know that the first suspension bridge was flung a hyphen of steel, across the American river by the "hyphenated" Johann August Roebling, as if he wished to impress upon the world the fact that the hyphen unites, it does not separate?

Do you know that a "hyphenated" German American is "the foremost electrical engineer of the United States, and therefore of the world?" I am quoting the words of the President of Harvard University in conferring a degree upon Karl P. Steinmetz.

How many of our giant enterprises were founded by these despised "hyphenates!" I shall name only four. The great United States Steel Corporation sprang from the furnaces of Andreas and Anton Klotman, started about 1850; the family of the man who may be regarded as the father of the modern Department Store, John Wanamaker, was originally known as Wannemacher; the ancestors of the founder of the Standard Oil business was called Roggenfelder; and all over the world in fifty-seven languages, you will see the praise of the fifty-seven varieties associated with the "hyphenated" name of Heinz.

Even so in the contiguous realms of beauty and of truth, in the radiant creations of art and the stupendous achievements of science, the Germans in America have done their share and need not be ashamed.

Do you know that the most beautiful building in the new world, the Library of Congress, is the work of two "hyphenated" Germans?

Do you know that the two largest telescopes and the two most important observatories in the United States were the gifts of two "hyphenates," Lick and Yerkes? A German American, Heinrich Schliemann, dug up the buried grandeur of Greece and raised the mighty men of Homer from the world of shades.

Do you know that Johann Behrent, in 1775, built the first American piano? Do you know that you can't buy an "unhyphenated" piano worth playing?

The Germans have given us the singing society and the symphony orchestras, two great agencies to uplift and civilize the human family. But in more utilitarian fields of humanitarian endeavor we also owe to them some of our most admirable institutions. It was a German "barbarian," Henry Bergh, who founded the societies for the prevention of cruelty to animals and children. It was a German "Hun," Arthur von Briesen, who started the first Legal Aid Society, the precursor of hundreds, in the new world and the old, that have helped to bring justice to the poor man.

How They helped make American History

Do you know that the original Lincoln man was Gustav Koerner, a bold bad "hyphenate"—what our whipped curs would call a "professional German?" Do you know that Christian Roselius, a "hyphenate" of Louisiana, was one man who had the patriotic courage to refuse to sign the Confederate constitution?

Do you know that the first treasurer of the United States was a "hyphenated German-American, Hillegas? He served for fourteen years, and helped pull Uncle Sam out of many a hole. Look at his picture on the next ten dollar bill you hand over to the German Red Cross Fund.

Do you know that the first speaker of the American Congress was a "hyphenated" German-American, Muehlenberg? And in our generation the father of Civil Service Reform was that great champion of liberty in two worlds, the dauntless fighter of 1848 and 1861, the sage and statesman Carl Schurz. In every great conflict they have poured their blood, blood from the Rhine and the Oder, from the Elbe and the Danube, upon the altar of patriotic devotion.

The war of American Independence was largely fought by German soldiers. When Washington called for volunteers, the first to arrive were German sharpshooters from Berks County. Squads of American riflemen tramped six hundred miles from Virginia and Massachusetts to help throw the British out of the American colonies.

When a conspiracy against Washington's life was discovered, it became necessary to provide him with a body-guard that could be trusted absolutely. Where was such a body-guard to be found? Where but among the Germans of Berks and Lancaster counties, Pennsylvania? Their captain was Major Bartholomaeus von Heer, a Prussian. If any one had come to George Washington, the friend of Heer and Steuben, and told him it was necessary to crush the Prussians, George Washington would have had the Tory scoundrel locked in the guard-house.

It was not only the one hundred and fifty stalwart men of Washington's body-guard that showed how the Germans stood during the war of Independence. When Congress ordered Pennsylvania to furnish six companies, our "hyphenated" state furnished nine, four of them entirely German. A German manufacturer furnished most of the cannon and rifles for Washington's army, and when the soldiers were starving nine Germans donated \$100,000 to buy provisions. When Congress was at the point of refusing more money for the purchase of arms, one man got up and said: "I am only a poor ginger-bread baker, but write my name down for two hundred pounds." His name was Christoph Ludwig, and he was a "hyphenate." I have often wondered whether he was related to Molly Pitcher. Molly's maiden name was Marie Ludwig, lest we forget.

The German bakers played a considerable role at that time. Frau Margareta Greider for several months provided the American soldiers with bread, refusing to accept payment, and in addition she subscribed 1500 guineas for the American cause.

To tell of Johann von Kalb, who died at Camden, would require an epic. His death was no less heroic than that of Nathan Hale. "This is nothing," were his last words; "I am dying the death I have longed for. I am dying for a country fighting for justice and liberty." Yet he was only a "barbarian," only a "Hun," like Baron von Steuben, who came from the armies of Washington. Steuben found at Valley Forge an untrained mob, ready to disband in desperation. Some officers were in gowns made of bedspreads. It took \$400 to buy a pair of boots. Steuben changed all this. From the time he came upon the scene, there was an American army. At Yorktown the last British army on American soil surrendered to this Prussian. So the Germans drove the British from Amer-

Continued on Page 8

"Examining the Scriptures daily, whether these things were so"

November 12, 1916. Twenty-first Sunday after Trinity

Seventh National Convention of the Evangelical League

In regard to the Seventh National Convention of the Evangelical League, which was held in Cleveland, Ohio, Aug. 15-20, we are glad to announce that we have a balance on hand of about \$1,000.00.

At the last meeting of the executive committee of the Evangelical League of Cleveland, Ohio, it was decided to turn this balance over, in equal parts, to the Deaconess Society of Cleveland, Ohio, and to the Seminary Fund of the Evangelical League. We trust that all the kind backers of the convention will heartily approve of this resolution of the committee.

H. E. Voss, President Cleveland League.

Helps for a Good Meeting

Rev. Henry Katterjohn

HOW TO BE STRONG

- M. Nov. 6. Strong in faith. Rom. 4: 20.
T. Nov. 7. Strong in patience. 2 Cor. 12: 1-10.
W. Nov. 8. Strong in goodness. Matt. 5: 43-48.
T. Nov. 9. Strong thru study. Josh. 1: 1-9.
F. Nov. 10. Strong thru prayer. Mark 14: 38.
S. Nov. 11. Strong thru gentleness. Psalm 18: 35.
Sun., Nov. 12. Topic—How to Be Strong. Heb. 11: 32-40; 12: 1-4.

Suggestions to the Leader

Our young men are interested in how to get strong. The society probably has a representative on one of the foot-ball teams of the schools of the city. There is at least one, and very probably several young men in the church who are interested in athletics. Secure him or some one equally competent who can tell you what procedure is followed in developing the strength of the members of their respective teams.

A physical director of the Y. M. C. A. or leader of the boys' club or team can give you valuable information. A great many papers contain hints and directions as to regular exercises to be employed to develop all the muscles of the body. The scoutmaster of the Boy Scouts ought to be secured for this meeting to tell how the strength of the boy scouts is developed, what rules they must observe.

This topic appeals in its very wording to our boys and young men, and a special effort ought to be made to attract them to this meeting.

In summing up, the leader of the meeting can point out that all rules of health and strength are contained in the precepts of right living as given by God in His law, and by the Master in His words and exemplification. Christianity is a religion of heroism, it develops strength of body, mind and spirit. It has produced great heroes, strong in character. The names of Paul and the apostles, of Luther and all the reformers are those of heroes. No weakling in spirit can be a true Christian. Fellowship of Jesus Christ requires strength of soul and spirit.

The Topic Presented

We are in the midst of the foot-ball season. Every school has its "eleven," which represents the school in this department of athletics. Every one of the members of the "varsity" team is impressed with the fact that he represents not himself, but the school, and is therefore in duty-bound to avoid everything which will weaken or lessen his chances to do his best when the great moment of the contest has come. Therefore he must submit himself to rigid training, a strict diet and a regular life as far as sleeping and eating and other habits of life are concerned. The use of tobacco is tabooed, and every pleasure that may be a drain on the supply of vitality is forbidden. If the young men that constitute the foot-ball teams of our schools would only take this lesson with them into life, that if we would win, great physical strength, power of endurance, is necessary; and that such strength can be obtained only by a careful hoarding of our strength, and avoiding all indulgences that weaken us physically. If it pays to abstain for the sake of one victory, in a how much higher sense ought we be willing to abstain from all things that might defeat the great purpose of life, to extend the kingdom of our Lord over all the earth and establish His rule in all hearts. That is a victory worth while.

Christianity is a religion of heroes. It has created strong nations, heroic men and women. Our Scripture lesson gives us a portrait of the men of God and their suffering. The writer of Hebrews begins with the early history and traces it down to the then pres-

ent day. The catalog of sufferings which the Christian martyrs endured reveals to us torture such as we cannot conceive. Men and women were called upon to endure for the sake of their faith, and—what is most remarkable—these men and women and children, seemingly frail and helpless, were able to withstand and endure the evils. What gave them that inner strength and power of resistance?

In developing physical strength we seek to so train our physical bodies that the mental energy, the thought life can find unobstructed passage. True physical strength is the judicious, wise, intelligent application of our mental faculties, paired with the unobstructed passage of that intelligence thru our motor nerves. A debased life degenerates these passage-ways, and decreased physical vitality and strength is the result.

In developing spiritual strength we seek to train our mind and body so that the inner life, the real self, can come to a perfect expression. Sin and indulgence obstructs these passage-ways thru which spiritual life expresses itself. Mental life is but the expression of the inner life, and is dominated by it.

Our Daily Readings point out in what way we must grow strong, if our inner life should be able to reveal itself fully. *Faith* is but the perfect accordance between our actions and God's will. *Patience* is the manner in which we establish relations with our fellowmen. *Goodness* reflects the moral condition, which is either established, or in process of formation. *Study* is the attempt to understand God's laws, and bring our actions into harmony with that law. *Prayer* is the establishment of communion with the heavenly Father, a conversation of the heart addressed to God. *Gentleness* describes the transforming process that is going on in our inner being, bringing our real self into touch with the Saviour, who was "gentle, meek and mild."

All in all we grow in inner strength by removing every obstruction to the development of that strength, and giving the "inner man" complete leeway in expressing himself. The real strength is of the soul, every Goliath falls before a real David. Many a strong man has died from over-indulgence. Indulgence and drunkenness will destroy the most powerful mind.

Some Questions on the Topic

1. What purpose does strength serve?
2. How can strength be maintained?
3. How is mental strength to be gained?
4. How is spiritual strength to be won?
5. What can we learn from the manner in which Jesus overcame temptations?

Some Scriptures on the Topic

- 1 Sam. 15: 29; Judges 8: 21; 16: 5; 1 Kings 19: 8; 2 Chron. 25: 8; Psalm 27: 1; Prov. 24: 5; Isaiah 9: 5; 4: 31; Matt. 6: 13; Acts 1: 8; 3: 12; 1 Cor. 1: 24.

A Prayer

With Thee, O Lord, is power and dominion. Thru Thee, we can obtain mastery over self and the world. Help us in every conflict; and may we learn the great lesson that only those who wait on the Lord can obtain might and power. Guide us and save us from all evil, and give us the victory of everlasting life, thru Jesus Christ, our Lord. Amen.

The Advanced Bible Lessons

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the Fourth Quarter, 1916

- Lesson 8. Nov. 19. The Early Christian Church. I. *Judaism versus Paulinism*. Gal. 3: 1-14
Lesson 9. Nov. 26. The Early Christian Church. II. *The Organization of the Church*. 1 Cor. 11: 20-34
Lesson 10. Dec. 3. The Early Christian Church. III. *The Meetings of the Church*. 1 Cor. 11: 20-34
Lesson 11. Dec. 10. The Early Christian Church. IV. *The End of Judaism*. Matt. 24: 15-28; Luke 19: 41-44
Lesson 12. Dec. 17. John, the Pastor. 1 John 4: 7-21
Lesson 13. Dec. 24. John, the Seer. Rev. 1: 1-11
Lesson 14. Dec. 31. God Incarnate. Optional Lesson for Christmas Day. John 1: 1-14

Lesson 7. Paul's Ministry in Rome**DAILY BIBLE READINGS**

- M. Nov. 6. Acts 28: 16-31. Two Years of Service as a Prisoner.

- T. Nov. 7. Col. 1: 1-23. Christ, the Head of the Church.
W. Nov. 8. Eph. 1: 1-22. The Church, the Body of Christ.
T. Nov. 9. Phil. vs. 1-25. The First Anti-Slavery Petition.
F. Nov. 10. Phil. 2: 1-18. The Humility and Glory of Christ.
S. Nov. 11. 1 Tim. 4: 6-16. Pastoral Duties.
S. Nov. 12. 2 Tim. 4: 1-8. Victory Assured after a Good Fight.

Lesson Key:—"So, as much as in me is, I am ready to preach the Gospel to you also that are in Rome," Romans 1: 15.

The account of Paul's life as given in the Acts is incomplete, as it closes with the statement that he was imprisoned in Rome, and that this imprisonment lasted two years, but gives no clue as to how the imprisonment terminated. Since there is no other account of the Apostle's life we must depend for further information upon the casual remarks made in the letters which he wrote at various times to the different churches. Some Bible scholars think that since Luke gives no further information the two years' imprisonment at Rome very probably ended with the death sentence. An old tradition of the Church, however, tells another story, and a careful study of Paul's latest epistles seems to confirm this tradition, all the more so as there is nothing in the New Testament accounts that conflicts with it. Clement, bishop of Rome, about thirty years after Paul's death, says that Paul, after preaching the Gospel from the rising to the setting sun, and teaching righteousness thruout the whole world, arrived at the extremity of the West (a common expression of Roman writers for Spain), and after suffering martyrdom in the presence of the rulers was set free from this earth and reached the place prepared for him. Eusebius, the father of Church history, who wrote during the first half of the fourth century, relates that Paul after defending himself successfully again went forth to proclaim the Gospel, and afterwards came to Rome a second time and was martyred under Nero. Chrysostom, who lived a little later, reports that Paul after his residence in Rome departed for Spain. This information, together with that imparted in some of the later letters of Paul, very probably means that the Apostle was tried and acquitted by Caesar during his first visit in Rome; that thereafter he visited a number of churches in the East, wrote several letters and finally carried out his long cherished plan of going to Spain, Rom. 15: 24. Here he was probably arrested a second time at the time of Nero's persecution and taken to Rome. In 2 Timothy, which is no doubt the last letter he wrote, he expressed no hope of again receiving his freedom, but with humble submission to God's will expects the martyr's crown.

It is hard for us to imagine what imprisonment must have meant to so energetic and determined a character as Paul. It was surely a sore trial to him to be obliged to sit still in prison and unable to preach the Gospel, while there were so many places to which he wanted to take the message of salvation. But there were many compensations. It was a divine leading that his prison was at Rome, the capital of the Roman world-empire and the center of world-trade, which offered so splendid an opportunity of meeting representatives of the people of all lands. At a time when he had not expected to go to Rome very soon he had written the wonderful epistle to the Romans, i. e., to the Roman Christians who had been organized into a church there, the greatest piece of religious literature the world has ever known. While thus imprisoned he received many visitors from the city itself and from other cities of the empire. The reports he receives lead him to write a number of important letters, while the fact that he was always guarded by a soldier gave him a splendid opportunity for doing personal work among the soldiers. No doubt his friendliness and sympathy and his readiness to aid any one in any way he could, as well as the glad tidings he had for all who came served to attract many who otherwise might not have been interested. His imprisonment therefore, which seemed to be a hindrance to his work, actually gave him new opportunities for promoting and continuing it.

If we are really in earnest about doing something for the kingdom of God, or about winning men for Jesus we need never lack opportunities, no matter how unfavorable the circumstances may seem. Sometimes God takes away the opportunities which we should like best only to give us others which are even more valuable and far-reaching. A busy mother tied to her home by her household duties may plant many

precious seeds into the hearts of her children that are bound to bring forth glorious fruit some time. The invalid, shut in her room by herself, has time to think the thoughts of God, to write letters to those whom she cannot reach, or to speak words of kindness and cheer and helpfulness to those who visit her. It is said of the Rev. J. R. Miller, the late editor of the Presbyterian Sunday-school periodicals, that he did not allow a day to pass in which he did not write some encouraging, helpful, kindly letter to some one of his numerous acquaintances who wrote to him for advice on many topics of their personal spiritual life and circumstances. Our opportunities may not be so many as were his, but opportunities surely there are for every one, even the poorest and humblest, if we will only look for them earnestly and improve all of them that come to us.

The "Hyphen" in American History

Continued from Page 6

ica. Sometimes it seems as if they have come back and taken Washington. Ah, would that Muehlenberg and Herkimer, Kalb and Steuben could come back today!

No names in American history shine more radiantly than those of Muehlenberg and Herkimer. See Muehlenberg in his pulpit, preaching his last sermon! "There is a time for praying. But there is also a time for fighting. That time has now come!" He throws off his clerical cassock and beneath it is the uniform of Washington's Continentals. Several hundred members of his congregation enlisted in his regiment.

That other hero, Herkimer, paid with his life for the victory of Oriskany, which sealed the fate of Burgoyne's army. Smoking his pipe and reading the 38th Psalm, his spirit passed into the realm of shadows, to walk beside Leonidas and Winkelried.

Do you know that Armistead, who defended Fort Mchenry against the British, was a "hyphenated" Hessian? But for him it would have been sad mockery to ask with Francis Scott Key

"Oh say, does that Star-Spangled Banner still wave O'er the land of the free and the home of the brave?"

During the Civil war, also the despised and maligned "hyphenates" played a prominent part in the preservation of the Union. As compared with other nationalities, the Germans furnished fifty per cent more than their quota of men to the armies of the North. One German family, the Pennypackers, furnished eighty-eight men, from common soldiers to a major-general. The first volunteers to enlist were the German Turners of Washington. Three days after Lincoln's call, twelve hundred Germans in Cincinnati were ready to march. That was real preparedness! Today preparedness consists in being ready to sell ammunition to the government at a flat profit.

No less than forty-eight Germans rose to the rank of General in the Union armies. Their names are not as familiar as some others, but there are no more distinguished names than those on this roster:

Gen. Franz Sigel; Gen. Adolph von Steinwehr; Gen. Alex. von Schimmelpennig; Gen. Louis Blenker; Gen. Peter Osterhaus; Gen. George von Schack; Gen. Konrad Krez; Gen. Alban Schoepf; Gen. Julius Stahel; Gen. Samuel Peter Heinzelmänn; Gen. J. H. Heinzelmänn; Gen. Louis Wagner; Gen. August Kautz; Gen. Hugo Wangelin; Gen. G. Pennypacker; Gen. Friedrich Hecker; Gen. Max Weber; Gen. August Willich; Gen. Friedrich Salomon; Gen. Karl Salomon; Gen. Edward S. Salomon; Gen. Isaak Wister; Gen. Heinrich von Bohlen; Gen. Adolph Hassendeubel; Gen. Louis Zahm; Gen. Gottfried Weitzel; Gen. Theodor Schwan; Gen. Adolph Buschbeck; Gen. Wilhelm Heine; Gen. Gustav Kaemmerling; Gen. Louis von Blessing; Gen. August Mohr; Gen. Julius Raith; Gen. F. C. Winkler; Gen. Johann A. Koltes; Gen. Herman Lieb; Gen. Alexander von Schrader; Gen. William C. Kueffner; Gen. George W. Mindel; Gen. Felix Salm-Salm; Gen. G. R. Paul; Gen. Karl Leopold Mathies; Gen. Edward S. Meyer; Gen. Joseph Conrad; Gen. Adolph Engelmann; Gen. Joseph Gerhardt; Gen. Hermann Haupt.

Forty-eight names—and there are others.

If it had not been for the Germans, both Missouri and Maryland would have been lost to the Union. One-third of the Union armies was of German blood. One man out of every ten was born in Germany. General Robert E. Lee said, and Mrs. Jeff Davis repeated the sentiment: "Take the 'Dutch' out of the Union Army, and we could lick the Yankees easily." Yet

there are some who dare to question the loyalty of the German Americans!

Let me tell you that if some Gibbon of the future will have to write the Decline and Fall of the United States, there will be no German names in his roll-call of infamy. Germans have cemented with their sweat and their blood the battlements of Liberty's citadel. Aside from one man, who made the name of Bethlehem a mockery of peace, they were not Germans who sold to the only enemy our country ever had, the bombs and bayonets to murder our best friend. It was not the Germans in America who betrayed the plans of the Irish Republic to Britain and sullied their souls with the blood of Dublin's hero band. It was not the Germans in America who spat upon the Declaration of Independence and cringed before the blood-stained bullies that called Abraham Lincoln an ape!

The German-Americans believe in the hyphen, but they know that the hyphen is a mark of union, not of separation.

Firm as a wall of iron they have stood in defense of true Americanism. As a rock of granite they still will stand, amid the storm of calumny and defamation, to save our country from a new British conquest. Morgan may give them our banks, and they may buy our newspapers, but Justice is mightier than Gold, and Truth defies the slanderous darts of Malice. We can cry with Brutus, that

"We are armed so strong in honesty

That your words pass by us as the idle wind,
Which we respect not!"

And like Armistead at Fort Mchenry, like Kichlein at Long Island, like Herkimer at Oriskany, like Quitman at Chapultepec, like Osterhaus on Lookout Mountain, like Schurz and Steinwehr on Cemetery Ridge, like Schley at Santiago, like Barbara Frietchie waving her flag before the eyes of traitors, the Germans will be on the firing line in any crisis—not watchfully waiting, but striking hard blows for the honor and glory of our flag and our country, the priceless heritage of liberty, the radiant hope of humanity, that government of the people, by the people, and for the people may not perish from the face of the earth!

Our Educational Institutions

Continued from Page 4

practical theology, to fill the vacancy occasioned by the death of Prof. Braendli last May. He has begun his work and has already gained the confidence and respect of the students.

To the fifty-four students left in the institution at the close of the last school year came twenty-three graduates from Elmhurst College and six others, which has brought the attendance for 1916—17 up to eighty-three, of whom twenty-five are Seniors, thirty-two Middlers and twenty-six Juniors.

On Sept. 24 we had our annual Seminary festival. The weather was extraordinarily beautiful and the service in the open air was very well attended. The addresses delivered by the Pastors Varwig and Theo. Braun of St. Louis made plain the importance of our institution to the Church at large and every Evangelical congregation, and we trust that those who heard them will remember them and act accordingly. The offering amounted to \$251, nearly \$100 more than last year.

Since the number of students is larger than it was last year, and the prices of our daily bread have increased considerably, the expense of the Seminary household will be several thousand dollars larger than last year. This does not sound very pleasant but we must take things as they are, and the chief consideration is that we should not let these conditions deprive us of the joy in our work, but rather encourage us, as St. Paul says, "To remain steadfast, unmovable, always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord."

W. Becker, Director.

Evangelical Academy, Fort Collins, Colorado

Our new school year here will not begin until Nov. 15, as our students are just now employed on the beet fields (by the way, no pleasant employment, as we had a snow storm yesterday, Oct. 18, and today there is ice a half-inch thick) gathering in the crop. We would gladly give the number of students expected for the new year, if we could, but that is impossible. We have been obliged to dismiss two students who were not able to continue their studies, and this may induce several of the less talented ones to remain away also. Our students are as a rule industrious, but their preparatory studies are unfortunately so insufficient that it is impossible for many of them to

reach their goal. We are thus obliged to disappoint many a young man who would like to enter the ministry, but it would be a false sympathy if we should retain persons whom we should not be able to use afterward. Pastor Tillmanns, who gave six lectures per week in church history and Old Testament interpretation, has resigned, a fact which will make our work more difficult and will make it necessary to combine still more classes than before.

Heretofore our unmarried students, in so far as their parents did not reside here, were accommodated in a rented house about one mile from the school, and breakfast and supper are taken there. Pastor emeritus Leonhardt and his wife furnish these meals for eleven cents a person; dinner is taken at a restaurant for about twenty-two cents. Unfortunately this house has now been sold and we have been obliged to move. We have found another house sufficiently large but not as well equipped for our purpose. We must say, however, that in the two years of our work the Lord has always protected us and provided for all our needs. To Him alone shall be the glory. May the good Herald readers always remember us in their prayers, for the work in which we stand is the Lord's work, and theirs.

J. Jans, Director.

New York District

Erie, Pa.

On Sunday, October 15th, St. Paul's United Evangelical Church of Erie, Pa., celebrated a triple jubilee, this being the sixty-fifth anniversary of the congregation, the tenth anniversary of the pastorate of Rev. F. W. A. Eiermann at St. Paul's and also the occasion of the liquidation of the church debt, amounting to \$5,500. The jubilee was one of great joy and sincere gratitude, for during all these years, most especially during the last ten years, St. Paul's Church has by the blessing of God been very prosperous, and this festival came as a culmination of events, finding expression in the words of the Psalmist:—"This is the day which Jehovah hath made; we will rejoice and be glad in it."

The weather, the decorations, the music and choir anthems, the sermons, the large attendance at the services, the banquet on Monday evening,—all bore the stamp of the great triple jubilee. The addresses of the day were delivered by the resident pastor, by Rev. T. F. Bode and the undersigned.

During the first twenty-five years of its life St. Paul's Church had eight pastors,—H. Hartmann, C. Goehling, Dr. W. Hasskarl, C. Faber, F. Ludwig, J. Semler, J. Keller and E. Jung. Of these Rev. Semler served ten and Rev. Jung six years. Then followed the long pastorate of Rev. Valentine Kern, 1876—1906, thirty years of arduous labors. Oct. 15, 1906, Rev. F. W. A. Eiermann became pastor of the church. A year later the church was rebuilt and enlarged at a cost of \$26,000. In 1913 the East End Mission was founded with a chapel and Sunday-school. The parsonage has been remodeled and placed in a first-class condition. All these large expenditures, necessary because of the growth and progress of St. Paul's Church and the untiring work of its present pastor, have been successfully met, and today St. Paul's is free of debt. And to its glory it may be said, that the Synod with its various institutions has not been neglected nor forgotten during this time, when the people were put under a great financial strain. As to contributions toward benevolent synodical purposes St. Paul's stands in the foremost ranks of the congregations of the New York District and may well serve as a model and example in this respect.

May St. Paul's with its faithful pastor continue to labor, increase and prosper in the future as in the past, adding many souls to the kingdom of God.

O. G. H.

The Evangelical Herald

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

VOLUME XV

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NUMBER 45

Prison Reform

At the meeting of the American Prison Association last month at Buffalo, N. Y., there were discussed, from the point of view of experts, and on the basis of long and large experience, various aspects of prison administration and reform. While all of these discussions had valuable specific contributions to make to the better understanding of crime and a more effective treatment of criminals, it was interesting to note that the chief emphasis in all of them was laid upon the need of a better medical and psychological study of law-breakers than is practiced at present. A great deal of light has been shed upon prison conditions in the United States during the past ten years, and as a result many reforms have been begun and carried out in a large number of institutions. But wardens, judges, chaplains, prison physicians, and all who have to do with prisoners from trial to release, are finding out that whatever method they may be inclined to pursue—self-government, honor system, indeterminate sentence, parole or what not—there must be beforehand a detailed knowledge of the prisoner's mental traits and the degree of responsibility. Without such a knowledge anything that may be attempted will lack a sure basis of fact and will be largely worthless in the way of accomplishing definite and dependable results.

The issue was stated very graphically by Dr. Paul M. Bowers, medical superintendent of the Indiana State Hospital for Insane Criminals, who said: "Probably fifty percent of all our court proceedings are concerned with crimes and criminals, and yet our lawyers and jurists placidly and contentedly continue to study their books instead of men, searching in ponderous and ancient volumes of citations, resurrecting decisions from the legal graveyard of the past; and with crumbling, moth-eaten and time-worn precedents they attempt to regulate the anti-social conduct that springs from a disordered mentality." Dr. Bowers had studied one hundred cases of persons who had been convicted not fewer than four times, and of these twelve were insane, twenty-three feeble-minded, and ten epileptic. In each case, he said, the mental defectiveness bore a direct casual relation to the crime committed.

The folly of dealing with these cases, which required special knowledge as to defectives and special care in institutions adapted to their needs, in accordance with our usual criminal court procedure, was driven home by the following figures: "No less than 108 trials have been held for these persons. It is reported by good authority that it costs not less than \$1,000 to convict a prisoner; so at that rate the lowest possible expense to the commonwealth was \$108,000. And three times each one of these defective individuals had been released to prey upon society, while no permanent good has ever been accomplished." The situation might have been entirely different if our court procedure provided for the closer study of defective criminals and their adequate care in proper institutions.

Over twenty institutions maintaining clinics for the psychological study of criminals were represented at the meeting. The extent to which some of those engaged in this study are ready to go as a result of their observations and investigations was brought out by Dr. W. H. Kraemer, who has made a special study of prisoners in the Newcastle County Workhouse, Delaware. Dr. Kraemer said: "My observations have led me to believe that a person who is unable to live within the laws of human society, and who has been committed to prison on two separate, distinct charges, and at two different times, is suffering from some injury or disease, physical or mental, congenital or ac-

quired, which is responsible for his abnormal conduct and behaviour."

Any system that proceeds to treat all criminals or prisoners in the same manner, in conformity with a rigid scheme or rule, is bound to fail. Each prisoner requires and is entitled to individual study on the part of those who would reform him. On this basis alone can he receive the fair and just treatment which society owes to all its members, even to the law-breakers.

The Filipino Citizen on Trial

When the original Jones bill was presented to Congress it provided for immediate independence of the Philippine Islands and the entire withdrawal of American protection and influence. Public opinion protested, however, against such a course and the measure was considerably modified before it passed the Senate. In view of this it will be interesting to learn of the opening of the first Philippine congress, for which the Jones bill provided, and which is now under full swing at Manila.

A THOUGHT FOR THE WEEK

The need of friendship is the deepest need of life. Every heart cries out for it. Perhaps no shortcoming in good lives is so common as the failure to be a friend to those about us. Jesus Christ gave us the pattern for all beautiful life, but in nothing did He show us more plainly or more urgently the way to live than in His wonderful friendliness to man. We begin to be like Christ only when we begin to be a friend to everyone.—J. R. Miller.

The congress was inaugurated in the presence of 20,000 people. In his message Governor General Harrison announced that the department heads of the government henceforth will be Filipinos. For the first time in the history of the Islands the non-Christian tribes will be represented in the legislative branch of the island government, Governor General Harrison having confirmed the appointments to the senate of Hadji Butu of Moro province and Joaquin D. Luna of Mountain province. The appointments to the lower house of one Igorotte, one Ifugao, two Moros, and five Christian Filipinos also was confirmed by Mr. Harrison.

The first bill introduced into the congress plans a repeal of the flag law which prohibits the use of the Katipunan flag and other revolutionary emblems. The second bill proposes the formation of a Filipino army. These bills cast a doubtful light on the wholesome generosity with which the United States is treating the Philippines, but the authorities seem certain that the new congress will display a remarkable self-control in legislation for a people which in twenty years has been lifted from barbarism to self-government.

The forward looking policy of the United States in the Philippines already has won a decisive victory in education. The latest report of the islands' director of education discloses the advance made in farm settlement vocational schools, especially among the non-Christian and formerly nomadic tribes in the wild interior of the Philippines. The object of the schools is to encourage these tribes to settle down in permanent villages on the rich agricultural soils of the lowlands. The report shows with what success native teachers have been developed thru fifteen years of tedious patient labor. These teachers now have taken over almost all the primary and intermediate classes and recently they have begun to take over the greater

part of the supervising and industrial work, some of them entering into the secondary teaching service. All the affairs of one school division have been placed entirely in their hands, the first Filipino division superintendent of schools being Camillo Osias, who had spent several years as a government student in the United States.

Labor Aids the Nation

For a long time organized labor has been considered the chief stumbling block in the way of a satisfactory arrangement of the immigration question between Japan and the United States, because of the opposition of the labor unions on the Coast against the introduction of cheaper labor Asiatic labor and un-American standards of living. Recent events, however, would seem to show that a change of sentiment is taking place, which may well exercise a powerful influence for good in handling the oriental immigration question and wiping out the leading issue on which agitators have based their fear of a war with Japan.

A few days ago a Japanese and a Chinese were admitted to membership in the Blacksmiths' and Helpers' Union of San Francisco, the first time orientals ever had been accepted by a union. Just recently a Japanese was seated as a delegate to the California Federation of Labor convention. International labor relations with Japan were entered into for the first time in history, when two delegates representing the Laborers' Friendly Society of Japan were received by the American Federation of Labor at its annual meeting in San Francisco.

One of these delegates was Bunji Suzuki, who also will represent the working men and women of Japan at the annual meeting of the American Federation of Labor in Baltimore. Suzuki brings from the Laborers' Friendly Society of Japan an invitation to Samuel Gompers, president of the American Federation of Labor, to visit Japan during 1917 for the purpose of studying the condition of the wage earners of Japan with a view of recommending reforms for their improvements and to help establish an organized labor movement in that country similar to that which exists in the United States. It is hardly probable that Mr. Gompers will fail to grasp this opportunity to unite Japan with the United States in a social and industrial brotherhood which political alarmists even in the most critical times will find it difficult to shatter.

There can be no doubt that organized labor will play a far larger and more important part in international relations after the war than it did before that awful conflict began, and if the above is an indication of the manner in which the laborers of the various nations are to cooperate in their own best and highest interests, the economic conditions of the nations will be far better cared for than under the political and commercial plans that are being laid in these days for "the war after the war" in Paris and London, in the event of the victory of the Allies, a victory which, by the way, seems constantly to be becoming remoter. So much seems sure, no matter who wins the great war, that world-trade will not be controlled by a clique of bankers in Europe, nor by any policy of trade isolation, but by a larger measure of international fellowship and cooperation. Mr. Gompers has the opportunity to play a leading part in the internationalization of the workingmen of civilized countries, and it would do much to erase the memory of certain cases of narrow-mindedness on the part of American labor leaders, or American labor organizations, if American labor would take the initiative in a movement of so great consequence to the world and the human race.

Every Brotherhood Member should have a Copy of The Evangelical Herald of Oct. 26. They are free as long as the supply lasts.

Another Heart, or a New Heart?

"And it was so, that, when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day," 1 Sam. 10: 9.

Obedient to the voice of Jehovah Samuel protested solemnly unto the people in the name of Jehovah against the thing they desired, and showed them the manner of the king that would reign over them. The experience of the other nations whom they were about to imitate was a very plain object lesson, as to the manner of a king, and it was no doubt easy to find numerous examples where these kings had taken the sons of their peoples to run before their chariots, to plow their ground and reap their harvests; where their daughters had been made perfumers and cooks—if nothing worse,—and where they had taken their people's fields and their flocks, and made their people their servants, so that they were at last forced to cry out because of the king they had chosen. But Samuel's counsels could not change a desire on which the people had set their minds and hearts, and there was nothing left for him but to yield to what he could not prevent. It was "Everybody's doing it" against the counsels of conscience and of God's word. And the people lost, as they always will who are afraid to stand alone against the men—or the women—or the nations round about them.

Apparently it was the merest chance that brought about the selection of Saul as the new king. And yet it had been duly arranged by divine foresight. Nobody would have thought that God could use the straying of some asses from the pastures of a Hebrew farmer as a means of selecting the future king of His people, but that is just what happened. "Known unto God are all His works from the beginning of the world." Even the little every-day happenings that we barely remember may have their place in His great plan of the ages. And some day we shall see and understand why things had to be just as they were.

The king God had chosen for His people was exactly the kind of man the people wanted, and at the same time just the kind of a man God did not want, one under whom the people were to have some taste of the evils which Samuel had said would follow from their choice. In a warlike age, and among a rude people, physical vigor and beauty seem the indispensable qualities of a leader; and Saul must have been a splendid specimen of physical manhood. "He was a young man and a goodly," says the sacred writer, "and there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people." That night Saul was entertained by the prophet with special honor, and on the next day he was secretly anointed as king. The gigantic Benjamite knew not what to think. Signs were vouchsafed to convince him that Samuel spoke with divine authority, but the honor was too great and too sudden to be easily realized.

A remarkable light is thrown upon Saul's character by the fact that apparently he had no knowledge of who Samuel was, or even that there was such a man as a "seer" in Israel. His servant knew more of religion and of the work and influence of Samuel than he did. Considering the length of time which Samuel had been known as a prophet in Israel, from Dan even unto Beersheba, Kish and his family must have been worldly-minded in the extreme, a family living entirely outside of all religious connections, entirely immersed in secular things, caring nothing about godly people, and hardly ever even pronouncing their name. We can hardly imagine what it must have meant to Samuel to make such a man king over the people to whom he had devoted all the faculties of his life. In view of this fact, and of Saul's later life, we wonder just what is meant with the words, "God gave him another heart." We note, in this connection, that God did not give him a *new* heart, but merely *another* heart. This evidently did not mean that he was a man after God's own heart, as David was; nor did it mean that he received a heart of understanding and of wisdom, as was the case with Solomon when he became king. The thought of being king of Israel must have set Saul's being afire with high and strong emotion and quickened the pulse of his whole being. He was in a state of nervous excitement when he began to realize what his meeting with Samuel meant, and the signs he had just witnessed were perhaps the first impressions of a supernatural Being he had ever had. It was becoming clear to him not only that there was a supernatural Being, but that it was also very

close to him. When the Spirit of God came mightily upon him, it was not necessarily in a regenerating and sanctifying manner, but in such a way that it lifted him up above his former level; gave him a new vision of what he might be and do, and no doubt also changed the purpose of his entire life, so that he was in deed and in truth another man. But he never did become the kind of man God wanted him to be.

The Spirit of God can never do His whole and real work for men where the whole life and being has not been surrendered to Him. He can change the lives of men, even as He made Bezaleel, the son of Uri, cunning in all manner of workmanship, to work in gold, in silver, and in brass, or as He made Samson physically strong and fitted him for the most wonderful feats. Even so many of those who have felt something of the nearness of God in some way or other, obtain another outlook upon life, a clearer insight into men and things, perhaps, a certain skill in handling men, getting results, and making their influence felt in the church or in the community. Their services may well create surprise and even admiration, as did the acts of Saul among the people of his neighborhood, and many may be deceived thereby. But all this has no real value as long as there is no new life, no regenerated heart, no new will that yields everything to God. That was the great difference between Samuel and Saul: Samuel knew no higher aim or law than obedience to God, to whom he had given himself from early youth; Saul served but himself even where he was called to serve his people, and had the opportunity of serving the cause and the kingdom of God. And that is why he was rejected and why the people suffered because they had rejected God. They had looked upon outward appearances, and had given no regard to the heart. It is the heart and the character of the national leader that counts, not his ability to make fine speeches or high-sounding promises.

When Richard Greased the Machinery

BY SALLY CAMPBELL

II

Before Jack's chores were done the mail was brought in. Richard had a letter from a classmate. He read it. He read it again and pursed his lips into a thoughtful pucker. At first the thoughtfulness was quite unemotional. But after a few minutes Richard sat upright in his chair and began to get excited.

"Mother!" he called. "Do come out! I must consult you or fly into bits! It is nothing alarming," he reassured her as she hurried to him. "It is something very jolly, I hope. Here is a letter from Albert Wakefield. He writes about a big convention near their summer place that we civil engineers used to talk of by the hour last winter. He says he is sorry I can't go and isn't there somebody that I'd like to send in my place? Albert thinks I did things for him at college; he makes a lot of fuss about it. He says if I choose to send any one from here he will run out his machine for him and take him home with him, keep him during the convention and bring him back afterward. The convention is not just for engineers; it has an agricultural branch and plenty of others. Mother," leaning forward to lay an impressive finger on her hand, "why shouldn't our Jack go?"

He did not allow her to answer, but expatiated: "There would be no traveling expenses. Albert would put him up at his house and entertain him royally. He would do that for me, I know. He says he would be glad to do it—and he means it; he wouldn't leave a stone unturned to give Jack a good time. He knows how; Albert just naturally arrives plumb in the middle of all dress parades, as if he were born with a platform ticket in his mouth. He will hobnob with every big wig there. Jack will have the cream of the convention. My new suit will fit him—the one I felt bound to get for my job and have mourned as a dead loss ever since. Don't you see how neatly everything falls into line? The little money that will be needed to keep the weather out of his purse we can surely afford. Jack has a birthday next month."

Richard had talked himself out of breath. All that his mother said was: "Dear hard-working Jack!" But the tremble in her voice and the shine in her eyes and her eager smile were no deterrents.

When Jack had finished his chores, seeing the family collected in the yard, he strolled over to them and took his customary seat against the trunk of a horse-chestnut, with his hands clasped around his knees. Surprised by the unwonted silence that greeted him he looked from one to another of the group.

"What is it?" he asked more quickly than he usually spoke.

"It's you!" answered Prue after a moment's pause. "You are it! Richard has made up the splendorous plan, and mother says you deserve it, and we are all wildly interested. Nothing like it ever happened to you before!"

"Don't be higgledy-piggledy, Prue," said Frances. "Pave the way a little. Jack, your honored mother and your admiring and obliged brothers and sisters, convinced that you are, moderately computed, a boy in a thousand, are arranging a surprise party for you as a small testimonial of their love and best wishes. The idea and the heft of the party are Richard's, but"—her eloquence wavered.

"But the feelings are from us all," burst in Prue again. "Oh, I hope you'll like it!"

"Let mother speak," said Richard. "At this rate we'll never get him told."

So Mrs. Ambler spoke and Jack listened. Each one of those who watched him was in some doubt as to his actual sentiments, until his mother named the place where the convention would meet.

"Why, Bob is going! Bob Hale will be there!" cried Jack, wide-awake in a flash, and enthusiastic to a degree that quashed every doubt then and afterward. Bob Hale was Jack's chum who had moved out of the neighborhood last winter.

For the next week the Ambler household bubbled over with preparations. All its members, singly and in chorus, advised, assisted and opinionated in the great affair of making Jack ready for his trip. As a climax Betty got fifty cents out of her money in the savings bank and bought him a tie, which was the one thing that was lacking.

On the last evening Mr. Patterson was turning in at his boarding-house gate in the dusk, when the rapid step which had been following him stopped at his side and Jack Ambler spoke to him.

"I want to say a few things to you," Jack began.

Mr. Patterson waited. He asked no question. He did not even invite Jack to come in with him. In this he showed considerable wisdom for so young a man.

Jack continued. There was a strained sound in his voice, and the hand that he laid on the gate held to it hard.

"Last winter after Bob Hale left I was lonesome," he said. "I didn't know until he was gone how much all our being together and chumming was. I missed it. I like work. I like potatoes and corn as much as Mrs. Brown," with a nod toward the flower beds, "likes pansies. But at night all Mrs. Brown asks is to go to bed and begin over again in the morning. I must have something in between. I must! I guess nobody knew it but Bob; I am not a talker. But it's so."

Jack shifted his position uneasily.

"You saw me with that Western fellow," he went on doggedly. "He wasn't any good. The crowd wasn't right, anyway. But they were lively. I was lonesome. You saw me the first time, and I didn't go back for a while. Their liveliness was rather too strong for me, tho I guess," with a short laugh, "they weakened what they gave me a good deal to save my nerves. Then my brother had the fever and had to lay off. I knew how he felt; I was sorry for him. But it's been a hard farming year, and our place was dull, and—and I started back again. You saw me again. I had gone with them and listened to them, but"—for the first time Jack lifted his head and looked steadily thru the twilight into the minister's eyes—"I hadn't done any real harm."

Mr. Patterson bowed his grave acceptance of the statement.

"Hinkey's ranch stories were exciting and I was getting to notice their flavor less. One day my brother Richard told me some from college. They showed the others up like a flashlight. I had felt sorry for Richard; but I didn't know the pluck he had. I did not know a good many things. I'd got a notion that I was a stray in the family. I was a fool. But after the very first time that Richard opened my eyes I dropped Hinkey and his crowd. I had had enough. I didn't need them after that, anyway. Richard has made this a jolly summer at home. I thought I would tell you."

"Thank you," was all that Mr. Patterson said. But he stretched his hand across the gate and they shook hands. Jack stayed a moment longer.

"Don't you preachers," he asked, "preach sermons from the text that if a man says he cares for the Lord, he is bound to care for his brother? I guess if he cares for his brother—if his brother is Richard—it makes the other a lot clearer to him."

Shortly before the touring car appeared to take Jack off, Frances admonished him.

"Now Jack," said she, "don't let the convention think that you are just a common country boy off a farm. You aren't. Old Deacon Smyth says you know more about getting things out of the ground than any grown man in the neighborhood. So when the members talk to you don't just listen; talk back to them."

"Tell them how to do it?" inquired Jack.

"No, you needn't be instructive. But you can."

"He can let them see that he understands what they are saying," interposed Prue. "That," with a shrewd nod of her youthful head, "will give them a fine opinion of him."

The convention lasted five days.

"I have brought your little brother back to you," said Albert Wakefield. "He took to it like a duck to water. I thought I'd have to keep at his elbow to encourage him. But after the first session I found him in a corner with one of the biggest plums of the lot. And he stuck to that place to the close. Among them they have been laying great plans, I can tell you."

In September Richard, well and strong again, was talking to Mr. Patterson.

"The summer has turned out splendidly," he said. "If I could have worked on my job right along it wouldn't have begun to push things as well. Jack's new friends and new chances are better than a gold mine for him. And they help the girls too. Jack is like discovering gold himself. He is another boy since he waked up."

"Yes, another boy," echoed the minister.

"I started all wrong," said Richard. "But I had a pastor who pastored me. And I hope I profited a little. I think I have learned some things. Yes, this was a good summer."

There was satisfaction in Mr. Patterson's face as he walked away from Richard down the road.

"Some day before long," he promised himself, "he will know how good a summer it has been. Jack will tell him."

How to Keep Nerves from Flying

By EDITH R. McCOMAS

"Flying nerves?" says the lethargic, slow-moving man, "What are they? What strange terms you women have!"

The quick-moving, artistically temperamental woman merely smiles. Why try to describe the indescribable!

A woman of this type sighed as she said to her quiet, peaceful old grandmother, "I suppose you, dear, never know what it is to get all upset like this!"

"On the contrary, not only I, but all the feminine members of my family know. I call it 'inward trembling,'" she added.

From a fellow-sufferer with flying nerves, the following notes are given with the hope that some other wayworn pilgrim may take notice—and courage.

In the first place, remember that while the scope of your attention is such that you may be able to hold more than one thing in your mind at a time, there is a limit to the number you can hold. This limit varies with each of us, and with each of us at different times, but at any one specific time, your limit is there.

What you have to do is to refuse to pass your limit. This takes courage and self-control, because, for physical reasons, you are naturally the only judge of your own limit.

In the second place—go slowly. Live as tho there were time enough for everything, and do each thing, as you do it, well, so that you are *satisfied* with it. This sense of satisfaction, which many a woman denies herself, is one of the finest of tonics.

Living at this slow, even rate, there will of course be a great many important things that don't get done each day. They are to be cast entirely out of your mind—better still, relegated to your note-book. They are not to interfere with the recreation and pleasures of the evening hour.

As the new day dawns, glance into both your freshened mind and your note-book—and thence separate the *next* most important, in proper proportion for that day. The rest are as tho they were not.

This brings us flat up against the third and last point. The greatest mustard plaster a sore nerve ever had is good nature. Keep yourself in an attitude of steady good feeling toward yourself and all your kind.

And smile, smile, smile. If you are going slow, according to Rule 2, smiling won't lead you into hysterics. Otherwise it might.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

The Modern Saint

By RICHARD BURTON

No monkish garb he wears, no beads he tells,
Nor is immured in walls remote from strife,
But from his heart deep mercy ever wells;
He looks humanely forth on human life.

In place of missals or of altar dreams,
He cons the passionate book of deeds and days:
Striving to cast the comforting sweet beams
Of charity on dark and noisome ways.

Not hedged about by sacerdotal rule,
He walks a fellow of the scarred and weak;
Liberal and wise his gifts; he goes to school
To Justice: and he turns the other cheek.

He looks not holy; simple is his belief;
His creed, for mystic visions do not scan;
His face shows lines cut there by others' grief,
And in his eyes is love of brother-man.

Not self nor self-salvation is his care;
He yearns to make the world a sunnier clime
To live in; and his mission everywhere
Is strangely like the Christ's in olden time.

No mediaeval mystery, no crowned
Dim figure, halo-ringed, uncanny bright;
A modern saint: A man who treads earth's ground
And ministers to men with all his might.

Going Straight Home

"I am going straight home." These words fell upon my ear as I was hurrying along in the gathering twilight a few days ago. They were spoken with no thought of their being heard by any but the one to whom they were addressed—by one friend parting from another; but they lingered in my heart for some time afterward, and their echo is there still. We love to go straight home, most of us, at the end of a weary, busy day. We want no wandering or loitering then—home is what we crave. It may be a bright, full home, with noise and light and laughter, or it may be one where a pale invalid or a little serving maid only will give us a smile of welcome; but if it is home, and if rest and peace are there, it draws us straight to itself.

And how is it with that other, better home beyond the river? Are we drawn straight thither thru all the toil and weariness of our life's day? Are our faces and our footsteps always steadfastly turned toward that home? Is there no loitering or wandering by the way? No forgetting of the end of the journey in caring for the journey itself? Does it never seem as if we almost lost sight of the Father's house in the many things that distract and distress us on our way thither? We might so fasten upon that "sweet and blessed country," that the roughness of the road would scarcely cause us a pain or a sigh, and its turnings would all be seen by the eye of faith to be part of the King's highway, leading straight to himself.

And oh, the welcome and the greetings of that better home! Oh, the light and beauty and resplendence of that home where our dear ones are watching for our coming! Yet even their presence will be to us the far lesser joy, when we find ourselves with the Lord, looking upon him whom our souls love, who has washed us in his most precious blood and redeemed us to himself forever. How the weariness and the windings and the conflicts of the journey will all sink into utter insignificance in the joy and blessedness of that homecoming! Christians, are we going straight home, altho twilight or darkness may be about us? "Let us comfort one another with these words."—Selected.

What Makes a Great Life

By F. B. MEYER

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them, as they come, from a great motive—for the glory of God, to win His smile of approval, and to do good to men.

It is harder to plod on in obscurity acting thus than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes with-

out the swift recognition and the ultimate recompense of the Lord Jesus Christ.

To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers or now and again a thirsty sheep; and to do this always and not for the praise of man, but for the sake of God—this makes a great life.

A Chance Meeting

It was on the way to church. He looked quite large. His name was Quarter; or, to give his full name, Mr. Occasional Quarter. She was not nearly so large, but was very bright. Her name was Dime—Miss Regular Dime. She went to church every Sabbath in an envelope. Mr. Quarter went once in a long while just as he was. As they turned in at the church gate, any one could see that Mr. Quarter was more than twice as large as Miss Dime, and he looked down on her and said:

"You're pretty small to go in the offering. Look at me. When they count the offering, they'll say: 'Ah, here is Mr. Quarter.'"

"Yes," said Miss Dime, "I've heard them say it, and more, too."

"What?" said Mr. Quarter, puffing himself out to look like Mr. Half.

"Oh, I've heard them say 'It's a month of Sabbaths since Mr. Quarter has been here, while little Miss Dime comes every Sabbath.'"

They went on into the church and Mr. Quarter didn't hear the sermon. He was busy counting up the times he had been to church during the year, and he found he had only been ten times. Then he looked over at Miss Dime and made a short computation:

"I've been here ten times; that is two dollars and fifty cents. She's been here fifty-two times; that comes to five dollars and twenty cents. I begin to feel small."

And from that day Mr. Quarter—Occasional Quarter—changed his mind and his name and became Mr. Envelope Quarter.—Selected.

What Drink did for Athletes

In Kiel, Germany, a few years ago, a notable walking match took place. One of the conditions of the race was that in advance the men should state to the committee whether they were abstainers or were users of beer or other alcoholic liquors. Of the eighty-three contestants twenty-four were abstainers and fifty-nine moderate drinkers.

When the race was over ten contestants had won prizes; fiftyone reached the goal during the time limit; thirty-two failed to get in. Investigation showed that six of the ten prize winners, including the first, second, third and fourth, were abstainers. Of the first twenty-five to reach the goal fifteen were abstainers. Of the last twenty-six to arrive only seven were abstainers. Only two abstainers failed to get in. Of the thirty-two who dropped out thirty were not abstainers.

This shows why the rules of most athletic teams forbid drink. It is one of the greatest handicaps in sport. And it's a handicap everywhere else.

Encouraging Generosity

In the early days of Methodism in Scotland a certain congregation where there was but one rich man desired to build a new chapel. A church meeting was held. The rich old Scotchman rose and said:

"Brethren, we dinna need a new chapel; I'll give 5 pounds for repairs."

Just then a bit of plaster falling from the ceiling hit him on the head. Looking up and seeing how bad it was, he said:

"Brethren, it's worse than I thought. I'll make it 50 pun."

"O Lord!" exclaimed a devoted brother on a back seat, "hit 'im again!"

Denominational

Atlantic District

Schenectady, N. Y.

The twenty-fifth anniversary of the Friedens Church, Schenectady, N. Y., Rev. H. F. W. Grotefend, pastor, was celebrated in connection with the pastoral conference of the Hudson River circuit on Oct. 8-10. Three services were held on Sunday and all were well attended, showing the interest of the people in the work that has developed under many difficulties, until now calmer and more promising times have come.

The large jubilee offering was a very gratifying feature of the anniversary; it showed that the members were willing to make sacrifices and the spirit of harmony and good will toward each other was manifest on all sides.

At the first services on Sunday morning the founder of the church, Rev. E. Fuhrmann, Newark, spoke and at the other services in the afternoon and night and on Monday the various other pastors took part.

On Tuesday night a social meeting and a banquet brought the festive activities to a close. Many of the pastors remained for this gathering and willingly responded to the request of the toastmaster. The splendid music of the choir, the orchestra and the soloists was a very important feature of all the services.

Brooklyn, N. Y.

The tenth anniversary of Bethlehem Evangelical Church, Brooklyn, N. Y., W. E. Bourquin, pastor, was held on Sunday, Oct. 22.

The church was organized by Rev. Chr. Buckisch, in a very attractive part of the city. His activities continued for over three years, by which time the church was on a good footing. After a few months the present pastor took charge.

On Sunday morning a Sunday-school anniversary service was held. The Cradle Roll members and the Home Department were invited. Nearly all of the 350 members of the regular school were present and twenty members of the Cradle Roll were graduated into the Sunday-school. Ten new scholars were present.

At night the anniversary service was held. Rev. J. C. Hansen of Trenton, N. J., preached the sermon and Mr. H. Manrodt, formerly secretary of the church, spoke on the history of the congregation. An anniversary hymn written for the occasion by Rev. Hansen was printed on the program and sung by the congregation.

The offering of the day was larger than expected and thirty new members were added to the church list.

On Wednesday night a social meeting was held.
B.

Baltimore, Md.

Exactly one year after Pastor G. Kuenzler, of St. John's Church, Baltimore, had held the first Evangelical services of worship in Morrell Park, a growing suburb on Washington Road, it had become possible to dedicate a new church building there to the service of the triune God. The German Protestants living there had been more or less connected with St. John's Church, and at the suggestion of Pastor Kuenzler a Sunday-school had been organized. The first services were held on Sept. 24, 1915, and were well attended. The St. John's people, in a most unselfish manner, called upon their members to take a personal and active interest in the organization of the new church, and as a sign of their good-will contributed financially to help the daughter church set up housekeeping. Other Evangelical churches also helped and the mission board of the Atlantic District saw to it that the promising field was supplied with a suitable pastor in the person of Pastor Otto Kienker, and that the Church Extension Board promised its assistance. And since the good people in Morrell Park were not afraid to go ahead and do their own share it soon became possible to purchase a building site and proceed with the erection of a house of worship.

The church is a pretty frame building 28x48 feet, with a basement for Sunday-school and social purposes, lighted with electricity, well equipped and heated by a furnace. The total expense amounted to \$4,400, of which \$1,400 has been paid in cash, while the Church Extension Board advanced the \$2,000 and the remaining \$1,000 was borrowed at a very reasonable rate of interest. The corner-stone was laid on July 16, and a few days later Pastor Kienker arrived to take personal charge of the field.

The dedication services took place on Sept. 24, the Pastors Kuenzler and Aufderhaar being the speakers in the forenoon service. Pastor Kuenzler, as the founder of the congregation, read the dedication ceremony, while Pastor Aufderhaar, as the representative of the District mission board, installed the new pastor. The afternoon service was well attended by many members of neighboring churches, and the annual mission festival of the Baltimore churches was celebrated in connection with the occasion. The weather being most beautiful the services could be held in the open air. The writer spoke on Home missions and admitted the congregation into active membership with the German Evangelical Synod of N. A. Pastor F. H. Klemme delivered an enthusiastic address on foreign missions. The evening service was devoted to young people's and Sunday-school work, Pastor Chas. Enders and Pastor Theo. Mayer, general secretary of our Sunday-schools, being the speakers.

The day's offering, as far as it belonged to the Morrell Park Church, and including a number of private gifts, amounted to \$900. The church already has ninety members and a ladies' aid society of sixteen members, and the prospects for the future are the very brightest. The Sunday-school of 175 pupils is being taught by sixteen teachers. German morning services are held every second and fourth Sunday of

the month, English morning services on the other Sundays and on Sunday evenings. May God bless him who did the planting, and him who now tills the field, and may He give the increase to the work.

C. W. L.

Indiana District

Cincinnati, Ohio

Thirty years ago there were only five Evangelical churches in Cincinnati, served by the Revs. J. Pister, C. Schenck, J. J. Meyer, H. Spathelf and Th. Schory. Realizing the great need of an Evangelical church, the District mission board, of which the Revs. Meyer and Spathelf were members, secured from the graduating class of Eden Seminary the Rev. Fred Hohmann and instructed him to organize a church in the new field. He found twenty-two families who desired an Evangelical church. Work began immediately, and on Nov. 10, 1886, the birthday anniversary of the great Reformer, Dr. Martin Luther, ground was broken for a new church, and on July 10, 1887, the new house of worship could be dedicated to the services of the triune God. The name Immanuel was chosen because of the strong opposition with which the church had to contend in the early years of its existence. Thus it came about that on Oct. 15 the

Continued on Page 8

THE DEBT MUST GO

It came into Being in a perfectly natural Way, but there is absolutely no Reason why it should continue to bother our Educational Institutions

BY REV. S. A. JOHN, REPRESENTATIVE OF THE EDUCATIONAL INSTITUTIONS

I

We feel that the time has come to give to our friends, and we know they are legion, a clear and true statement regarding our educational institutions. The colleges are not owned by the Synod, in the most liberal interpretation of the phrase, nor do they belong to the ministers, but they are owned by the churches of the Synod, and by every individual member of the churches. For nearly seventy years these institutions have been liberally and oftentimes self-sacrificingly supported by the churches of our Synod. Owing to this staunch and loyal support, it has been possible to graduate from Eden Seminary more than one thousand ministers, nearly as many graduates as there are pastors at work in the Synod at this time, and to send them to minister to the churches of our Synod. Because the colleges have been largely supported by the gifts of the churches, we feel that they, the churches, are entitled to a rendering of account of stewardship by those whom the Synod has entrusted with their management.

During the past few weeks, especially since the erection of the new dormitory in Elmhurst, much has been said and written concerning the debt of the educational institutions. Many are under the impression that this indebtedness has been incurred because of this new building at Elmhurst. In a sense this is so, and again, it is not. The new dormitory at Elmhurst cost approximately \$75,000. Our churches and pastors contributed in excess of \$80,000 for the new building, so that we were enabled to transfer nearly \$10,000 from the building fund to the treasury of the Seminaries after the building was completed and paid for. But the new building was the indirect cause for greater financial demands upon the college treasury.

Perhaps few are aware of the fact that the gifts to our colleges were few and small during the campaign for funds for the new dormitory at Elmhurst, except in so far as these gifts were intended for the building fund. We were compelled to borrow money for the running expenses of the colleges during a time when thousands of dollars were being given for the new building. *This was the beginning of our debt.*

When the new dormitory in Elmhurst was completed, it became evident that the old heating plant was insufficient. A new heating plant had to be installed at an expenditure of nearly \$18,000. The lighting system also needed to be enlarged, a new water plant had to be provided for, and many repairs which had been left undone for years were imperatively needed. A number of professor's dwellings on the campus had to be supplied with furnaces, in short, a veritable flood of demands poured in upon the Board. To accomplish all these things money, large sums of money, were needed. We might have refused to consider these needs and shifted along for a while, but the Board felt that it would be false economy, and

endanger the very existence of the college itself, to refuse to provide for improvements which were absolutely necessary, and which would have to be made at some future time anyway. Since the normal income of the colleges was barely sufficient for running expenses, we had to borrow money to pay for these improvements and repairs. *This increased the debt of the educational institutions.*

The growth in the number of students at our colleges in the past ten years has been unparalleled in the history of the Synod. The number of students in all our colleges is nearly double that of ten years ago. The splendid work of our professors and the increased interest in our colleges among pastors and parents who had boys inclining to the ministry, caused an increasing demand for matriculation in our colleges. This magnificent growth, in itself a splendid testimonial to our colleges, made it imperative, not only to increase our faculty materially, but was the cause for a vast increase of expense for maintenance. It is not an exaggeration to say that the expenses for maintaining our colleges now, is more than double that of ten years ago. If the contributions and the gifts to our colleges had increased in a like ratio, this growth would have been an unalloyed joy. But this has not been the case. So we were compelled to borrow money to pay for this increased cost of maintenance. *This increased our debt materially.*

The General Conference at Louisville, Ky., in 1913, declared for the founding of a new theological seminary in one of the western states. The purpose of this seminary was to train pastors for the Russo-Germans who live in the western states in great numbers. The Board for Home Missions was charged with the founding and maintenance of this new project. In 1914 the officials of the General Synod purchased property at Ft. Collins, Colorado, paying, if we err not, \$10,000 for the same. That same year the new seminary was put in operation. In 1916 (in the month of April) the new venture passed under the jurisdiction of the Seminary Board, who also assumed the indebtedness resting upon the Ft. Collins College to the amount of \$8,000. *This again increased the debt of the educational institutions.*

We hope that the foregoing statement of facts will explain why we have a debt, and how it came to be. The debt was unavoidable. The Seminary Board had to go forward, when God made opportunities for us. And all forward movements in college work have meant additional expense. *So the debt grew from year to year until in January, 1916, it amounted to over \$70,000.*

What the Seminary Board has done to stem the floodtide of debt, how it has met the situation and decreased the indebtedness by more than half, this story will be told in the next article of this series.

Picked up by the Way

Interesting Items gleaned from many Sources

A ship captain, reminded of an experience by a recent note in this department, writes that a naïve young woman visitor to his vessel asked him how ships at sea were managed in a storm—was not the safest thing always to anchor them? The fact that an anchor has to reach bottom to be of any use had not occurred to her.

A curious side-light on the first edition of *Pickwick* is found in the pages of *Dickens and His Illustrators*, by Mr. Frederick G. Kitton. According to this authority, Thackeray, then planning an artistic career, and Leech, afterward's famous as *Punch's* cartoonist, both tried to get the job of illustrating *Pickwick* and both were rejected because "neither possessed the necessary qualifications!"

Mechanical devices for repeating prayers (the "vain repetitions" of the heathen) are familiar in the East, but they are outdone, in saving of labor, by the "prayer flags" of Tibet. These, as described by Mr. J. C. White in the *National Geographic Magazine*, are suspended on long lines, sometimes reaching across a river. As long as they are moving in the breeze they are supposed to be recording prayers for the benefit of those who put them up.

Apropos of the Shakespeare tercentenary, a daily newspaper records the death of "the Shakespeare of the New York police force," Oliver Tims by name. Sergeant Tims had learned seven of the bard's tragedies by heart, it is said. He could and did recite these plays on occasion, and was meticulously accurate in his lines. "One reporter," says his obituary notice, "who quoted him as using a split infinitive in one of his recitations earned his undying aversion for the insult."

A first edition of *Pickwick Papers* was sold in New York City at auction for \$5,350 the other day. Among the attractions of this copy were "all the advertisements" (the volume consists of the original parts inclosed in covers, advertising pages being inserted before and after the reading matter) and a page of the original MS. One of the regrets of the future book collector will be that there will be no original manuscript of books of our own day—everything being now sent to the printer in characterless typewriting.

The high prices that are frequently paid for antique furniture, as quoted in the newspaper accounts of sales of household effects, give point, by contrast, to this paragraph from *The Industrial Student*, of Camp Hill, Alabama:

We are frequently asked how much it will take to furnish a room for two boys. Thirty-five dollars will do this very nicely, giving two good strong three-quarter beds, with mattresses, two chairs, a substantial table, a chiffonier, mirror, rug, etc. A smaller sum might answer, but \$35 will do splendidly.

The Indian names of natural objects in Glacier Park, Montana, have been superseded by commonplace American names, says a writer in *Collier's*. Going-to-the-Sun, Rising Wolf, Almost-a-Dog, and Red Eagle are certainly more picturesque as designations of mountains than Trapper Peak, Huckleberry Mountain, and Haystack Butte. When we have to rename lakes, rivers, and mountains, the work should be intrusted to some one with an imagination and a literary gift—such a person as Helen Hunt Jackson, for instance, whose names of the curious formations in the Garden of the Gods were original, dignified, and suggestive.

Joseph Jefferson was wont to tell about meeting a modest-looking man in a New York hotel who said he had seen the actor with pleasure in a performance at Washington. Jefferson smiled and asked the gentleman's name. "Grant," was the reply. It was the ex-President! Jefferson's embarrassment was intense—but not more acute than that of a famous fellow-actor, Booth, when, according to a writer in the current *Harper's Magazine*, he asked Tennyson for his autograph with a verse, and, on Tennyson's inquiring what the verse should be, answered, "From 'The Brook' or 'The Bridge.'" Booth then realized that he had asked for a verse from one of Longfellow's poems!

A HEBREW REFORMER AND REBUILDER

Our Time needs the single-hearted Devotion to God and the Courage, Wisdom and Firmness which Samuel displayed in his Leadership

It is one of the remarkable teachings of history that every great crisis in the affairs of nations or of races brings with it the personality who is able to guide the destinies of their people into forward and upward paths. When the relations of the American colonies with the mother-country reached the breaking-point a George Washington, a Benjamin Franklin and a Thomas Jefferson were there to inaugurate the movement for independence and bring it to a successful issue. When the question as to whether the Union of the states could endure with "one-half slave and one-

and the word of Jehovah was precious, and there was no frequent vision. The danger was great that Israel would forget that it was to be a holy nation, set aside from all others for the purpose of preserving the law and the worship of God and becoming a blessing unto all the nations of the earth. But in due time God brought forth the man thru whom His people were to be reformed. Just at this time, when we have commemorated the work of the Reformation, and are preparing for its 400th anniversary, the story of Samuel, the early Hebrew Reformer, is especially instructive.



Samuel tells the People the Manner of the King that shall reign over them

The Beginnings of a great Life

Sometime during the eleventh century B. C. there lived in the hill-country of Ephraim, perhaps in the neighborhood of Bethel, a family that was perhaps an exception in its day. That the husband had two wives was probably the exception, tho it was regarded as permissible. The name of the husband was Elkanah (whom God created), and the two wives were Hannah (grace or favor), and Peninah (coral), and no doubt the latter was the second, taken because the first was childless. The story affords only a passing glimpse into the life of the family, but it is enough to show us that it was not a happy home, as, indeed, no home of that kind can be.

It seems evident that Elkanah was a God-fearing man, for he went up every year to Shiloh, where the tabernacle was then located, to worship and to sacrifice unto Jehovah. This seems to have stirred up the trouble, for Elkanah had to give Peninah and her children a share in the offerings, while the childless Hannah was entitled to but a single portion, tho he loved her most. The double portion he gave her was no doubt given secretly.

The story of Hannah's betaking herself, after the family passover had been eaten, to the door of the

half free" convulsed the people of the North and the South an Abraham Lincoln was at hand to hold aloft the beacon-light of freedom and unity in the midst of the gloom and terror of civil strife.

The same is true of the history of the Christian Church. When the question arose as to whether Christianity was to remain a Jewish sect or become the world-religion its Founder had intended, Saul of Tarsus, a Jewish fanatic, became, almost overnight, the great champion of Christian world-conquest. When the Church of the East and of the West were torn asunder by intense and deeply rooted doctrinal dissensions, Augustine, a pagan profligate, was chosen to become the great teacher of the Church. And when, a thousand years later, the Church had sunk to the lowest depths of corruption and error Martin Luther the lowly monk was there to become the Reformer of the Church and the founder of a new civilization, and his influence has become such that even the entire year 1917 will barely suffice to lay bare all the spiritual and intellectual forces which his gigantic work has set in motion.

In the prophets of the Old Testament we have a line of men raised up by God for a specific purpose to meet a crisis in the development of their nation, men who were charged with the duty of interpreting the will of God to their people when a clear and complete understanding of that will and full obedience to it was essential to their spiritual and temporal welfare. After the time of Moses, who, as the great deliverer and law-giver of his people occupies a place by himself, the first crisis of such a kind confronts the chosen people during the period of the Judges, when the twelve tribes were divided into clans, harrassed and corrupted by their heathen neighbors; when every man did that which was right in his own eyes,

tabernacle, where Eli the highpriest used to sit; her bitterness of soul at Peninah's taunts; her weeping and silent prayer for a son are exquisitely told and are quite familiar, as also her pledge that if God would grant her desire she would consecrate the infant to Him as a Nazarite. In due time the prayer was answered in the birth of Samuel (heard of God), and year after year, when the husband went up to Shiloh to offer his sacrifice and to pay his tithes she stayed at home with her son until he should be old enough to take with her to the tabernacle and be left there for a "loan to Jehovah," his fond mother doubtless breaking away from him with many tears, after uttering the famous hymn which, many centuries later found so beautiful an echo in Mary's Magnificat.

Samuel may have been twelve years old when his mother brought him to the temple tabernacle, for at an earlier age he could hardly have begun to minister unto Jehovah. While Hophni and Phinehas went their way in immorality and ungodliness Samuel, who was no doubt often strongly tempted to copy their conduct, remained faithful to his mother's God. While ministering thus, and increasing in favor with God and man, the first revelation came to the growing lad. The stillness of the night, the sacredness of the place, the gentle docility of Samuel and the reverent counsel of Eli give to the incident a perennial and universal interest. It is no wonder that, after the announcement of the divine judgment upon Eli's house Samuel was recognized by all Israel as a prophet of Jehovah.

Quiet, patient, persistent Work counts

When the catastrophe broke and the terrible defeat of Israel by the Philistines at Ebenezer annihilated at one stroke not only the house of Eli but also the independence of the tribes as well as, for a time at least, the worship of the Jehovah at the tabernacle, Samuel seems to have in a way retired from public life, tho we cannot think of him as having been inactive during the twenty years that elapsed between the return of the ark by the Philistines and the first mention again made of Samuel in his capacity of a prophet. We may be very sure that the severe lesson God had taught his people had not been lost, and there is every indication that he had made up his mind to bring about a reformation, both politically and religiously among his people. Very probably he spent his time in going about from place to place and using his personal influence in the slow but persistent work of rekindling the almost extinguished flame of a higher religious life in Israel, and it is easily possible that, as a means of achieving this object he selected a number of bright and godly young men in order to train them for the service of God and the nation when the time should be at hand. And that time came when the people began to "lament after Jehovah." The long-haired prophet who had been moving hither and thither among them for so many years seeking to stir them to new zeal for the faith of their fathers, had at last fairly roused them, and they had come to feel that a return to Jehovah was their only hope of deliverance from the yoke of the Philistines. In obedience to Samuel's counsel they were even ready to put away the strange gods, the sensual worship of Baal and Ashtaroth (the sun and the moon) and "prepare their hearts unto Jehovah and to serve Him only."

This was really a turning point in the early history of the people, and the return of the people as such to the God of their fathers inaugurates a new development in political power and independence. From this time on Samuel acted as judge, tho apparently without the military capacity which seems to have been connected with the office heretofore, making circuits thru the land from his native town Ramah, to Bethel, Gilgal and Mizpah, which probably marks the extent of his influence. The fact that his sons followed very different paths from his own, and turned aside after lucre, took bribes and perverted justice, must have caused the greatest distress to their aged father, all the more so when this was made one of the reasons why the elders of the people came to him with the request for a king. The manner in which Samuel met this request, the way in which Saul came to be king, and how and why he was rejected by God, 1 Sam. 8—15, are familiar and serve to show the unique relation of the Hebrew prophet as the fearless adviser and rebuker of the nation and the king, which continued with great advantage to freedom and to religion until the days of Jeremiah. It was Samuel who laid down the great prophetic principle which, by no means ignoring sacrifice, yet sets

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Religious News

Salvation Army National Congress

The Salvation Army had announced its National Congress for New York in this month, but has just changed the place of meeting to Philadelphia, owing to important developments in that city in relation to proposed buildings. The dates are November 17—23. Commander T. Henry Howard of London, the ranking officer next to General Booth, is expected in this country for this Congress. Following it, he will visit while here Boston, Pittsburgh and Chicago. Progress is reported to be making on the Booth memorial school buildings in New York and Chicago, but owing to the war, plans in part are said by the Army to have been delayed.

Within a few days a citizen of Honolulu has given the Army \$50,000 with which to erect a boys' home. Learning of the gift a lady added \$16,000 and thirteen acres of land as site for the home, and others gave sufficient to bring the total to \$70,000. The Army maintains at Manoa, in the Hawaiian Islands, a home for girls, and the new home for boys, to be located at Honolulu, is to be on the same lines.

Reformation Day

Dutch and German branches of the Reformed Church, and the Presbyterians of the Southern States, observed Reformation Day on October 29. Sermons were given in all churches on that Sunday concerning the importance of the Reformation of four hundred years ago, and its effects upon Christian organizations and work in America. These celebrations are the first of a series that will go on until 1920. Thruout all of 1917 Lutherans are to celebrate Reformation events. The Reformed churches, and to some extent the Presbyterians, desire to cooperate with Lutherans, but beyond doing so to emphasize the important character of some events which preceded the better known acts of Martin Luther.

Union Seminary again in the Limelight

The funeral of the late President Francis Brown of Union Theological Seminary, New York, had hardly taken place when discussion of a successor began. From Presbyterian quarters, which are opposing Union Seminary management, came also the announcement that there will be no change in the temper of such management. The man mentioned for the succession is the Rev. Dr. Henry Sloane Coffin, now pastor of the Madison Avenue Presbyterian Church, New York, and an alumnus and trustee of the Seminary. Just now he is on his way home from China, where he has been since June, and has not been heard from in regard to Union and its new outlook. He comes of the Sloane and Vanderbilt families, is a graduate of Yale, and in the New York presbytery has long been the foremost defender of Union, when its students were examined to become Presbyterian ministers.

Union Seminary is a wholly independent institution, and has in its faculty Presbyterian, Episcopal and Congregational ministers. At one time it was Presbyterian, but it withdrew. There is a movement on the part of at least one other Presbyterian seminary, that at Auburn, to withdraw. Suits have been talked of against Union to compel it to give up part of its endowments—those gained while it was an official part of the Presbyterian Church. The late president, the Rev. Dr. Francis Brown, had been commissioner to the Presbyterian General Assembly, and at times a storm center in the financial and theological criticisms so common around Union for many years.

New York Presbyterians Celebrate

Presbyterians are to celebrate in December next the two hundredth anniversary of the founding of the First Presbyterian Church, New York, and the starting of Presbyterianism in that city. The New York presbytery has just taken action. The Old First Church, as it is called, is located at the very southern end of Fifth Avenue, and after a heroic struggle has been endowed in such a way as will forever maintain it there. Presbyterianism in New York is closely tied up with the Reformed Dutch and the Episcopal churches, tho two last named wealthy, however, as Presbyterians are not, in the matter of land endowments. Closely identified with all three is also the Sailors' Snug Harbor on Staten Island.

Presbyterians got their start in America almost wholly from English and Scotch sources, and very largely thru the aid of Church of England clergy who held Presbyterian views. Much earlier than in New

York, Presbyterians began in the South and in Pennsylvania, and it was not until the fall of 1716, and during the year 1717 that a permanent start was made in New York. This was in founding what is now the Old First, whose bicentennial is now to be observed.

Accepting invitations to join them in the celebration, the other principal non-Catholic bodies in New York represent actual communicants as follows: Episcopal, 72,500; Presbyterian, 48,500; Lutheran, 42,300; Baptist, 37,800; Methodist, 34,500; Congregational, 23,400; and Reformed, 19,500. These figures include the greater city.

Congregational Tercentenary Plans

October 15 will start Congregationalists upon a program that is to cover four years and end with the celebration of the actual three hundredth anniversary of the landing of the Pilgrims in 1920. Many churches, most colleges that have Puritan foundations wholly or in part, are making plans both to celebrate the anniversaries, and to put thru the four year program. President Beardsley of the National Council, has issued a call to Puritans of today to prove that Puritanism of ancient quality and achievement is not dead. The program for the four years covers a half million new members, great numbers of new ministers and missionaries, \$2,000,000 a year for missions and a Pilgrim memorial fund.

At Plymouth itself, where the landing took place, efforts are to be made to replace a present unsightly covering of the famous rock with one more artistic; to remove coal and fish sheds that choke the approach to the rock; to create a state reservation or park; to care for the yard where lie buried those who died the first winter after the landing; and to erect on a commanding site near the rock, known as Cole's Hill, a memorial museum and hall for the accommodation of conventions, which it is felt would meet at Plymouth were such provided. Plymouth desires to possess such hall in part in order that it may entertain the Congregational National Council in 1920.

The modern Plymouth has of late seen a revival of the fishing industry, and has received in its local improvements a considerable manufacturing business, whose employees completely change the old character of the once sleepy village. The town contains big colonies of Italians, and there are Jews and Greeks in numbers. The old Church of the Pilgrimage is the one founded by the Pilgrims themselves, almost three centuries ago.

Historic New York Churches

Old St. Paul's Chapel, situated in lower Broadway and familiar to all New York and all of the nation that ever visits that city, is preparing to celebrate at the end of this month the one hundred and fiftieth anniversary of its building. It is the only colonial religious structure which New York has retained. Within a stone's throw of the chapel, but hidden in John Street to the east, is John Street Church, claiming to be the oldest place of worship of American Methodists. It also is to celebrate on the same day the same anniversary of its founding, but not of its building.

Historic Trinity Church, New York, dating from 1696, was started as a mission in the basement of the St. Nicholas Dutch Church, the last named the first to be started in the city. As Trinity had been favored by the Dutch, it in turn favored Roman Catholics, Presbyterians and Methodists, possibly others. Trinity has a policy never to sell land, but it made an exception in favor of Roman Catholics, and gave title to the site of St. Peter's in Barclay Street, the oldest of New York's Catholic churches. However, it did not give title to the site of the rectory adjoining, and so thru all these years the oldest of New York Catholic parishes has paid ground rent to the oldest of Episcopal parishes.

Old St. Paul's was attended by President Washington while the national government had its seat in New York, and John Street Methodist Church nearby, began at the same time, was likewise helped by Trinity, for it is to be remembered that the Rev. John Wesley was a clergyman of the Church of England. The old First Presbyterian Church, to celebrate its one hundredth anniversary as St. Peter's Catholic Church has just done, was also closely identified with Trinity—relations which have ever since been kept up. Southern Methodists dispute the seniority claims of John Street Church, but northern Methodists do not concede them. All of these anniversaries are to have features in common, showing more unity than is popularly supposed to obtain.

"Examining the Scriptures daily, whether these things were so"

November 19, 1916. Twenty-second Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

OUR COUNTRY'S HOPE

- M. Nov. 13. Christianity enlightens. Isa. 60: 13-22.
 T. Nov. 14. It builds ideals. 1 Pet. 2: 5-12.
 W. Nov. 15. It is aggressive. Acts 17: 22-34.
 T. Nov. 16. It is socially constructive. Jas. 2: 1-12.
 F. Nov. 17. It stirs conscience. Heb. 4: 12-16.
 S. Nov. 18. It stands for justice. Matt. 23: 13-39.

Sun., Nov. 19. Topic—Why Christianity Is the Hope of Our Country. Ps. 9: 1-20. (Home missionary meeting).

Suggestions to the Leader

We have just passed thru the throes of a national election. The citizenship of this country was divided into parties and groups. So intense was the agitation that no man could possibly remain neutral. He had to throw his influence towards the one or the other political party. Every speaker represented the adoption of his party principles as essential to the welfare of our country, and basic for all prosperity.

This topic gives us an opportunity to point out the conditions that alone determine our national welfare and individual happiness. Not outward, but inner conditions determine the degree of happiness and prosperity. Christianity offers the solution to all perplexing problems of life. It alone is the hope of our country.

If possible secure some one who has had some experience in mission work to treat this topic; some representative of your city mission work, or of the Board of Charities, or of some organization organized for benevolent purposes. Ask your pastor to clinch the evening's discussion by presenting Jesus Christ to the young people whose acceptance alone determines the degree of success to be attained in life. Only that life is successful that sacrifices itself for others. Only he understands the meaning of sacrifice who has accepted Jesus Christ as Saviour.

The Topic Presented

The past years have impressed upon us the need of imbuing our people with Christian principles. With utter disregard of every interest save that of making money, our nation has supplied the warring nations of Europe with the material necessary for destruction of human life. Where formerly the ships carried machinery or equipment for the production of things needed to aid in developing life, we now provide the instruments for taking life. With boastful pride we point to our increase in exports, and proclaim ourselves masters of the world.

The other day one of our cartoonists portrayed the American business man deploring existing conditions, recognizing the utter lawlessness of the present business situation, created as it is by the demand for ammunition and instruments of war, but suddenly he is seen changing his attitude, as he is made to say: "But see how much money we are making."

Our nation needs instruction in the fundamentals of the Christian faith. It is Christ-like to extend the helping, saving hand, but Satan-like to collect blood-money from the sins of others.

We are discussing these days the need of preparedness. In one of his recent speeches our President has declared that America would never again be in a position to preserve her neutrality, that the next war would inevitably draw us into its horrible vortex. Is this true? What is our best national defense? Under what condition can we remain at peace with the world?

1. The nation's best defense does not consist in battleships and armies, in industrial wealth and economic prosperity which will permit unlimited bond issues, but in the invincible defense of our Lord. An alliance with Jehovah is invincible. Blessed is the nation whose God is Jehovah.

2. A nation can be considered as God's only in so far as the individual has surrendered himself to God. The spirit of the times is the spirit of the nation. The individual helps create this spirit. No mere name, or formal statement can make a nation Christian, but only the consecrated life of the people.

3. The influence of the few consecrated followers of Jesus Christ is sufficient to save a people. Compare the seven thousand who had not kissed Baal, the 150,000 Christians who have given the stamp of Christianity to Japan, the leaven of the Christian minority that determines the moral standards of living. The

few control the many who have no standards of righteousness.

4. National calamities are a blessing, if we would but heed their teachings. Germany has awakened to a sense of her sins, to a desire after the higher ideals than learning and military preparedness, pleasure and wealth portrayed to her. She has realized the need of the righteousness of God. Therein lies the greatest assurance for her future victories and usefulness. A nation that does not recognize the need of God has lost her mission. God will wipe her out as certain as He suffered the Sodomites and Canaanites to become exterminated. The mighty Rome fell when she could no longer fulfill her mission, she failed to fulfill her mission because she refused to accept the standard of life preached by the apostles of the Christ.

Some Questions on the Topic

1. Name some of the ills from which our nation is suffering which Christianity alone can cure.
2. How will Christianity increase our country's power? Our country's prosperity?
3. What constitutes a Christian nation?
4. What influence has the individual in creating and developing public sentiment?

Some Scripture on the Topic

Jonah 3: 1-9; Isa. 43: 6, 7; Matt. 24: 14; 28: 10; Luke 24: 47, 48; Rev. 14: 6, 7.

A Prayer

Help us, O God, to realize, as a nation, that Thou art the best defense a people can have and that our safest guide is Thy law. Help us to realize as individuals that it is in our power to mold the character of our people, by striving after the righteousness of God. Help us as a church to see the great mission that awaits its fulfillment, that righteousness must be preached to all the earth. May Thy people, O Lord, never forget that they are to be the salt of the earth, the light of the world. Save us from the sin of selfishness, and give us the spirit of service. Guide us into all righteousness, that men may see our good works and praise our Father in heaven. Amen.

The Advanced Bible Lessons

Lesson 8. The Early Christian Church

I. JUDAISM VERSUS PAULINISM

DAILY BIBLE READINGS

- M. Nov. 13. Gal. 1: 1-9. Judaism Assailed.
 T. Nov. 14. Gal. 1: 10-2: 14. The Gospel Received from Christ.
 W. Nov. 15. Gal. 2: 15-3: 14. Judaism versus Paulinism.
 T. Nov. 16. Gal. 3: 15-4: 20. The Purpose of the Law.
 F. Nov. 17. Gal. 4: 21-5: 12. The Freedom of Faith.
 S. Nov. 18. Gal. 5: 13-6: 10. The Gospel and Christian Life.
 S. Nov. 19. Gal. 6: 11-18. Final Appeals.

Lesson Key:—"We reckon therefore that a man is justified by faith apart from the works of the law," Rom. 3: 28.

Liberty has always been considered one of the most precious of human possessions and an inalienable right of every human being. No one who possesses it will voluntarily submit to being deprived of it, and very many would rather give up life itself than lose their liberty. Very often one meets with those who believe that Christianity robs those who accept it of their freedom of thought or action, and who for that reason will have nothing to do with it. Such an idea is all wrong, however, and only those who have a wrong idea of liberty or a wrong idea of the Christian religion, or of both, can suppose that the two are irreconcilable. It is the Gospel of Jesus Christ which alone brings real and perfect liberty, and there is no more abject and humiliating bondage than that of selfishness, worldliness and Satan, from which the Gospel of Jesus Christ aims to set men free. Jesus aimed to make this clear at the very beginning of His work, when He told all who heard Him that He had come to proclaim release to the captives, Luke 4: 18; that all who would abide in His word would be His disciples, and would know the truth and that the truth would make them free; that every one who committeth sin is the bond-servant of sin, and that only those whom the Son shall make free are free indeed, John 8: 31-36. He emphasized liberty because the misunderstanding of the law of Moses which was customary in His day had made men servants of the law rather than servants of God. In their obedi-

ence to the letter of the law the people, under the guidance of those who taught the law, had actually become slaves, and with the liberty to which they were entitled as children of God they had also lost all the joy of living.

How easily men may become slaves of the letter of a law was shown again when the disciples, and especially Paul, began to preach the Gospel unto all the nations of the earth. Because the first converts to Christianity were Jews, and because Christianity itself had grown out of the Old Testament, it was easy to think that the Gospel of Christ did not differ essentially from the spirit and the letter of the Old Testament revelation. That was why certain men came down from Judea to Antioch and taught the brethren, saying, except ye be circumcised after the custom of Moses ye cannot be saved, why there was a great discussion at Antioch on the part of Paul and Barnabas with them, and why the council at Jerusalem had to be called to settle the vexed question. Tho it had been settled there apparently, it did not seem to stay settled, and wherever Paul went he encountered some kind of opposition on the part of those who either did not desire to be freed from the bondage of the law, or who maintained that the Gospel of Jesus Christ was but a new kind of law, which those who accepted it would have to obey. Paul opposed this wrong conception of the Gospel with all the force and energy of which he was capable. He claimed that he had been made free from the bondage of the law thru the Gospel of Jesus Christ, and that all who were in Christ Jesus were by that very fact also free from any kind of bondage that might lay claim upon them. He deals with this thought in three of his most important letters, Romans, Corinthians and Galatians, the last one concerning itself with this one subject exclusively.

It was in this letter to the Galatians that Martin Luther found the weapons for his fight for truth and freedom four hundred years ago. It was here that he found his own spiritual freedom from the bondage of sin, and it was here that he found his inspiration for his long and fierce conflict with Roman error and corruption. Some one has well said that the letter to the Galatians was "the pebble from the brook with which, like another David, he went forth to meet the Romish giant, and smote him in the forehead." The Reformation has restored to us the priceless heritage of truth and freedom, and it must ever be our sacred duty to guard it with the utmost vigilance.

This is just as necessary today as it was four hundred years ago. Wherever Christians permit themselves to place their trust in outward things, in forms or rites of any kind, in the observance of Christian customs, the fulfillment of church ties, the active interest in benevolent work, etc., there they are in danger of losing their freedom. Those who depend upon confirmation or their participation in the Lord's Supper at more or less regular intervals, upon more or less regular church attendance, or upon an outwardly irreproachable life, as a means of getting right with God, have lost their freedom and become slaves of outward forms and customs. Those who depend upon the pure doctrine as a means of salvation are just as far wrong as those who depend upon good works, and those who seek the meaning and value of Christianity in abstinence from drink or tobacco and the abolition of the liquor traffic, or in similar outward things, while ignoring a pure heart and a life in obedience to the will of God, are just as far wrong as were those who demanded that Christians should be held to a strict observance of the law of Moses. Jesus Christ has brought freedom from every kind of law and bondage, and no one has the right to expect or ask them to become servants to any one or any thing. No person or organization, no declaration of teachings or principles, no party or faction, no theological position, no movements or institutions, and no authority whatever, not even that of the government of the Church, may bind the conscience of men in any way whatever. Those who are in Jesus Christ need no other authority than His, and His law of love and of service will keep them within any human law.

Rally of Cincinnati League

More than 600 delegates, representing twenty-two churches of Cincinnati and vicinity were present at the seventeenth semi-annual rally of the Evangelical Young People's League held Oct. 22, at St. Matthew's Church, Winton Place, Ohio., Rev. Paul Benthin, pastor. Rev. H. J. Hahn of Toledo, Ohio, addressed the delegates on "The Call to Service," which was enthusiastically received.

Reports of the District convention at Indianapolis, Ind., by Mrs. M. Stiritz and of the national convention at Cleveland, Ohio, by Miss A. Waldmann were given.

Rev. F. D. Schueler of Lawrenceburg, Ind., addressed delegates in the evening on the "Mission Work of the City." Rev. Hahn gave another address on "The Price of Service."

The eighteenth semi-annual rally will be held at Lawrenceburg, Ind., May, 1917.

Amelia Waldmann, Sec'y.

Indiana District

Continued from Page 4

thirtieth anniversary of Immanuel Evangelical Church, Cincinnati, could be celebrated.

Rev. Hohmann served the congregation until 1888. After this it was served by independent pastors until 1910, when Rev. Louis Schweickhardt began to rebuild and reorganize the scattered congregation. In Nov., 1914, he was succeeded by the present pastor, the Rev. H. J. Sonneborn. On Sunday, Oct. 15, the Pastors F. Hohmann, A. Viehe, W. Kohler, P. Benthin, W. Hausmann, E. Staehlin and C. G. Press took part in the jubilee services. On Monday evening, Pastor J. Klingeberger and Mr. F. Werpup spoke to the Sunday-school teachers, the Young People's Society and the Royal Guards. On Tuesday evening Revs. W. Krueger and P. Hausmann spoke to the Ladies' Aid and Mission Society; Wednesday evening, Revs. F. Puhlmann and W. Grunewald addressed the Brotherhood, and Thursday evening Revs. E. Schmidt and G. Brune addressed the confirmands of the past thirty years at a banquet. All the societies of the church are flourishing.

During the thirty years 768 young people were confirmed; 474 persons were united in matrimony; 870 dead were committed to their last resting-place, while 10,010 received remission of sins at the altar.

S.

A Hebrew Reformer and Rebuilder

Continued from Page 4

obedience and piety higher, 1 Sam. 15: 22, and which is expanded and applied by prophet and psalmist after him and approved by Jesus Christ, Mark 12: 33, as a fundamental principle of true religion. It was natural that he should grieve over the fall of the king he had helped to secure, because of what it would mean to the people and to the permanence of his own life-work. The divine command to anoint David as Saul's successor doubtless gave him a new and clearer vision of God's plans with his people and must have given the aged seer and servant of Jehovah not a little encouragement. After all God had not forsaken His people and would certainly in due time make good all His promises. It is probable that on the growing madness of Saul he founded and presided over a special school of prophets for learning and religion, living in "habitations," 1 Sam. 19: 18, 19 (the word occurs only here), somewhere on the country-side of his own home. The sacrifice at Bethlehem is the last public act recorded of the aged prophet, and at his death he is mourned by all the people, and the rare honor of a burial within the walls of his home town is accorded him.

The part which Samuel played in the establishment of the nation on a firm basis and his influence upon the religious life of the people deserve to be far more and better appreciated. In Psalm 99: 6 and Jer. 15: 1 he is placed on a par with Moses as one whose power of prayer prevailed with God. If Moses was the founder of the Jewish nation as such, it was Samuel who preserved it from destruction during a perilous period of its existence. He found his people in the deepest national degradation, politically and religiously, and left them on the eve of their most splendid era in their history, the age of their widest dominion as a nation, and of their greatest glory as worshippers of Jehovah. He did not attempt to develop the Mosaic laws, nor to introduce anything higher, but he did what was most necessary at that time, restore its deepest principles to commanding influence upon the national conscience. With him there began the long illustrious roll of the Prophets, with their earnest practical enforcement of a religion of the heart and life, in distinction from mere outward rites. Henceforth it was to be the living word of God, fearlessly spoken by God's teachers, the interpreters of His will, and courageously applied to all the affairs of national and public life, that was to be the guide and the standard of religious life until the fullness of time would bring the Prophet greater than Moses.

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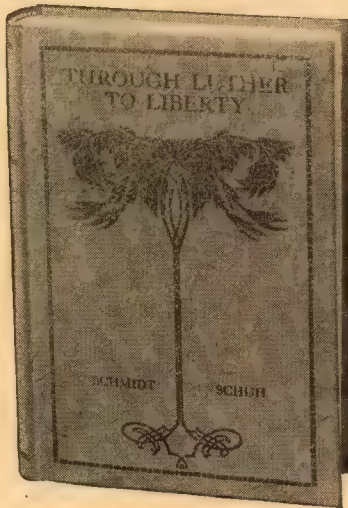
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FOREWORD

The manner in which the service of the Evangelical Church is conducted not only distinguishes it from other Churches, but has at the same time a far-reaching, unconscious and continuous influence upon the essential elements of belief in the hearts of the worshippers. The great truths and historic facts of Christianity may be expressed in statements of doctrine; but unless they come to expression also in the common exercises of devotion, they are almost certain to be lost to the living consciousness of the Church. It is true that the language of devotion is different from the language of definition. It is simpler, warmer, less intellectual and more emotional. It falls naturally into an utterance reflecting the deep currents of experience, and moves under the impulses of the quickened heart. But the facts which enter into this experience, and the truths which quicken the heart to penitence, prayer and praise, are none other than those which enter into the fabric of the faith. Devotion, in order to be helpful and sincere, must translate the elements of our belief into the language of confession and petition, adoration and thanksgiving, consecration, intercession and benediction, joyful praise and solemn sacrament.

May this book go out and be the friend and companion of the Pastor in conducting the service, and may it help to achieve the true end of Evangelical worship, which is that all people should join in the service of God as He is revealed in Jesus Christ.

J. BALTZER, President-General.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

ST. LOUIS, MO., NOVEMBER 16th, 1916

NUMBER 46

"Remember them that spoke unto you the Word of God"

Do you remember the time, ten, fifteen, twenty, twenty-five or more years ago, when, as a boy or girl, you used to go to confirmation class? Perhaps you thought it was a needless and tiresome procedure, and could not understand why the pastor always insisted on your knowing your lesson in the Catechism and the Bible story book just as well as you could learn it. You did not know then that the pastor was faithfully trying to do his duty in teaching you what would help you lead a Christian life; that he prayed for you and with you every time you came and that he felt responsible for the kind of man or woman you would one day be, while you did not care a bit, just so you could get out again and play with the rest of them. And do you remember how he came to your home when there was sickness or trouble of any kind, ready to help and counsel and comfort those who needed it? And how earnestly he would plead with the people in the Sunday-morning sermon to put God's will first in their lives, to turn away from evil ways and to let the Holy Spirit regenerate and sanctify their whole being and character? And how some of those who ought to have taken his words to heart most became angry with him for his very earnestness and directness and suggested that they ought to get another minister, who was more "tactful" and "up-to-date?" And soon after, perhaps, there was a "change," and the faithful servant of God had to find another charge just because he had tried to do his duty as he saw it, tho he had built up the church and guided it safely thru many a struggle.

Perhaps your church did better than that, and the same pastor who received you into the Church thru Holy Baptism heard you solemnly promise to be faithful unto death, and, it may be, pronounced you man and wife. At any rate, if you remember the minister who spoke to you the word of God, you will realize now better than you could in the days gone by what his service meant to you, and will understand that you owe him a debt of gratitude that you may never be able to repay. By the way, do you know what became of him or his family, if he is no longer among the living? It is rarely that a minister is able to lay aside enough of this world's goods for his old age, or to care for his family after he is gone, and it may easily be that your faithful minister of former days or his widow or children may be suffering actual want. You do not want this to be the case, and he deserves better than that at your hands. The reason why was fully explained in the articles "Why Ministers are Entitled to Pensions," in the Herald of Oct. 26th and Nov. 2d. On Memorial Sunday, Nov. 26th, your church offers you the opportunity to remember in a very practical manner those who have spoken to you the word of God, to help them bear the burdens of old age or illness and relieve any want which they may have. If you appreciate what the services of faithful pastors have meant to you, you will remember them not only in thought but in deed thru the offering taken in your church, or by sending your contribution directly to Rev. H. Bode, 1740 Euclid Ave., St. Louis, Mo.

No "Joker" in the Child Labor Bill

The very serious charge, made on what appeared to be good authority, that the Child Labor Bill recently passed by Congress contains "one of the biggest jokers (a qualifying statement which destroys the validity of the bill) ever concealed in the mazes of Congressional verbiage," seems to be without foundation.

It has been claimed that the law can be evaded by placing in storage for thirty days any product of mill, factory or mine made by the prohibited child labor. That this charge does not hold is quite clear from the wording of the portion of the bill which is being criticised:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no producer, manufacturer, or dealer shall ship or deliver for shipment in interstate or foreign commerce, any article or commodity the product of any mine or quarry, situated in the United States, in which within thirty days prior to the time of the removal of such product therefrom children under the age of sixteen years have been employed or permitted to work, or any article or commodity the product of any mill, cannery, work-shop, factory, or manufacturing establishment, situated in the United States, in which within thirty days prior to the removal of such product therefrom children under the age of fourteen years have been employed or permitted to work, or children between the ages of fourteen years and sixteen years have been employed or permitted to work more than eight hours in any day, or more than six days in any week, or after the hour of seven o'clock postmeridian, or before the hour of six o'clock ante-meridian."

A THOUGHT FOR THE WEEK

"Reach up as far as you can, and God will reach down all the rest of the way."

—Bishop Vincent.

In order to evade this provision it would be necessary for a factory to discharge its child laborers thirty days before the products of their work is put upon the market.

It is a fact, however, that only about 150,000 of the 2,000,000 children employed in the United States are affected by the new law. If the 1,850,000 are to be protected it must be done by the states. This means that the friends of the children still have a great task before them, and that much remains to be done to protect those whose employment is not concerned with interstate commerce. If the Church is concerned about the spiritual and moral welfare of the children, it cannot afford to ignore their physical well being. It is a very difficult matter to interest ignorant, stunted, overworked and underfed children in inheriting the kingdom of God.

War-made Prosperity

It is a remarkable situation that now confronts the people of the United States. For over two years there has been growing in certain sections of the country an unusual degree of prosperity which is the direct result of the infamous traffic in munitions of war. Heartless manufacturers and soulless corporations, caring nothing for the millions of human lives that are being sacrificed in the great European conflict, are busy night and day turning out instruments of death and destruction. The pressing demand for war supplies makes it possible to extort fabulous prices for the materials desired, as a result of which all the industries directly or indirectly concerned are paying a rate of wages which the manufacturers of legitimate American products are unable to pay. In their attempt to secure for themselves something of this unusual and unexampled prosperity middlemen and farmers are raising the prices of food-stuffs almost from week to week, all the more so as the constant demand for these goods by the warring nations has created a shortage in that line also. To make matters

worse a serious crop shortage in this country decreases the supply of food-stuffs and helps to send prices skyward. In view of this it seems almost criminal to continue sending wheat to Europe and thus making the burden heavier for our own people.

If the raise in the prices of food-stuffs could be made to affect only those who have a share in the war prosperity, the people could console themselves with the thought that it was a sort of just penalty for their ill-gotten gains. What makes the situation critical, however, is the fact that all who must eat are obliged to suffer, regardless of whether they have any share in the war-made prosperity or not. The situation bears hardest upon the wage-earners in the large cities, day-laborers, clerks, unskilled workers generally, as well as all others whose pursuits are not affected by the artificial prosperity caused by the war.

The fact that this sort of prosperity cannot last forever, and that a slump of some kind is sure to come as soon as the war is over, and the approach of winter, which always makes additional demands upon the pocket-book, makes the situation really threatening. The people who are making the money are spending it lavishly for luxuries and pleasures of every kind, while those who get nothing of the war profits have no opportunity to save and thus prepare for the hard times that are almost sure to come sooner or later. There is every reason for thoughtful people to consider these things and to see what the less fortunate people, who are face to face with the hard and actual problems of living under such circumstances, can do to prepare for the shock that is bound to come, and to tide themselves over into normal conditions.

In the first place it requires some moral backbone in a time like this in order to avoid extravagance. When one sees others spending money right and left with a lavish hand, one is tempted to follow suit as far as one's resources permit—and sometimes farther. But it pays to resist these temptations and to keep down the expense for clothes, food, recreation, pleasure, etc., to a minimum. Let those who can afford to pay high prices for pleasures and luxuries do so; if those who cannot afford it undertake to do the same they are laying up for themselves much privation and suffering. It takes a firm will and a wise head these days to make both ends meet and live decently, and those who desire to keep their self-respect must make up their minds to forego a good deal of the pleasure or enjoyment which they would like to have and to which they are entitled. For most of us, for the workers and producers, for the really useful people who do the drudgery that others more favorably situated can live in comfort and luxury, these days of high and soaring prices mean the stern necessity of self-denial and the determination to use only what is absolutely necessary.

A very good way to begin is that of avoiding waste of every kind. Americans have a world-reputation for wastefulness, and when one notices the amount of food that waiters carry off the table, or the things that are often thrown into the garbage can, we realize that they deserve it. The writer well remembers how his godly parents taught him that waste of food was downright sinful, throwing away a gift of God, a sign of ingratitude and moral recklessness. The principle of "gathering up the fragments that nothing be lost" is not only economic, it is a moral law. Those who have learned to use everything to the best advantage are not only most certain of getting on in the world, but they have also—other things being equal—gained a moral training that will stand them in good stead in the days of trial. Without it a Christian character is incomplete.

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"Ye have this Day rejected your God"

"And Samuel called the people together unto Jehovah at Mizpah; and he said unto the children of Israel, Thus saith Jehovah, the God of Israel, I brought up Israel out of Egypt . . . but ye have this day rejected your God, who himself saveth you out of all your calamities and your distresses; and ye have said unto Him, Nay, but set a king over us." 1 Sam. 10: 17-19.

There is something sublime about the greatness of Samuel's character as it appears in his dealings with the people in the matter of placing a king over them. Instead of taking the request as a personal insult, as he well might have done, and as probably all of us would have done, he puts his own feelings into the background and endeavors to get God's point of view by taking the problem straight to God himself. There is no trace of sulking because his feelings had been hurt, nor does he show any desire to block the efforts of the people, as might have been the case had he been a mere politician seeking his own advantage. Samuel shows statesmanship of the highest order in continuing his friendly relations with the people, and in doing his best to turn the change that is inevitable to the best account. He recognizes the opportunity which the people have placed into his hands by coming to him with their request, rather than attempting to gain their ends by revolution, and proceeds to superintend the business of election. The people, i. e., the heads of the various tribes are gathered in a solemn religious meeting before the Lord and Samuel seeks to make them realize the seriousness of the matter that is before them. Apparently the manner in which the king is to be selected has been determined beforehand, and the lot was probably resorted to as the method best fitted to make God's choice plainly evident. Apparently all were agreed that this method should be employed.

But Samuel cannot go forward in so important a matter without making his own position very clear and at the same time calling the attention of the people to the meaning of what they are doing. Their desire for a king is being met, it is true, but the character of the desire and the motive that lies back of it is not thereby approved. The people must not be permitted to think that Samuel is helping them elect a king because he has become convinced that after all they are right and he has been wrong; they must realize that they are themselves responsible for what they are doing, and that, altho God is suffering them to go ahead, they are nevertheless acting in opposition to His will. It appears hard to understand how the people, after listening to what Samuel tells them, can still persist in their desire for a king. It would seem as if they must, after having the question put up to them thus plainly, see the error of their way and repent of their worldly desire.

But their persistence in this desire is not so hard to understand when we remember the frequency with which similar things are happening right in our midst even at the present day. From week to week the people in our churches are told from the word of God that their worldly, selfish ways of living, their indifference to God's will in their own lives and in regard to their community amount to a rejection of the God they have accepted as their Lord and God in baptism and in confirmation. No one can estimate the number of so-called Christian people who listen to earnest and inspiring sermons, if not fifty-two times then at least from twelve to twenty-five times a year, without making any effort toward applying to their own lives and conduct the divine principles of righteousness that they hear proclaimed. Their indifference is practically a continued rejection of God and His claims upon them, tho one should think that any one with a conscience could not help but be seriously and permanently impressed with the need of making an immediate and whole-hearted decision for a godly life.

And how great is the number of those who altho they have been reared in Christian homes and have been surrounded by all the influences of godliness, nevertheless plunge boldly into the stream of worldly pleasure and sin, determined to satisfy the natural desires of their carnal heart, let the consequences be what they may. Religion does not seem to enter into their calculations, and where they do come into contact with its forms or its claims it is openly ridiculed and rejected. God, heaven and hell are looked upon as mere bug-bears to frighten the mind of the timid and the superstitious, and God's blessings, His pro-

tection, and guidance are not only rejected and despised, but the devil, the world and the flesh is openly and avowedly elevated to His throne. Yet men and women can go on thru years of life utterly unconcerned at the slight they are thus offering to God, and unmoved by any warning that may come to them.

When we contemplate what such conduct actually means in the sight of the living God, who is absolutely all-knowing, holy, all-powerful, just, and whom none can deceive or evade, we tremble to think of the terrible risk and responsibility these people are assuming day after day. But we have no right to judge, much less to condemn, unless we are absolutely sure that we ourselves are not rejecting God's will and way right along in a very similar manner. And it takes a very serious self-examination, and a constant and determined resolution to overcome the ways of the naturally sinful heart and a godless world thru the grace of God and in the strength of Jesus Christ to be anywhere nearly sure of such a thing. And the most wonderful thing about it all is the infinite mercy and goodness of God that sees and knows all this and yet patiently and lovingly seeks to use even the waywardness of His children to their ultimate welfare.

The Lord's Pine

BY MAUD MORRISON HUEY

"Not one stick, Taffy, mind you! Not one stick!" Dunky Beezman sat stubbornly down at the base of the Goliath pine and leaned his back against its mighty girth. There was defiance in every line of the little man's body. His sharp elbows bristled like defending bayonets. Taffy Tuzeler leaned upon his ax.

"Got the law on my side, Dunky," he protested. "If the law's done give me the right, guess I can cut 'er f'r all o' you. Reckon you better move out o' range o' the chips. One might hit y'." Being on the offensive Taffy made bold to laugh derisively. It served as fresh fuel for his neighbor's wrath.

"You can laugh all you want to," he defied excitedly, "but you sha'n't strike a lick, mind you, not a lick! I'm here to defend the old pine. You'll chop 'er when you chop thru the old man's body—that's the only how. Now go ahead! Go ahead if you dare!" He had thrown his arms shieldingly about the great brown trunk; but his blue-shirted figure was only a spot against the rough bark like the red-headed flicker pecking busily over his head.

"Y' don't dast t' set foot on my land. I'll have y' snatched f'r trespass if you do," Taffy declared, his pudgy red cheeks podding out explosively.

A barren brown furrow stretched away from the tree's roots in either direction, indicating where the line limited the rights of each. To the north lay the broad meadow lands of Taffy Tuzeler, crimson now with clover in full bloom, and to the south clover equally rank and luscious, one in sweetness and visited impartially by bees. Overhead the calm blue sky stretched, canopy-wise, undivided by line or difference, inclosing Dunky and Taffy, the blossoming fields and the great pine under a common roof. Capricious little breezes whipped up from every direction, and laden with all sorts of sweetness, now a breath from Taffy's field of buckwheat blooming at the foot of the wood-lot, now the tantalizing odor of ripening berries from Dunky's five-acre "patch," tugged in vain for recognition. The golden oriole that had its nest in Taffy's sweetening flew boldly over the line into Dunky's orchard to peck the blushing cheek of an Elberta peach. Both must needs hear her song of gratitude as she circled and whirled above their heads, lighting at last in the pine's green boughs to redouble her ecstasies. But neither of the little men below had any eye for birds or ear for bird song. Dunky Beezman's thin little face was white with rage and he brought his toothless jaws together with a snap.

"You'll have me snatched?" he shrieked at the top of his piping voice. "I'm here to tell you that if any harm comes to the old Goliath, if she dies on me, Dunky Beezmann, it's me that'll sue y' to the limit o' the law, so help me Mira!"

"I don't know's she'd die on you," contended Dunky stubbornly. "The roots is mostly on my side, you mind."

"Yes, but she leans to the north. She's got as far away from y' as she can, Taffy. Give her 'er choice and she'd come clean over the line. Jest get off yunder and sight down on 'er onct and see who she belongs to."

"Law's law," persisted Taffy, shifting the ax menacingly. "She's laid waste enough o' my good land.

There hain't no crop that'll thrive under a pine tree. You know that y'rself. Rec'lect when you had corn on the line forty?"

Dunky Beezman hung his head guiltily. He had felt a haunting suspicion that Taffy would remind him of that time. That was the beginning of the pine feud between them. That was the first that Taffy had disputed his right, when he had set out to saw the old tree down. It had been a damage to corn, he couldn't deny that. Since then the contentions had been many and varied.

But in spite of themselves Taffy's ways were Dunky's ways; they sowed small seed on Good Friday, and planted potatoes in the full of the moon, and butchered when the sign was right. They always planted white dent corn. So often had they changed seed and traded stock and borrowed settings of eggs that to go thru Dunky's barns and granaries was to see the possessions of his neighbor. It was so, too, inside the house. Ever since they had married and settled down on adjoining farms Mary and Jane had exchanged carpet rags and pieced blocks together till the one house was an exact counterpart of the other. A cookie out of Mary Beezman's stone jar reminded you of one you ate at Jane Tuzeler's, even to the way of putting a raisin in the center.

The little children from the first had worn aprons and waists to school of the same piece of print, and on picnic days and fair times they had packed their lunch in the same basket. And over it all the great towering pine waved its majesty and let fall its needles as if in benediction.

Old Deacon Elderby saw it as he drove over the hill with his sorrel mare and, hitching his horse to the fence, he meandered over thru the clover to where a humped little figure sat in its shadow. It was Dunky Beezman. Taffy had just gone in on a pretense of dinner, but he had left his ax. He was likely to be back at any moment. Dunky looked on his going as a ruse to throw him off guard. He didn't mean to be caught napping. Anger flashed his dim little eyes with fitful fire. He nodded grudgingly at Deacon Elderby's hearty greeting. It was past noon and he was very hungry. The wind was from the north and Jane Tuzeler was frying sausage. He was in a mood to look upon even that as a case of spite.

"A mighty fine pine that," Deacon Elderby began, putting his hands on his hips and peering up into the tasseled top. "'Bout what do you reckon she'd cut? Good and solid, hain't she, clean to the butt. Got any ide' of sellin' 'er, Neighbor Beezman?" Dunky straightened up and his eyes narrowed into shrewd little slits.

"I've been thinkin'," the deacon went on unsuspectingly, "that if she was cut and dressed she'd just about put up a new meetin' house at Butternut Corners. Lord knows we need it. I'm a-lookin' for the old one to fall down around the congregation's ears a'most any Sunday. A right new meetin' house in these parts would fill a long felt want. Let's see! She stands about on the line, don't she, Beezman?" He stood off and scrutinized the great trunk carefully. Dunky Beezman got up as tho the deacon had touched a spring.

"No, she don't stand on no line," he protested excitedly. "Jest get off yunder and sight up on 'er if you want to know where she stands. She's more'n half on me; that gives me the right to 'er by law. She's my pine, if anybody asks you, Deacon Elderby, remember that!" He pranced about excitedly in the circle already worn bare by years of contention. "If she is ever sold to build a new church at Butternut Corners"—

Just then Taffy's face, red and congested, appeared thru the hazelbrush. He hurried thru the tangle of red clover as fast as his rheumatic knee would allow. He arrived in time to catch the gist of remarks.

"Guess I've got a little somethin' to say about that pine, sir," he cried as soon as he could make his voice heard. "If Dunky Beezmann ever tries to sell 'er to y' don't you buy 'er! Don't you buy 'er! Mark my words, you'll get into trouble! If that old pine's ever sold, mind you, it'll be me that'll close the bargain. She don't belong to Dunky Beezman any more than that field o' clover yunder. She's fatted 'erself on my land from a tiny striplin', and I guess she's mine." He followed Deacon Elderby to the road, expostulating as he went.

"I was just a-thinkin' the old pine would make up good into a new meetin' house for Butternut Corners," the deacon explained guiltily. "I'll just drop

over some evenin' and talk it over, Tuzeler," he added in a conciliatory manner.

A week later when Dunky Beezman was riding his bay mare up from the pasture in the lush August dusk, he heard voices under the drooping wisteria that shaded the Tuzeler porch. Tying his horse down in the hollow, he crept along the front fence and paused in the shade of Jane Tuzeler's juniper tree. It was Taffy and the deacon. There was no mistaking the jolly fatness of the tones.

"Course, if I'd known the rights o' the case as you put it," the deacon was saying, "I'd never have put the thing up to Beezman, you know that, Tuzeler. I hain't the man to do underhand business."

"I know it, I know it," Taffy rejoined heartily, "and if you want that pine, why, you can have 'er jest as she stands f'r \$100. She's worth a heap more cut and sawed, but I'd a leetle rather not take the trouble o' fellin' 'er. I'm just a little busy with my crops just now. If you'd get Deacon Lobby to help y', I'd stand by and see there wa'n't no foul play. I reckon the coast'll be clear tomorrow, say about noon. You might happen along right after dinner, you and the elder. Some of our neighbors are called to thrash down to Weston's, see?"

"You're sure there won't be no trouble?" the deacon inquired anxiously. "Course, as you say, it's plain to be seen the law's in your favor."

Dunky's breath was coming hard, on the other side of the fence, but he clutched his wrath with a firm hand. He was called to thrash, but he thought instead there would be a little surprise party somewhere in the vicinity of the Goliath pine. He chuckled to the bay mare as he lay low on her back and rode past the Tuzeler gate. The law was on Taffy Tuzeler's side, was it? He'd see about that.

He was so filled with a righteous indignation and a burning desire for justice that he could not sleep that night. He wandered out into the orchard and finally climbed the fence into the corn field. Towering high above it he could see the noble tree that was the cause of all his disquietude. It was full of stars that somehow reminded him of the candle-lit Christmas trees Mary and Jane had used to trim up for the children. He shut his heart stubbornly against the feeling of peace that came stealing in at sight of the great green giant spread out to the benediction of heaven, and went home still nourishing hatred in his breast toward this man who had once been as a brother.

Dunky Beezman had a promising field of corn. It seemed to be better this year than it had ever been before. It almost hid him from sight when he was standing; it completely concealed him as he sat in the big kitchen rocker, not a stone's throw from the great pine's base. Dunky chuckled to himself as he arranged things for a long day's vigil. He had his pipe and tobacco and the weekly paper; he wasn't likely to weary of his job. Beside him lay his ax and the old family Winchester.

He settled himself in the chair and begun to watch the field intently. The dew dried away from the glistening blades of corn; still no one came. The sun rose high in the heavens and shone down on the little man's stooped shoulders. He looked longingly toward the pine tree's bounteous shade, but still he clung to the shelter of the corn. He wondered what Taffy was doing. Once he reconnoitered within sight of the stone hedge and the hazelbrush, but all seemed unnaturally quiet and deserted. It didn't seem as if there was any smoke coming from his neighbor's chimney. Suddenly a great sense of loneliness possessed him—some premonition of how empty the world would be without Taffy—but he would not yield to it. Like a little weakened hawk he sat upon his perch and waited. At noon he ate the lunch his wife had sent into the field by the children. The sun shone down mercilessly during the noon hour. He deserted his seat and lay down with his head close to the damp roots of the corn. There were a few clouds piling up in the west. If they would only cover the sky! He heard the one o'clock whistles blow, away in the village; still Taffy did not come, and the great pine waved undisturbed over fields of corn and clover. He watched his bees come staggering home laden with sweets from his neighbor's fields. The heat, the cooling touch of the damp earth, the sun-steeped incense of a thousand flowers, closed the little man's eyes.

A low rumbling in the west did not waken him. Great clouds rolled over the heavens and an angry streak of red seemed to rend them into shreds. A wind sprang up and the corn leaves turned white with

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* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

The Good Tidings

The Saviour said: "I came that ye might have Life—yea, might have it more abundantly";
And afterwards: "To all the world go ye
And preach good tidings." So He bade us save
Not ourselves only. Freedom to the slave—
Health to the sick—sight to the blind—would be
Less gladdening than for every man to see
Inscribed upon the golden architrave
Of the great Gates of Life—"Put off despair!"
This is the message. How may we proclaim
Its living power to give us peace for strife,
Tranquility for terror, and to prayer
Sure answer? By no words that we can frame:
They preach His tidings best who live His life.

—Anon.

Are You a Lead Hound or Just a Bellow?

We had a long talk with an Iowa farmer recently, half a day of it in fact, as we were traveling along in a parlor car; and naturally we talked of our early days. In the course of our conversation, he told us the following story:

"I was raised in a rather rough and hilly country, among people with a great store of wealth. We had three neighbors, brothers, who were very fond of hunting, particularly foxes, and each of them had hounds, sixteen in all. They would blow a horn to call them together to start out on a fox hunt. The fox frequently went across the corner of my father's farm. I was only a youngster then, and, like most youngsters, was a close observer. One thing I noticed was that the fox never got very far ahead of the hounds. He seemed to rather enjoy having them chase him. I noticed also that the lead hound was about the only one that got close to the fox, and sometimes one or two others, while the rest of them were apparently lost, and would jump on logs and fences, look and sniff, as if asking, Where is it anyhow? But they kept bellowing all the time. Then the thought came to me: Are you going to be a lead hound, or just a bellow? And in different periods of my life, when I was up against a big thing, I would ask myself: Are you a lead hound, or just a bellow?"

This was an interesting story, and it has a very wide application. The lead hound evidently has a good nose, and keeps right on the trail. He is always on the job. He bellows, of course, but it is intelligent bellowing. He is a close observer, not of the fox, but of the trail, which he follows not by sight but by scent. He knows that it will get him to the fox by and by, unless that fox has a hole within handy reach, where it can get out of his way. If the fox is caught, the lead hound usually does the killing, while the rest do the bellowing. He has confidence in himself, in his sense of smell, in his ability to get there. His better scent, his long experience, and his observation get him to the game first.

Men are a good deal like a pack of hounds. They must have a leader; and they learn after a while to follow an intelligent leader after they find that he has a better nose, a better head and better legs than they have. What the farmers of the corn belt need is enough lead hounds; in other words, wise and intelligent leadership—men who have insight, which answers to scent in the hound; men who have observed to good purpose, who have good judgment, and confidence in that judgment, and who learn lessons from experience, both their own and that of other people. These are the ones that get the game. It is a fine thing to be a lead hound. It never pays to be a mere bellow. Bellowing never gets the game.—Selected.

"Too Much Money"

On the face of his record as he gave it himself to the Chicago police, this young fellow from Missouri (he might have come from any other state), would be termed "as dirty as they make 'em" by the clear-minded reader with definite convictions about moral values. This is not saying that such a reader would be wrong. For here is the record, omitting the excuses of its subject, as given by himself:

Son of a well-to-do farmer. Did not go to work on leaving school. Met a girl at a dance, "fell in love," eloped with her to Illinois and married her; returned, was forgiven, and continued to let father support him and his wife. While wife was in a hospital, where their son was born, met another girl and

"fell in love" with her. Stole father's automobile, sold it, and brought the other girl to Chicago ten days ago. Was living with her in a hotel when arrested.

There is the record. It cannot excite the sympathy of any right-minded person. There is the record of a young man so destitute of the commonest instincts of manhood that he could desert his wife while she was in the hospital giving birth to their child—his child—for another woman. Now for the excuses:

"When I went home after schooldays my father supplied me with all the money I wanted. I didn't have to work. I had nothing to do but enjoy myself. I met people who wanted me to spend money on them. I spent everything I had, for I knew I could have more just by asking for it." (First elopement, marriage and return). "You would have thought this would straighten me out, furnish me with an incentive—that I'd go to work to make my wife comfortable. There was no need. My father gave me all the money I could spend. He gave me too much." (Story of the other girl and second elopement). "Do you think I'm wholly to blame? If my father had made me get out and hustle, don't you believe I'd be home now with my wife and son?"

There's a hard question to answer, tho to some it may seem easy. For we haven't the father's side of the story. We don't know whether the son tells the whole truth. We don't know whether the father's generosity was simply foolish or whether it was the outcome of a proud man's despair over a son who seemed to him "born worthless." We don't know what efforts that father may have made to bring his son to a sense of life's duties and decencies. We have no right to assume in the absence of better proof than the son's assertion, that the father was content to pay his son's way to the devil. And the son's readiness to place all the blame on his absent father does not help his own cause one bit.

Yet from the perplexity in which we are left one fact emerges clearly. Whatever the just apportionment of blame between father and son in this case for the son's downward career, there are too many fathers and too many mothers who give their children too much money. There are too many families in which the children are not taught as they should be that this is a working world and that the only "pleasures" worth having are those which are decent in themselves and also are honestly EARNED. No matter what "great expectations" he has, the youth that is not thoroly taught the DUTY of WORK is on a dangerous road, whose end will almost certainly be shame for those who brought that child into being.—Chicago Herald.

One Girl's Soliloquy

Rebecca went over and looked in the glass. What she saw there made her shake her head.

"No one has ever told you you were pretty," she said to herself slowly, "and you're not. You're not even a little bit good-looking. You'll never be asked to take part in tableaux like Gladys and Helen and Maud, and be a shining light in entertainments as they are. You'll never be asked to sing like Margaret, because you haven't any voice; and you'll never be asked to play like the other girls, because your father can't afford to buy you a piano and have you take lessons. But you can be good and kind, and you can study hard and be clever in school.

"Now, remember," shaking her finger at herself, "you can't fall back on your looks for anything. You'll just have to make it up in being."

The words recurred to Rebecca many times as the days and months rolled on. Often life seemed a little hard to her, without wealth, accomplishments, or the heritage of beauty of many of her class-mates; but she did not falter in her endeavor to make the very most of herself. The consequence was that people forgot her plainness in her genuine kindness and sympathy, her unflinching good nature, and as time went on, her brilliancy; for altho not any more gifted by nature than many by whom she was surrounded in school, she outdistanced them by her unswerving devotion to a high ideal of womanhood.

"You'll just have to make it up in being." A homely sentence, but one fraught with lofty meaning. It proved a stimulus to Rebecca; perhaps it may to us.—Exchange.

Denominational

Missouri District

"Jehovah hath done great things for us, whereof we are glad," was the key-note of the morning and evening services on Oct. 22, in which St. James Church, St. Louis, observed the thirtieth anniversary of its organization. The church had been beautifully decorated for the occasion and the male and the mixed choirs with the solo singers did their best to enhance the services. The speakers were the honorable President General, Pastor J. Baltzer (Luke 6: 17); the president of the Missouri District, Pastor Wm. Hackmann (James 2: 12), and the writer, who had served the church during the first seventeen years of its existence (Acts 2: 44-47, Eph. 4: 1-6).

The thirty years of normal, steady growth were indeed reason enough why the church, its earnest and active pastor, and all who gathered with them on their festive day should rejoice and be glad and praise God from whom all blessings flow. The German beginnings of St. James Church date back to 1869, when a society was organized for the purpose of securing Christian education for the children of "Lowell," as the neighborhood was then known. The families of the neighborhood attended Friedens Church and were served from there by the late pastor J. M. Kopf. In 1885 services of worship were begun by students from Eden Seminary, and in 1886 the writer was assigned to the field as his first charge. The church grew steadily and in 1888 the present commanding site on the hilltop was purchased, where the church, parsonage and school were built soon after in succession.

During the thirty years the congregation was served by the writer (1886-1903); Pastor L. G. Nollau (1903-11); and since that time by Pastor Theo. Braun the present pastor. At this time there are more than 200 members, including the thirty-six new members received on the day of the anniversary; a Sunday-school with 640 pupils; a Ladies' Aid Society with a membership of 130; a Brotherhood of over seventy members, and numerous other active and flourishing organizations. The present property is valued at \$40,000. During the thirty years 2,178 children were baptized; 1,107 young people confirmed; 669 couples married; 2,127 persons buried, while 11,655 communicants came to the Lord's table and over \$6,000 were raised for all benevolences. From the beginning the congregation was able to pay its way without assistance from the Synod, and altho there were many difficulties to overcome, God has richly blessed its work so that it is now able to enter a strong and vigorous manhood. To God alone the glory! C. G. H.

Gleaned from Parish Papers

A number of pastors are already supplying the editor regularly with their parish papers, but in order to make the items of this department as interesting as possible, he would kindly request that ALL Evangelical churches publishing parish papers place the Evangelical Herald on their mailing list. The editor will also be glad to get the reports of Orphans' Homes, Deaconess Hospitals, Homes for the Aged, or other Evangelical charitable, missionary or social service enterprises.

If you do not find some items of general interest from your church in this column from time to time it is very probably because the editor does not know about them.

Indiana District

Bethel Church, Evansville, Ind., is beginning a campaign for the reduction of the indebtedness incurred thru the erection of its modern and well-equipped Sunday-school building a few years ago. It is proposed to reduce the debt by \$4,000 during the coming year.

There has been a wedding somewhere, not very long ago, according to reports in the *Evangelical Messenger*, published in the interest of the Evangelical churches at Newport, Dayton, Bellevue, Ft. Thomas and Latonia, Ky. No doubt that is why the people of Christ Church, Latonia, are building a new parsonage, which is probably completed by this time. Both the wedding and the parsonage are indications of a spirit of progress on the part of pastor and people.

Atlantic District

Baltimore, Md.

St. Matthew's Church is installing a new heating system in its house of worship, and at the recent an-

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"Other Sheep I Have"

With eager, earnest, energetic and efficient Missionaries, and with plenty of open Doors for extending its Work, the Board is nevertheless obliged to accept the Resignation of the General Secretary in order to supply the needs of the Field. Will the Churches suffer such a Necessity to continue?

The Foreign Mission Board

On October 24th and 25th the Board of Foreign Missions held its fall session in the office of its general secretary in Buffalo, N. Y. The President General, Rev. J. Baltzer, also took part in the deliberations. It so happened that during the same days our native workers were gathered for a conference for mutual uplift and advancement at one of our mission stations in India, and this gathering of Christian workers was often the subject of thought and prayer on the part of the members of the Board.

tion of the friends of our cause, as he will do shortly. Let us hope that some gifts, perhaps on wheels and ready for use, may be forthcoming.

Our general secretary, the Rev. Ernst Schmidt, pointed out that our home expenses are now exceeding the 7½% of total expenditures, hitherto acceded as permissible, owing to our greatly reduced budget for current expenses on the field. He intimated that it might be advisable to curtail for the time being, by abolishing temporarily the post of general secretary and the office at Buffalo. After most careful consider-



The High School at Raipur and some of the Students

The treasurer's report, covering the months of August and September, showed the contributions for our field for this period to have been \$3,383.61. The total receipts were \$5,550.06 and the disbursements \$1428.77, leaving a balance of \$4121.29. This balance, together with other free-will gifts that we may reasonably expect for the autumn months, will enable the treasurer to make his last payment to India for this year as the budget requires.

The minutes of a conference of our missionaries held at Raipur July 18-20 was submitted to the Board and received due consideration and approval. This report of proceedings, presented the fact in masterly fashion by the Secretary, Rev. F. Goetsch, brought before us again the fact that those who are doing our work among a benighted race are doing it with foresight and wisdom, as well as with love and faith. In order to give others an insight into the workings of our missionary conferences, we have decided to have these minutes published in pamphlet form and sent to all our pastors, who in turn are requested to impart their contents to their people, as they may think best. We are sure that much valuable information, arousing new interest, will be thus imparted.

The conference of missionaries has re-elected the Rev. Hagenstein as its vice-president, while Rev. Twente was chosen secretary and Rev. Goetsch treasurer, the latter succeeding the Rev. Stoll, who acted in this capacity with much faithfulness for many years. The chairman (appointed by the Board) continues to be Rev. Gass.

In the above mentioned minutes our missionaries express the wish that a number of automobiles and motorcycles be placed at their disposal, since it is so difficult at present to send them additional workers. How gladly would we grant them this desire at once, if the means were available. We fully realize how much time could be saved if they could visit their (often far distant) out-stations by automobile, instead of by bullock-cart. And saving of time means application of strength and talent for other things that are now necessarily being neglected. If the laborers mistake few, then these few should at least be most efficiently equipped. The Board therefore feels very much inclined to meet our missionaries in this reasonable request and so has authorized one of its members, Mr. H. Manrodt, to bring the matter to the atten-

ation of this momentous matter, the following resolutions were adopted, as incorporating the views of the Board:

1. Altho fully persuaded that a general secretary is absolutely necessary for our foreign work, yet realizing that present conditions not only prevent an extension but even demand retrenchment, we feel ourselves compelled to suspend the office of general secretary for the present, and to temporarily close our business rooms.

2. While some of the secretary's duties may be taken over by the members of the Board, we understand that the official correspondence involves much time and labor, and therefore we shall provide our chairman, Rev. P. A. Menzel, with adequate office assistance.

3. We request Pastor Schmidt to continue in charge of the secretaryship until he enters upon the duties of another position.

4. We give expression to our appreciation of his efforts in behalf of our foreign work and to our pleasure of having him continue with us as advisory member of the Board.

Mr. H. Manrodt, 1022 East 2nd St. Brooklyn, N. Y., will have charge, after this, of the individual support of catechists, Bible women and orphans. Those who are regular supporters of one of these branches of our work, or who have been contemplating a special gift at regular intervals, will kindly get in touch with Mr. Manrodt.

The budget for 1917 required some time and thought. It becomes apparent from the estimates of probable expenses, as submitted by our missionaries, that they are limiting themselves to necessary expenditures. Our total budget for the coming year, assuring the maintenance of all our workers in India, together with those on furlough in Europe and here, comprises the sum of \$33,839.35, somewhat less than for the current year.

The student-secretary, Rev. Chas. Enders, will work in conjunction with the Evangelical League after this, instead of with the Foreign Board, as suggested by the League officials. The meeting was brought to a close on the evening of the second day, with a prayer by the President General.

C. W. Locher, Rec. Sec'y.

This and That about the Work

From the Field

The two letters before us to-day are both from Raipur, one from Pastor Stoll, dated July 24, the other written by Miss Kettler, Aug. 22.

Pastor Stoll reports concerning the annual missionary conference held at Raipur, July 18-21. The conference was opened by an English evening service in which Pastor Goetsch delivered the sermon. The beautifully decorated church, erected many years ago, with the aid of funds contributed by our young people's societies, caused Pastor Stoll to think gratefully of the great progress that had been made in Raipur since the church was built, and which made the building seem a monument of God's answer to prayers. The heathen contractor who erected the building did the work at a considerable reduction of expense. "I gave Rs. 3,000 to a heathen temple and I will do the same for your house of worship," he said, and the amount paid for the work, Rs. 7,000, was indeed far below the usual cost of such a building. Pastor Stoll secured twenty-five stone-masons and just as many carpenters who followed his instructions exactly, while the material to be used was selected by the contractor himself with special care.

Among the committees reporting during the conference was that supervising the sale of books, of which Pastor Stoll is chairman. The sale of books is increasing in a gratifying manner. Unfortunately the price of paper etc., and the cost of new books is rising in India also.

Miss Diefenthaler, who has been prevented from continuing her language studies by the work she was obliged to do in Miss Wobus' absence and by a period of poor health, is now continuing her studies, and according to her last letter expects to be able to pass an examination in September. How she regards this work appears from a letter addressed to her relatives: "When I visit the bazaars and see the masses of men and women move by, I must remember that most of them are without Christ and that it may be that the Lord will come soon. I often do not know what to do; if one only could do more work without being obliged to spend so much time on the language. It seems that prophecy is fulfilling itself rapidly in our time, but how many, many persons are there who have not yet heard anything of it! But how shall they hear without a preacher? Sometimes I can hardly force myself to sit here and study while I should be able to tell some soul about Jesus. Do pray for me that I may be able to command the language. I am so grateful that my health has considerably improved." Miss Diefenthaler also mentions a young girl, the daughter of a catechist at another station, whose mother is dead and who spent some time in Raipur where she was confirmed. As there was at that time no high class in the girls' school at Raipur, the girl, who seemed to be quite gifted, was sent to Bilaspur in order to prepare herself for teaching. Her father can pay but a small part of the expense and Miss Diefenthaler is endeavoring to raise the remainder. In return the girl is expected to serve our Mission for a year without pay, when her studies have been completed. Thus the workers are being trained, one after the other. The Lord is giving us the boys and girls we need and we should therefore do our best so that they may enter the work and remain in it.

We were glad to receive again, recently, a letter from Pastor Jost written from his home in Pomerania, Germany. According to these advices Pastor Jost and his wife and daughter are well, tho they deplore the entire lack of any news from this country. Pastor Jost has applied for a charge position in Germany but had received no reply at the time of writing.

In a letter of Sept. 6 Pastor Stoll tells of his work in the school for catechists and entitles the whole

Glimpses into a Workshop

The workshop is our own church, a part of which is being used as a Hindi school for boys and the other part as a school for catechists. Sometimes we call the latter by the more euphonious name of theological seminary. The present students, nine of them, and all but one married, receive their instructions sitting around a long table. Most of them come from smaller village schools where they have been taught elementary reading, writing and arithmetic, of which, however, a great deal has already been forgotten. In their villages they have usually not spoken Hindi but Chattisghari, a dialect which is more different from the former than Swiss German is from high German. The Hindi is absolutely necessary for preaching and teach-

ing and its study requires considerable time, all the more so as this language is very well developed, having, for instance, eight cases and sixteen modes. It was first said that Chattisghar people would never be able to learn Hindi. Our catechists, however, are proving the contrary, and also that very great care must be given to their education in the way of language alone. Besides the Hindi they also learn the

Roman Urdu which they are obliged to use in many ways.

I begin work in my "workshop" at seven o'clock in the morning. We begin with devotional exercises. The first hour is given to church history, the second to geography, which is more necessary than it seems to you, and is closely related to Church history. Chris-

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THE DEBT MUST GO

The Board put up a Stiff Fight against the Indebtedness, but the Needs were too big for the Resources. The Church cannot afford to let the Board struggle with the Debt unaided

By REV. S. A. JOHN, REPRESENTATIVE OF THE EDUCATIONAL INSTITUTIONS

II

In the preceding article of this series we tried to show our readers, *why* there is a debt on our educational institutions. It is the purpose of this article to show how we battled against the floodtide of debt, even under the most adverse circumstances, and why we *still* have a debt.

As early as 1912, the year of the building of the new dormitory at Elmhurst, the Board for Educational Institutions realized that something must be done to stem the tide of accumulating debt. We were aware that it was impossible to start a campaign for the liquidation of the debt immediately after such a persistent and successful campaign as the Elmhurst campaign had been. There was but one way, as we saw it, to achieve our end, and that was to increase the regular income for the colleges to such an extent that it would be possible to pay off the indebtedness with the surplus in the treasury. We did think of raising the tuition of the students, but deferred this action until we had exhausted all other means. So we finally decided to appeal to our pastors and church members for a larger offering on Reformation Day. If it were possible to double our Reformation Day offering, we felt that we could escape any new indebtedness, even tho there was hardly any hope of paying off the old debt. We are glad to say that both pastors and churches responded. The Reformation Day offering of 1913 was more than \$12,000. But the sum-total of gifts, the Reformation Day offering included, for educational institutions for the year only \$25,000. This was not even sufficient to pay our running expenses for the year. In spite of our sincere efforts the debt had increased to \$62,000.

In the fall of 1913 the General Conference convened in Louisville, Ky. The condition of our educational institutions was thoroly discussed, and it was decided to allow the Board for Educational Institutions to put a man in the field who could devote his whole time and all of his efforts to the advancement of the cause of our educational institutions, and incidentally raise enough money to pay off the indebtedness. The present writer was appointed representative of the educational institutions in May, 1914. His first effort was to visit as many District conferences that spring, as was possible, for the purpose of acquainting our pastors and delegates from the churches with the deplorable condition of our educational institutions, and to plead for better support. During the rest of the year he visited as many churches as opened their doors and pulpits to him, had conferences with groups of pastors and influential laymen of the churches, pleading for loyal support of our colleges.

The result of these efforts was evident, for the Reformation Day offering of that year (1914), rose to \$16,000 and the sum-total of gifts, the above offering included, to over \$36,000. During this period we were enabled to reduce the debt \$13,200. The interest in our educational institutions was growing in every part of the Synod and a pleasant future seemed before us. In that same year the Evangelical League, our National Young People's Society, at the instigation of the representative of the educational institutions, had pledged \$10,000 toward the support of our colleges, and the National Federation of Brotherhoods had gone on record for a "Million-Dollar-Endowment-Fund" for the colleges. The Board for Educational Institutions was much encouraged by this evident interest in the welfare of our colleges by both pastors and laymen, and planned to push a campaign for the liquidation of the entire debt in 1915.

Our readers will remember that 1915 was the Jubilee year in our Synod. The General Officers had appointed committees for a general celebration of the seventy-fifth anniversary of the Synod, and another

committee to make plans for raising a Jubilee Offering of not less than \$150,000. When the Board for Educational Institutions was advised of these plans, it deemed it wise to hold its own carefully prepared campaign for the liquidation of the debt of our colleges in abeyance, the more so, since it was intimated that a large share of the Jubilee Offering was to be turned over to it. The representative of the educational institutions was made a member of the finance committee of the Jubilee Committee and "boosted" the Jubilee Offering wherever he had an opportunity to do so. It is well known that the Jubilee Offering did not reach the sum of \$150,000, but less than \$100,000. Of this sum about \$35,000 was turned over to the Board for Educational Institutions and immediately used to pay off that much of the debt. But as is always the case with us, the Jubilee collection obscured all other needs in the minds of our people, and we received but few and then small gifts for the maintenance of the colleges, except what the representative of the educational institutions solicited in person for the debt fund. The Reformation Day offering dwindled down to \$11,000 and the sum-total of gifts for the colleges to less than \$24,000. The Jubilee Offering seems to have exhausted the giving capacity of our churches completely. Nevertheless our share of the Jubilee Offering enabled us to reduce the debt of the educational institutions by \$31,000.

Tho the decrease in gifts for colleges in 1915 had been a great disappointment, still we could not but realize that when the \$35,000 of the Jubilee Offering, much of which had been contributed under the assumption that it would go to the college treasury, was added to the sum-total of gifts for colleges, our churches had really contributed the splendid sum of nearly \$60,000. This is surely nothing to be ashamed of, and is a testimonial of the love and interest for our educational institutions among the people of our churches.

But the cancelling of \$31,000 of our debt in April, 1916 left us with no funds on hand for meeting the daily expenses of the colleges. We dreaded to make new debts, and so the representative of the educational institutions decided to make an appeal to our pastors for an immediate contribution to our colleges. I sent out more than a thousand letters to pastors and friends of the colleges with this end in view. Tho the response was not general, yet I write with sincere gratitude to God, and thanks to the men and women who responded, that we were able to meet the demands of daily maintenance because of these gifts.

But in spite of all efforts, our indebtedness has increased again. We had to assume the debt of the Ft. Collins Academy when we assumed control of this school in April, 1916. This increased the debt of the educational institutions by about \$8,000. Please remember, this new debt is not of our making. It is but one more of the many burdens laid upon us.

Now, to sum up. In the past two and a half years, we have not only secured sufficient funds for the maintenance of our three colleges, and it took about \$60,000 annually to do this, but we were also enabled to pay off \$44,700 of the debt. This is not a bad record. A feeling of profound gratitude to God, the giver of every perfect gift, and sincere appreciation of the loyal support of our pastors and churches, steals over our hearts in reviewing the past. Yes, we *still* have a debt, but we know that we also have many friends and well-wishers, who will not forsake us in our endeavor to wipe out the remaining indebtedness in the near future.

Our next article will deal with the task which confronts us, and a survey of the means by which the debt can be raised, if we but set out earnestly to do so. May God grant it.

Religious News

General Convention of the Protestant Episcopal Church

In more ways than one the forty-fourth General Convention of the Protestant Convention held at St. Louis Oct. 11-26 was a remarkable gathering. Its size, —122 members in the House of Bishops and 610 in the House of Deputies—and the influence of the constituency represented would alone have attracted attention, even if the things actually accomplished had been of less importance. Included in the assembly were men like Bishop Aves of Mexico, who remained at his post thruout the revolutions which have distracted that unhappy country; Bishop Brent, who rendered services of national importance during the reconstruction of Philippine affairs; Bishop Talbot, whose work in Idaho made him a welcome guest in every mining camp; Mr. Robert H. Gardiner, secretary of the commission entrusted with the preliminary arrangements of the proposed World Conference on Faith and Order, and Mr. George Wharton Pepper, the first layman invited to give the Yale lectures on preaching.

The "American flavor" of the Convention was unmistakable. Altho there were present two prominent English dignitaries and the archbishop of Toronto. Bishop Tuttle, who by reason of seniority is the presiding bishop of the Convention, in his opening sermon made it very clear that American spirit, American taste and American habit would always be placed above Anglican precedents. The observance of the fiftieth anniversary of Bishop Tuttle's consecration as a bishop, which was one of the prominent features of the convention, was striking in the simplicity and dignity with which the eminent services of half a century were fittingly honored. Another interesting feature of the convention was the "Church Pageant," given by the parishes of St. Louis in honor of their guests and depicting the historical development of the Anglican and Protestant Episcopal Churches.

The Convention was also remarkable in that practically all the sensational discussions that had been predicted in regard to it failed to materialize owing to the wisdom and ability of the leaders. The Ten Commandments were left unchanged as a part of the liturgy and the discussion in regard to the proposed change created nothing like the stir that many had been led to expect. The Panama Conference controversy was also quietly settled by re-election of the president of the Board of Missions, whose action had largely precipitated the discussion, and also of the dissenting members of the Board. Perhaps the narrow margin by which the president was re-elected may serve as a warning for the future; and perhaps the return of the opposing members was intended as an indirect reminder that they are to work together in greater harmony, even tho opinions differ on matters of policy. Women were not admitted to the Board of Missions, tho their contribution to the work of the Board during three years amounts to more than \$325,000, more than \$50,000 more than for the preceding triennium. They were, however, voted recognition of this splendid service and the privilege of counsel and advice with the Board as regards the appointment of those who are supported by the offering. The resolution on marriage and divorce, which contained a more stringent law than the one now in force was defeated by the House of Deputies, the clerical deputies adopting it, but the lay delegates defeating it by a small majority. The whole matter will come up again three years hence, as will also the revision of the Prayer Book.

Another strong feature of the Convention was the prominence given to the discussion of social questions. While the daily Open Social Forum was not a part of the Convention proper, the addresses delivered there on subjects like "Social Service in a Suburban Parish"; "The Church's Responsibility to the Foreign-born in Rural Districts"; "Christianity and Force"; "The Church's Duty to the Unemployed and Poor of the Community"; "Patriotism and the Kingdom of God"; "The Problem of the Unemployable"; "The Deepening of the Social Consciousness in the Individual"; "Exodus from Poverty—How?" by denominational leaders could not help but make an impression on all who attended the Convention. The meetings attracted a great deal of attention and frequently the tent in which they were held was not large enough to accommodate all who wanted to attend. In the words of one bishop "the side-show was more interesting than the two-ringed

main circus." These meetings emphasized the catholicity and progressiveness of the denomination and their influence will be far-reaching and effective. The Christian Socialist Mission held during seven nights in a Jewish synagogue across the street from the convention, where an interested audience of several hundred gathered to hear addresses like "Why all Christians Should be Socialists", by the Bishop of Utah, and "The Awakening Social Consciousness and the Church", by the bishop of Michigan, and others of similar import was an unusual feature of a general denominational meeting.

Some of the more important measures adopted by the Convention were those appointing a joint commission to take steps toward an active propaganda for parochial missions of instruction; requesting the Board of Missions to make more adequate provision for the missionaries in view of the higher cost of living; establishing a joint commission to visit Liberia and the French plateau in Central Africa with the view of establishing missionary work; appointing a joint commissions to study and report upon the whole question of home and family life of the people in the United States and its relation to religion and morals; authorizing the House of Bishops to complete negotiations with the Church of England for the cession of missionary work in Central America, and that directing the new Church Pension Fund System to begin operations as soon as the \$5,000,000 fund has been raised, which is expected to be the case by March 1, 1917. The matter of racial bishops for Negroes of the South was deferred.

The report of the commission on a World Conference of Faith and order states that \$34,000 remains of the \$100,000 contributed by the late J. Pierpont Morgan for the expenses of the campaign. Sums in addition to that of Mr. Morgan have been donated, but other gifts of equal size must be secured, it is said, if further work is to be financed on the same scale as that of the past. During the three years traveling expenses of more than \$5,000 have been paid, and printing and stationery cost \$12,500. No official statement has yet come from the Roman Catholic and Eastern Orthodox communions. Most of the Protestant bodies, and the Anglican ones thruout the world, have agreed to co-operate, and most of them have appointed commissions, but that is practically all that has been accomplished thus far. The report on deaconess work seemed to indicate a difficulty in securing deaconesses. One school heavily endowed, is unable to secure pupils. Many young women wish to do Christian work, and to be trained for it, but prefer not to be ordained as deaconesses and to wear religious habits. Episcopalians have about 250 deaconesses in active work, most of them employed in parish work in churches in the East.

The next General Convention is to meet in Detroit in October 1919.

Gleaned from the Parish Papers

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nual meeting voted to adopt the budget and duplex envelopes system as the basis for better financial condition in the future. The report of the budget committee calls attention to the fact that the new system will make unnecessary any bazars, suppers and like questionable methods. The canvass committee reported that ninety volunteer canvassers made 1,060 visits in the forty-five districts into which the congregation has been divided, and that, as a result of this work sixty-seven new members were enrolled and are now either contributing quarterly, or are holders of envelopes; the Ladies' Aid Society, the Young People's Society and the Sunday-school, the latter, especially in its Home Department and the two Bible Classes, gained a number of additions; fifty friends of the church, not yet active members, invited the callers to come again and manifested interest in the activities of St. Matthew's; church attendance improved noticeably during, and immediately after the house-to-house canvass.

Colorado District

Der Bote of Salem Church, Denver, announces the organization of a Junior Congregation as a means of securing larger interest and service for the church on the part of the young people. The pastor asks four things of the members: 1. Prayer. Ask God's blessing; 2. Thought. Keep thinking of your soul; 3. Invitations. Bring a friend; 4. Attendance. Any member of the Junior congregation who is not sick or out of the city and fails to attend the services of the Junior Congregation is no better than the so-called soldier who fails to report for duty when he is

summoned to the colors. The general aim of the Junior Congregation is not a mere increase in numbers, but the increase of spiritual efficiency and a deeper consecration; not the seeking of amusement or the gratification of pride, but the enthroning of Christ as King in the hearts of all the members.

The *Evangelischer Anzeiger*, Grand Junction, Colo., reports on various phases of missionary work "two miles high" at Leadville, Colo. Leadville is proud of its natural resources—eight more or less precious metals are mined in the neighborhood—and of its health-giving atmosphere due to the high altitude. "Where so many seek the gold that is to be stamped into valuable coin of the realm, or a new lease on life, the missionary worker seeks the far more precious gold of human personalities willing to bear the stamp of the world-redeeming Nazarene." Since the beginning of the year Pastor J. J. Braun, of Grand Junction, has begun work in Leadville, and a goodly number of people have responded to the appeals, tho there are not as many Germans in Leadville now as there were some years ago, and not nearly all who might respond have been heard from.

Missionary interest at Grand Junction is growing. Several months ago a Ladies' Missionary Society was organized. On Sunday, Oct. 22 two special missionary services were held. On the Friday evening preceding, a "preparatory" meeting was held at which the pastor delivered a lecture on "Our Church and Her Work" showing many interesting slides provided by the Synod. Excellent addresses were delivered on Sunday by Rev. Jans and Rev. Brennecke. After the principle address on Sunday evening slides were shown illustrating our "Missionary Obligations to the Philippines." "Information and Inspiration" was the slogan and everything was avoided that might have robbed the services of their effectiveness.

The Colorado Mission District is now like other Districts divided into several group conferences of ministers. The Grand Junction conference has only two members: the pastor of St. John's of Grand Junction and the pastor of St. John's, Montrose, and St. Paul's of Delta. To make this little meeting more profitable, the District president, Rev. Jans, came over 400 miles from Fort Collins and Rev. Leesmann 350 miles from Ogden. Monday, Tuesday and Wednesday, Oct. 23—25 were blessed days of fellowship. It is a vital necessity, especially the workers are so scattered and have so few opportunities to meet together, that they should gather regularly for inspiration and exchange of ideas.

Missouri District St. Louis

Friedens Church is introducing the Duplex Envelope system. On the occasion of the fifty-ninth anniversary of the church's organization, observed last month, twenty new members were received.

Ebenezer Church observed the thirtieth anniversary of its organization last month and is installing a new heating system in the church. The Sunday-school deserves honorable mention for undertaking to raise \$100 every year for the support of a student at Eden Seminary.

A new Brotherhood, the fifteenth in the city, has been organized at Carondelet Church with twenty-six members.

An interesting experiment is being conducted by the Sunday-school of St. James Church in the way of week-day extension. On Saturday forenoon two students of Eden Seminary give instruction in German and religion and in the afternoon two Sunday-school teachers continue in English. The purpose of the school is to assist in preparing the children who attend for confirmation.

German Protestant Orphans' Home

On Sunday, Sept. 17 the new teacher, Mr. John Klope was installed in a most impressive service, attended not only by the members of the institution, but also by several members of the Board and almost the entire Junior class of Eden Seminary, former class-mates at Elmhurst, a quartet of whom helped to beautify the services by fitting songs.

On Oct. 1 the chapel was the scene of an unusual occurrence, the celebration of the silver wedding of the superintendent and his wife, at which Mr. and Mrs. Helmkamp, the bridesmaid and best man of twenty-five years ago, were also able to be on hand and do their duty again. An impressive service and an informal repast made the occasion memorable to old and young.

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"Examining the Scriptures daily, whether these things were so"

November 26, 1916. Twenty-third Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

GRATITUDE

- M. Nov. 20. For deliverances. Gen. 35: 1-5.
T. Nov. 21. For divine leading. Deut. 8: 1-18.
W. Nov. 22. For salvation. Psalm 40: 1-8.
T. Nov. 23. Where are the nine? Luke 17: 11-19.
F. Nov. 24. Gratitude to benefactors. Acts 28: 1-10.
S. Nov. 25. Keeping gratitude fresh. Heb. 13: 13-16.

Sun., Nov. 26. Topic—The Grace of Gratitude. Ps. 107: 1—43. (Thanksgiving meeting).

Suggestions to the Leader

This is the Thanksgiving Day service and the Thanksgiving character must be given to this meeting, if it is to be a profitable one for the society. If possible decorate the room appropriately with flags and decorations expressive of the Thanksgiving Day thoughts.

Why not combine a "home-coming" with this service? Make a special effort to secure the attendance of the straggling and straying members of your society. Send out specially written invitations to these members, and support these invitations by personal greetings. Be sure and see that every member is warmly welcomed by the social committee and the officers.

If there are sick ones among your members, then remember them with a suitable token. A letter calling attention to certain passages expressing thanksgiving will be appreciated by these shut-ins.

A chorus of children will be an appropriate addition to the regular program. Let the offering be devoted to some benevolence.

The Topic Presented

What reason have we to be thankful? In casting about for reasons of gratitude we usually think first of all of the definite blessings we have received. We thank God for His blessings, His tokens of goodness, His marks of kindness. And then we analyze the blessings of the past year. We recall those events that have filled us with pleasure, that have been helpful and beneficial, furthering to our outward prosperity. But we exclude the bitter and sad experiences. We never think of being thankful for a bereavement, or a great sorrow. We make the mistake of being thankful only for some of the *acts* of God, but fail to appreciate the unchanging character and attitude of God's *goodness*. It is for this *goodness*, this unchanging attitude of God in His relations towards man that we need be grateful.

1. Every experience of life is a sacred one, because it reveals to us this inherent *goodness* of God, and will serve for our welfare and good.

2. We can trust God at all times in all things. There is really not evil in the world, for evil itself must serve the divine purposes. God is no different today than He was yesterday. His attitude is always directed towards our good.

3. Even the seeming evil serves the higher purposes of God. "No evil can betide us," no evil can overwhelm us, incapacitate us for further work. God is at the helm of our life, guiding us towards that end His divine consciousness has foreseen.

How can we prove ourselves thankful?

1. Let us learn to *observe* God's goodness. Sensation is the first step in consciousness. We can learn to know and understand God only by observing the marks of His goodness.

2. Observation must be followed by an expression of our attitude towards God's goodness. The incoming impression must find an outgoing expression. Sensation must lead to activity. God may know our heart is grateful. But others must know it also. The world about us can only understand God's goodness in the light of our goodness towards the world. Therefore our service is the interpretation and revelation of God's character to the sin-blinded world.

We celebrate Thanksgiving Day once a year in order that we may celebrate it every day in the year.

Our gratitude is more than a flower, more than the fruit, it is the heart of our life. The flower blooms and dies, the fruit is consumed, but the heart brings forth flower and fruit year after year. God's goodness is perennial, and the effects of God's goodness upon our life and character must be perpetual.

Some Questions on the Topic

What are some of the special blessings our nation has received the past year?

Name a special blessing which you have received?

What are some common blessings for which we forget to be thankful?

Why must our gratitude find an outward expression if the blessing is to remain with us?

Why is voice gratitude necessary besides heart gratitude?

Some Scripture on the Topic

2 Sam. 22: 4; 2 Chron. 7: 3; Psalm 22: 22, 25; 66: 1—4; 92: 1—3; 107: 1, 48; Luke 1: 46—54; Luke 17: 15, 16; Acts 2: 46, 47; Eph. 3: 20, 21; Rev. 1: 6.

A Prayer

In place of the prayer by the leader, the entire society may repeat the *Te Deum*.

Te Deum laudamus

We praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein;

To thee Cherubim and Seraphim: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth; Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee. The goodly fellowship of the Prophets: praise thee. The noble army of Martyrs: praise thee.

The holy Church throuout all the world: doth acknowledge thee;

The Father: of an infinite Majesty; Thine adorable, true: and only Son;

Also the Holy Ghost: the Comforter. Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father. When thou tookest upon thee to deliver man:

thou didst humble thyself to be born of a Virgin. When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge. We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage. Govern them: and lift them up for ever.

Day by day: we magnify thee; And we worship thy Name: ever, world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us. O Lord, let thy mercy be upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

The Advanced Bible Lessons

Lesson 9. The Early Christian Church

II. THE ORGANIZATION OF THE CHURCH

DAILY BIBLE READINGS

- M. Nov. 20. Eph. 4: 11-24. The Organization of the Church.
T. Nov. 21. Acts 6: 1-6. The Seven Chosen.
W. Nov. 22. 1 Cor. 12: 1-31. Spiritual Gifts.
T. Nov. 23. Rom. 12: 1-8. Spiritual Service.
F. Nov. 24. 1 Tim. 3: 1-13. Qualifications of Office.
S. Nov. 25. 1 Peter 5: 1-4. A Charge to Elders.
S. Nov. 26. Eph. 4: 1-10. Unity of the Spirit.

Lesson Key:—"Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord," 1 Cor. 12: 4, 5.

Many people claim that the Christian Church does not need organization, that the power of the Holy Spirit is all that is necessary in order to inspire each member with sufficient intelligence, energy and devotion to do what the Church ought to do. They believe that organization is merely a human device for the sake of stimulating effort, that it is an artificial means of getting work done, and that most of it is merely an outward display and has little real and lasting work to show. There is no doubt that a great deal of the organization found in church work today is ma-

chinery rather than power, mere motion without real effect, and that some of the best things that are being done in and by the Church today are done without machinery or system, simply thru the power of voluntary, Spirit-filled effort wholly consecrated to the will of God and His work in the world.

But this by no means proves that organization is worthless and cannot be made to serve God's ends when used in the proper spirit and for the right purpose. The fact is, rather, that a certain measure of organization is *required* for the highest efficiency and the best results, and the example of the Apostolic Church shows plainly that the Holy Spirit himself laid the groundwork of all the essential organization which the Church needs to make its work count for the most. It is the work of the Apostles, and especially the writings of Paul, that have laid down once for all the fundamental principles of Christian organization so that they may be applied to any circumstances or conditions. The organization of the Apostolic churches grew up as the needs presented themselves in obedience to the guiding Spirit of God, and while it would be a great mistake to copy the forms used there, because conditions today are totally different, it is necessary to study these forms and what they stand for, so as to discover the principles we need in our work today.

We note that the first beginnings of organization, the appointment of the seven deacons in the Jerusalem church, Acts 6, were for the purpose of leaving the Apostles themselves free for the one great object of their work, the preaching of the Gospel, and that the abilities of other members are to be used to do that for which they are best fitted. Organization, whether in the congregation or the Church at large, must exalt the preaching of the Word, because it alone is the source of power for any other activity which may be undertaken. If the power of the Gospel is not put back of and above everything else, even the most feverish activity and the highest so-called efficiency will be of no use as far as the real and permanent results are concerned. The first concern of every Christian church must always be, not an increase in membership or a participation in every scheme for the relief of distress or social wrong, the reforming of society, or the uplift of mankind, but *the dissemination of the Gospel of Jesus Christ*. And no one who has been called to this great work of meeting mankind's supremest needs should be expected to use his time or strength in a way that will prevent him from doing his very best in this direction. The minister's chief business is that of preaching, and he should not be expected to preach anything else than how men can be saved from sin thru the grace of God in Jesus Christ. There is no greater need anywhere than this.

Certainly there are other needs. But all other needs have their source and beginning in this most urgent need, and the meeting of this one pressing need will ultimately satisfy every other human need. Nor need the followers of Jesus Christ sit idly by while the lives of men are perishing for want of any kind of help. The Gospel of Jesus Christ has sufficient power to offer any kind of help that men may need, and there are men and women enough to apply its power wherever there may be an opportunity. To find these men and women, to give them an opportunity to do what they can do, to point out and define the tasks which they may do, and to coordinate and systematize the scattered, desultory, often ill-advised and inadequate efforts and raise them to their highest power, is the purpose of organization in the Church. That is why the church at Jerusalem appointed the seven deacons and set them to work, and it was a most wise and necessary step.

It was a wise step because it sought to use all the forces in the church to the best advantage: the Apostles were to be left free to do the vitally important work to which they had been called and for which they were especially equipped, and the workers in the churches were shown what they could do in applying the power of Gospel to the physical needs of men, thus opening the way for the employment of new and powerful forces in the work of the church and reinforcing the efforts of the Apostles in a most practical and effective manner. The step was necessary because if it had not been taken, the preaching of the Gospel would have been seriously hindered and disorder, confusion and even corruption might easily have demoralized the entire church.

Hence there was every reason for the development of organization in the church as we find it in the work of Paul. It was he who pointed out its real purpose, i. e., the "perfecting of the saints unto the

work of ministering unto the building of the body of Christ," and insisted on the right spirit, i. e., that it be performed in the unity of Spirit, without preference, and for the benefit of all the others. No denomination or congregation can afford to ignore the idea of organization as a means toward the highest efficiency. There must be boards or commissions to carry out the tasks the Church has undertaken, or to solve special problems it has to face, and there must be institutions and organizations to carry on and promote education and conduct campaigns for moral and spiritual progress if definite results are to be obtained. In the churches there must also be societies, committees, organized classes, etc., in order that all who can and will work may be put to work in accomplishing the aims and plans of the church for its members. There is danger of too much and too complex organization, but the remedy is not in the abandonment of all organization, but in simplifying and standardizing it and making it conform to actual needs.

This and That about the Work

Continued from Page 5

tianity is like a great river that has divided itself into many branches and has gone out into many lands. Many of its branch streams are almost dried up because of error and corruption. While I speak of these things in Church history, geography gives them a clear conception of the countries concerned. After two hours I leave the students to Pastor Gass, who instructs them in other branches, and in the afternoon I teach them Christian Doctrine and explain St Paul's letter to the Romans, and later also Hindi grammar. Twice a week I take all the students with me to the bazaar preaching in the city. So you see that in addition to other missionary work, my time is well filled out.

Miss Kettler called attention to the conference of our own catechists, teachers and Bible women to be held Oct. 24 to 27, at which only workers employed by our own Mission will take part. "If we receive," she writes, a baptism by the Spirit of God at this conference no one can tell how far reaching will be the consequence. I cannot think otherwise than that our people at home will take a great interest in these gatherings, for all that we do here is but the work of our common church, your work, if you will, even tho we live 'just around the corner on the other side of the world.'" Tho the conference is already past we may still remember all our native workers in India in our prayers again and again, so that their work may be come more and more filled with the Spirit of God.

Recently Mr. Burgess, a representative of the All-India Sunday-school work, spent some time in Raipur and Miss Kettler invited Mrs. Burgess to address the women of the Koehring Home. Some time ago a branch of the Y. W. C. A. was organized in connection with the Home. The members of the Y. W. C. A., between thirty-five and forty, and a number of other guests who had been invited, attended and Mrs. Burgess' lecture on the "Duties of a Mother" had quite an encouraging audience. At a former opportunity Miss Kettler had requested a woman physician to give greatly needed counsel concerning the care of health. Monika, a Bible woman whose name has repeatedly been mentioned, and who was picked up from the streets as a neglected girl, many years ago, is secretary of the association and continues to develop more and more into a very successful worker.

Mr. Feierabend, father of Pastor Feierabend, our missionary at Mahasmudra, kindly sends us a letter from his son, from which we are permitted to copy the following:

"Yesterday (Sept. 10) I had good news from one of my catechists. In a few villages, forty miles from here, there are said to be persons who desire to become Christians, about eighty souls, including women and children. Only two of these have books out of which to instruct the others. They persuaded the catechist to stay with them for a few days and wanted to know when the missionary would come to baptize them. He told them to wait a little while and study diligently, the missionary would probably come in December. Of course we shall have to wait and see, but it seems that we may soon be able to baptize a number of candidates at this place, as some of those desirous of being baptized are said to have been ready a few years ago, when they were visited by a catechist from Raipur. Unfortunately the work was not followed up, however. These people seem to belong to a caste among whom we seem to be having more than usual success.

At Home

The former superintendent of our home for lepers in Chandkuri, Mr. W. H. P. Anderson, who is now giving all his time to the "Mission to Lepers", is spending some time in the United States, at present in Philadelphia and vicinity. In the early part of November he was at the national capital and in Baltimore. On the occasion of one of his visits in Chicago, several years ago, Bethlehem Church, of that city, collected the fund for a women's ward in the Chandkuri hospital.

St. John's Church, Lorain, Ohio, is arranging an every-member-canvass in the attempt to induce all the members to take a more active part in the work of the church and the Kingdom in general. This will no doubt also be a great help for our mission work. We understand that Pastor Martin P. Davis of Buffalo was invited to assist in carrying out the canvas. We shall be very glad to learn in how many of our churches similar efforts are being made this fall and winter. In St. Matthew's Church, Buffalo, a canvass made last year with considerable success was repeated Oct. 15. This proves that the every-member-canvass brought results.

A teacher of a girls' class in one of our Kentucky Sunday-schools recently sent us some sample work for the Christmas box to India and reports good news from her church. Her letter said that her Sunday-school made it an aim to give \$100 for home and foreign Missions every year. Her girls' class is contributing its share in this work. The mission society supports a Bible woman in India, is affiliated with the Cincinnati Evangelical Women's Missionary Society and also works for the Deaconess hospital in Cincinnati. The whole letter breathes a strong, joyful spirit of service; that is why we mention it here, in the hope that our readers will also share this joy and that the example may be followed in many other places.

Mrs. Hunsche of Cincinnati writes concerning the sale of fancy work made by Indian women which was begun by Miss Graebe, and for which Mrs. Nottrott furnished most of the material from Bismarck. On looking thru her accounts the other day Mrs. Hunsche found that already \$200 worth of this fancy work had been sold in Cincinnati and vicinity. Her experience in connection with this work is expressed thus: "And we have not even tried very hard; we enjoy the work immensely and always found willing helpers, only there must be some one to lead, some one to say 'go.'" Mrs. Goetsch recently sent a few new samples, but they are all gone. Friends who would like to help sell Indian articles like hand-made handkerchiefs, tea cloths, linen doilies etc., in their neighborhood, may write to Mrs. C. Hunsche, 1803 Highland Ave., Cincinnati, Ohio. It may take some time, however, before a new supply arrives from India, tho it is well to apply in time, so that there may be no disappointment.

One of our pastors in the West reports a most welcome contribution for our mission work. One of his members brought a gift of \$5.00 as an offering of gratitude. He had lost a sum of money, somewhat over fifty dollars, and had vowed that he would give five dollars if God would let him find the lost amount. When one of his employes actually found the money he received a reward, and the owner did not forget his vow. In former years one often found notices like "Thankoffering for recovery from serious illness", or "Thankoffering at our silver wedding", etc., among the gifts, our educational institutions, or other benevolences. There is so much to be grateful for every day that one should expect Christians to express such gratitude more frequently in this manner. It need not always be a substantial gift. Many persons placed a little box at some convenient place in their homes, into which they drop a gift of any size they may be able to afford whenever they experience some special divine goodness. There are so many occasions of this kind that the many small offerings soon make one of considerable size.

Gleaned from the Parish Papers

Concluded from Page 6

Wisconsin District

Milwaukee, Wis.

According to the *Diaconie Bote* for the Wisconsin District, the Deaconess Society of Milwaukee has just purchased the lot west of its present property and intends to build a new hospital there.

After the committee appointed to find a suitable place for a new building had scoured the city in all

directions, it reported that in its opinion and after careful inquiry no better place could be found for a new hospital building than the one already occupied. And when it was learned that most of the objections raised against the present site would soon be removed, and the question of an alley would also be settled satisfactorily, the Society voted unanimously to purchase the adjoining lot and stay at the place now occupied. A building committee has already been appointed and a financial committee is diligently at work. The first work will be to pay for the lot, which cost \$5,500, as quickly as possible, and then to erect a new and modern hospital for about \$30,000.

There will be many difficulties to overcome and many hindrances may have to be conquered, but with the help of God we shall surely reach the goal.

The Lord's Pine

Concluded from Page 3

terror. Still he slept on, a peaceful smile at last blotting out the anger. He and Taffy were boys again sharing the delightful sensations of the old swimming hole.

Meanwhile the storm increased in fury, the sky grew black, the air was whitened with a sudden deluge of rain. There was one sharp, terrible report. Dunky Beezman staggered to his feet like a man dazed. At first he thought that the battle he had dreaded was on—that they had come while he slept. He looked helplessly toward the treasured pine, then he stood staring at its seared, white-scarred side. Some of the great green boughs were scattered on the ground. He started and ran toward it, wringing his hands. They had done it then, they had felled her while he slept! In his indignation he stumbled blindly on till he stood directly over a figure that was crumpled down at the great tree's base. With a cry he fell beside it and straightened out the limp limbs and smoothed the knotted hands. It was Taffy.

It suddenly flashed on Dunky Beezman what had happened. He began to rub the stunned body frantically. Taffy Tuzeler was not dead, but the Goliath pine had received a fatal blow—lightning had torn her to the heart. A week later Dunky and Taffy stood back and watched her fall with a dull thud. Neither of the little men had dry eyes as they went up and held out their hands to one another.

"She was a great old tree!" They spoke in tones of reverence.

"She'll make a fittin' meetin' house. Seems like she's been so nigh heaven she must know somethin' about it. Think o' the birds that's nested in 'er!"

"Yes, and the stars! 'Peared like the stars was just possessed to hang themselves up amongst her green branches. She never could 'bide our contentions, seemed like, especially at night, she was pleadin' with us."

"I've felt that way myself. I never could help a-feelin' that she was the Lord's pine, after all."

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Rev. P. Ph. Tester, 561 21st St., San Diego, Cal.
Rev. G. W. Webbink, 111 W. Oliver St., Owosso, Mich.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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Thanksgiving and Penitence

We are not accustomed to think of Thanksgiving and penitence as being in any way associated, but that is not because the two do not belong together, but rather because we have lost the true Thanksgiving idea. Suppose some one, day after day, would continue to give you some token of his love and kindness, without apparently ever tiring of the expense, and regardless of whether you ever gave him anything in return. If you accepted the gifts at all you would no doubt soon begin to wonder what made him do it, and you would very likely wonder all the more if you were sure that no selfish motive was back of the matter. It would be the most natural thing in the world to begin to ask yourself. What did I do to deserve such kindness? Do I deserve it? Is not that person doing much more for me than I ever did for him, and therefore much more than he ought to be doing for me? The more grateful you felt for the kindness that was being shown you, the more would you feel your own unworthiness. And the feeling of one's unworthiness is the beginning of penitence.

We do not associate penitence with thanksgiving because we do not appreciate the gifts we receive thru divine lovingkindness from day to day. We accept them and enjoy them and we do not want to miss them, but we rarely if ever stop to think what it is that makes God keep on giving in the way He does. There is a reason, certainly, but it is not any merit or worthiness on our part, and if we were to have a Thanksgiving Day every month, or every week in the year, we should not be truly grateful before we realize and admit that fact. To merely express our joy at God's bountiful gifts, to rejoice and to praise Him because we have been permitted to benefit by them for another year, and because we have not been obliged to lose or miss very much of what made life worth living—this is not real gratitude. True gratitude is inseparably bound up with the conviction that we are getting more than our share, more than we should get if that which we receive were measured out to us on the basis of strict justice. The Evangelical Book of Worship gives expression to this thought in connection with the service for Thanksgiving Day, and Thanksgiving Day sermons, if they are truly Evangelical, will not omit to sound this note, and to impress upon the minds of all who attend the Thanksgiving Day services the general unworthiness of men to receive the gifts which God is continually showering upon them.

There is particular need of the feeling of penitence on the part of the American people at this time. To a certain extent there is unexampled prosperity and a lavish spending of money for pleasure and luxury of every kind. Our people are forgetting the sources of this abundance and are neglecting to examine themselves as to their motives in accepting it. God is permitting them to enjoy the wealth which war and bloodshed is pouring into the country, and men are becoming intoxicated with the power of possession and of spending. It cannot always continue thus. Aside from all the other evil tendencies that are continually manifesting themselves in our national life, and which really require a national day of penitence, there is more need this year than ever before of stopping to think and to search our hearts as to the things we can conscientiously be grateful for, and to bring our offerings of gratitude into the presence of God in the spirit of sincere penitence.

Making a Paper

Making a paper looks easy, doesn't it? That is, if you don't have to make it. To read one line after another in your library or sitting room is quite simple, but when one stops to think that each separate line

stands for a lot of combined effort, and that even the white spaces did not come into being of their own accord, it would seem that making a paper is not nearly as easy as it looks. To begin with, there must be some one to plan the paper, to decide what is to go into the paper and what must stay out; how much space is to be given to this subject and how much to that; to secure the material for the various departments and to get it into proper shape. Then there are the writers, scattered all over the country, who contribute to one issue, for if one person were to write it all the result might be a good cure for insomnia, but it would hardly deserve to be called a paper, and its life would probably be very short. Then there are all the rest of the folks, compositor, proofreader, engraver, make-up, pressman, folder, cutter, with a good many other owners of experienced eyes and skillful hands, each with their important duty to perform, until finally the mail carrier brings the finished product to your very door. Every issue of The Evan-

A THOUGHT FOR THE WEEK

To make the most of dull hours, to make the best of dull people, to like a poor jest better than none, to wear the threadbare coat like a gentleman, to be out-voted with a smile, to hitch your wagon to the old horse if no star is handy—that is the philosophy that makes a happy and a useful life.—Bliss Perry.

gelical Herald represents the combined efforts of some forty or fifty persons, all of whom do their best in order to give you a paper that is worth while. Making a paper looks easy from the outside, but when you know the inside history it turns out to be "some" job.

And what's more, all this work costs money. And the materials cost money also, from fifty to a hundred percent more now than they ever did before. And what is worse, no one can tell how much more the material is going to cost during the next three months. Just now the money part of the proposition is the toughest one of all, and what makes it especially tough is the fact that it is such a one-sided affair, i. e., the money is all going out, while far too little is coming back. It would be a great deal simpler and easier, if the circulation were from three to five thousand larger. Circulation is the life-blood of a paper, and we should not need to worry if The Evangelical Herald had all the circulation it might have and ought to have.

But circulations are made up of individuals. Any reader who adds one new subscriber, or helps retain an old one helps the circulation of the paper. And the larger the circulation becomes the better the paper can be made. We have many letters and testimonials telling us how helpful the paper has been to our readers. If it has been helpful to you it will probably be the same to others, and all we ask is that you help us to get them. You have done it in the past and we are sure we shall not be disappointed in counting on you again. The paper now costs \$1.25 per year, and that sum will bring it to any new subscriber from now until Jan. 1, 1918. \$1.25 is not a very big sum, and much more than that is spent on many less valuable things in the course of the year. And it's a great deal easier to pay \$1.25 than it is for us to make the paper.

Some positive Results

After the proclamation of the kingdom of Poland by the German emperor and the emperor of Austria-Hungary it can no longer be said that the European

war has not brought any definite and practical result. After centuries of slavery under the Russian knout Poland will once more take her place in the family of free and autonomous nations. The government granted to the people of Poland is described as an autonomous hereditary monarchy, and the new kingdom will include all the conquered Russian territory now possessed by the Central Powers. Americans would have greatly preferred to see popular rule established in Poland, but it is to be questioned whether the people would have been generally ready for such a step, after the kind of government they have had during the past century and a half. It is also perhaps expecting too much that any European monarchy should voluntarily abandon the idea of hereditary royal rule and establish a republican form of government. As it is the people of Poland will be free and equal under the new regime. Religious discrimination is to be a thing of the past, and for the first time in Polish history the Jew will be given complete civil rights, with all other races, in Poland. In view of the unhappy conditions that have existed in Poland in the past we are confident that the proclamation will inaugurate a new era for the strong and liberty-loving race to which it brings freedom from oppression.

Shortly after the proclamation of a free Poland the State Department has been asked to recognize the new kingdom of Arabia, apparently as a result of a spontaneous movement on the part of the inhabitants, between whom and the Turkish government there has always been little sympathy and much friction. There is no indication of the boundaries of the new kingdom, or whether it will include the south-eastern portion which has been a British "sphere of influence" since 1905. For nearly 200 years there have been intermittent rebellions, assassinations and intrigues, and the British have been as impotent as the Turks in preserving peace. Time alone can tell whether the present move will bring a better government to that region than it has had in the past.

In the independence of Poland and Arabia there seems to come into view some indication of the changes that may be expected as an outcome of the war. Russia has not been able to prevent the freeing of Poland, nor have the Allies been able to establish the kind of "protectorate" over Arabia that now covers Egypt and India.

With the election barely over a certain class of newspapers are again doing their best to develop strained feelings between Germany and the United States. We are told that a new and more frightful U-boat campaign is about to be undertaken, and that Germany is full of "hatred" for the United States. It is well to remember in reading news of this kind that papers who feature that sort of stuff are long suspected of English ownership or control, and that articles of that kind are written with a sinister motive. We do not believe that there is any widespread hatred of the United States among the German people, tho it is easy to understand that there should be discouragement and disappointment at the attitude taken by the American government in many instances. There are probably violent haters of the United States and her people in Germany, and they may be able to make a great deal of noise, just as some American politicians are doing with their hatred of Germany. But just as no one who knows the American people thinks for a moment that such an attitude represents the popular mind, no one who knows anything about Germany and her people will believe in German hatred of the United States. It is always a safe rule to regard with suspicion any paper that seeks to slander another nation or people, or endeavors to stir up unfriendly feelings.

What to be Thankful for

"The Rock, His work is perfect; for all His ways are justice: a God of faithfulness and without iniquity, just and right is He," Deut. 32: 4.

As Thanksgiving Day approaches and the signs of winter multiply, one's thoughts involuntarily turn backward over the months that have passed. Only a few weeks intervene before the old year shall have passed away entirely, and the time that remains seems especially well adapted to taking a backward look and thinking things over. The real work of the year is well-nigh accomplished; the business man begins to take stock and to balance his books; the harvests are gathered, the elections over, and all are in a position to think quietly of what the year has actually meant. And such a retrospect fits in perfectly with the Thanksgiving idea. From the Pilgrims, on their bleak New England shores, down to the last proclamation by the President or the governors, the Thanksgiving spirit and the Thanksgiving idea has grown out of the backward look. Every Thanksgiving Day has had the reason for its being in the things that had passed and gone.

But if the look had been backward alone, it would never have led to giving thanks. For most of us the past holds altogether too little that is pleasant and altogether too much that is unpleasant and that we should like to forget—if we could. The average person, if he looks at the past alone, and if his retrospect is both searching and sincere, would be driven to despair rather than to gratitude. So many things have happened that we wish had not happened, and that should not have happened, and so much has been done that should have been left undone, and so much has been left undone that should have been done, that they who are honest with themselves and who would look nowhere else would be bowed into the dust with shame and humiliation. It is only as the backward look turns upward that it becomes one of gratitude. Not that the upward look had any power to change that which lies in the past, or that it made it any easier for us to forget it. But the upward look, as it turns away from the faults, mistakes and shortcomings, from the trials and troubles and problems that beset the pathway of life and seeks the presence and the heart of God, is bound to find that which comforts, encourages, helps, strengthens and overcomes. If the things of the past are wrong, God is absolutely and unchangeably right; if the past has been a failure, God never fails; if the sins of the past rise up to condemn us, God is wholly and eternally good, gracious and merciful. And it is this fact that is at the bottom of all our gratitude. With the certainty that God is there, that we can turn to Him at any time and under all circumstances, that He knows and understands and is ready to hear and to forgive, it makes less difference whether the things we look back upon are pleasant or not, or whether we are satisfied with them or not. The one fundamental fact of God shows up everything else in an altogether different light.

It is this to which the song of Moses calls attention as the great prophet and law-giver prepares to take leave of his people. As he calls upon heaven and earth to hear, that his teaching may fall like tender showers upon the hearts of men, he sets the dealings of Jehovah over against those of the people. The people have been perverse and crooked; they have requited His benefits with rebellion and have again and again rejected His plans. But in the midst of it all God has been not only a rock, but *The Rock*, the one true, dependable and absolutely sure point of vantage in the midst of a surging, shifting, unreliable mass. His work is perfect and all His ways are justice, even tho the works of the people are weak and corrupt and unfair; where the people have again and again proven unfaithful to their trust and have followed iniquity with iniquity, where they have time and again done wrong and departed from the ways of righteousness, He is and ever remains a God of faithfulness and without iniquity, just and right in every respect. As Moses' span of life is drawing to a close, and as he looks back over his long career, and the things that God has pleased to accomplish thru him, with so much that had to be left undone, it is an unutterable comfort to know that he can turn to God, *The Rock*, with full confidence that all will yet be well. In the light of what Israel had been and done he could see only failure, but with God guiding, correcting and forgiving he was so sure of success that his song of farewell becomes one of victory and triumph.

As we look back over the events of the past year,

the various currents and movements in things political and religious, social and industrial, there is also much of unfaithfulness and failure, so much, in fact that it takes considerable optimism to keep up hope and courage and to work and pray for better things. There is prosperity, but it is blood-stained and extorted, and the mass of the people seem to have approved it, rather than to have turned to higher and purer motives. The Church has gone forward, in the main, but it has failed to do what it might have done in the spirit of its Head and Founder had always been supreme in its counsels; the men and women—and the children, God pity them!—have here and there had a whiff of the atmosphere of freedom, and felt the lessening of their chains, but we have also seen how strong and how heavy those chains still are, and how poisonous and oppressive the atmosphere still is in which our workers are obliged to live and labor. A very large portion of the people have sought to swim against the stream, and we are profoundly grateful for that, but the current has been too powerful and they have been unable to reach their goal. And in addition to those failures on a national scale there are those in the individual lives, the guilt, the sin and the misery we have brought upon ourselves thru disobedience, thoughtlessness and worldly-mindedness; the unhappiness, suffering and sorrow that others have brought into our lives, and the trials and difficulties we have not been able to overcome. As we look back at all this during the Thanksgiving season there must be disappointment and even shame; but as we look upward to *The Rock*, our God, there is hope and help and happiness, because He understands and knows and—forgives, and because He still can and will help to better and higher things.

So let us be thankful this Thanksgiving Day, not because the harvests have been fairly good and the prices better than ever before; not because there has been plenty of work for all who wanted to work, and because, with mills and factories and railways crowded to the limit, there is plenty of money. Let us rather be thankful above all that God is there, *The Rock*; that, no matter what our national or individual failures and wrongs may have been, His work is perfect; and all His ways justice: that He is a God of faithfulness and without iniquity, a God who is absolutely just and right. Then we can rejoice even tho we are unhappy; then we can be grateful even tho we are unsatisfied.

The Evolution of a Thanksgiving

"Shall I stop at the market and order a turkey on my way downtown?" Mr. Hardin inquired, his hand on the door knob.

"No, you don't need to order any turkey," Mrs. Hardin spoke shortly.

"Why, Thursday is Thanksgiving!" Mr. Hardin reminded her.

"I can't help it if it is!"

Mr. Hardin stared at his wife, bewildered. Suddenly it came to him with a sense of strangeness that she was sitting with folded hands—and it was only two days before Thanksgiving! Every year before that had been a day of bustling activity and the house had been full of spicy odors. He sniffed the air—there was not the ghost of a Thanksgiving smell!

"Why, Clara, you aren't sick, are you?" he inquired solicitously.

"No, I'm not sick. But I'm not going to cook any Thanksgiving dinner with nobody here to eat it. I don't feel like being thankful or eating Thanksgiving dinners, either, with the children all gone."

Mr. Hardin looked troubled. The house seemed very empty to him, too, since Florence and Edna and Harry had gone to the distant city. He opened the door softly and went out—he could not think of anything to say.

Mrs. Hardin rocked on drearily, picturing the children passing a homesick Thanksgiving Day among strangers. Presently her gloomy thoughts were interrupted by the postman's ring. It was the day for a letter from the children, and she hastened to the door. Such a big, fat letter as it was! She expected a homesick wail, but it was cheerful. Mrs. Hardin paused over one paragraph:

"Mrs. Mason has invited us to her home to spend Thanksgiving. She is the dearest little woman! Isn't it perfectly lovely of her to remember that we are away from home? Edna says she is going to pray a little prayer of special thanksgiving for the folks who are good to people who are a long way from home when Thanksgiving comes."

Just at that point, before Mrs. Hardin's mental vision there came the face of the girl who had waited on her at the glove counter the day before. She remembered just as she reached the counter overhearing one of the other clerks ask her if she was going home for Thanksgiving. The girl had shaken her head, saying nothing. It was then that the look that was now haunting Mrs. Hardin had come into her face. Quick contrition overtook Mrs. Hardin. "Someone is being good to my children, and I am not doing a thing for other mothers' homesick boys and girls," her thoughts accused her.

A moment later her resolution had been formed. "That girl at the glove counter is going to have a home Thanksgiving—and I'll have her tell me of some others, too." She hastened to the telephone and calling Mr. Hardin up told him to stop at the market on his way home and order two big turkeys.

When the greatly puzzled man opened the door at lunch time he was greeted with all the delicious Thanksgiving odors that he had missed in the morning. He stepped out to the kitchen and his face lighted up at sight of the familiar preparations. The universe seemed settling into its accustomed ways once more.

Right after lunch Mrs. Hardin took time to run down to the store. "I'm going to ask a favor of you," she said to the girl at the glove counter. "My boy and girls can't come home for Thanksgiving, and I just can't bear the thought of eating our Thanksgiving dinner alone. I happened to hear you say you didn't expect to go home and I wondered if I couldn't borrow you. We can pretend that we belong to each other for that day. Please do take pity on us and come."

The surprised girl only stared at first. She knew well who Mrs. Hardin was, but that only made the proposition seem all the more extraordinary. It took quite a few minutes to convince her that it was real. "I want a whole tableful of young folks," Mrs. Hardin added. "Please, can't you tell me of some other girls who would be adopted for one day?"

The girl's face lighted up. Already she had been won to devotion for the bright-faced little lady. "It's easy to find them," she declared. "There are four girls I know real well, and not one of them can go home. We were all dreading Thanksgiving Day."

Then Mrs. Hardin had a thought that was little less than an inspiration. "I wonder if you wouldn't all come in the morning and help me get the dinner on the table," she said hesitatingly. "I've always had the girls to help me, and I shall miss them so."

"Will we?" A look of pleasure leaped into the girl's face. "If you only knew how good it will seem to get into a kitchen once more."

When Mr. Hardin came home to dinner that evening he remarked, "There are four young fellows over at the office who are looking glum because they can't go home. Would you mind if I asked them over here?"

The answer came promptly, "Of course, I don't. Call them up tonight and ask them."

So this is how it came about that there was a jolly Thanksgiving gathering at the Hardin home, instead of the day being the dreary one to which twelve people had looked forward. And the day left to each one of the twelve a heart full of thanksgiving.

A Little Thought for the Thankful Season

BY CLARA E. LAUGHLIN

The autumn sunshine was golden, glorious. In the country it was painting the hillsides in scarlet and brown and tinting the prairies in russet hues. In the city's canyon streets we knew it was autumn by the mellowness of the sun's warmth; by the hurrying steps, quickened from summer's lagging gait; by the evidences of "brisk trade," the presence of many strangers come to buy their winter's stores. The shops were presenting their "fall openings," and every woman who could get down town was there to see the displays and make up her mind wherewithal she would deck herself not merely against the cold but against her neighbor's vying.

At noon the avenue was very full. The shoppers, chattering about the modes, were a throng in themselves, and at the blowing of the noon whistles thousands of clerks, factory operatives and business men poured into the street and hurried on their various ways. It was a preoccupied throng, nobody in it giving much heed to anyone else, everybody intent upon his own.

At a crossing there was a momentary halt waiting the policeman's signal to stop east and west traffic

and let north and south traffic pass. And in the instant of waiting I heard, from over my right shoulder, a voice, a most unforgettable voice, saying: "Will you help me across?" I turned to look. No one in particular was addressed, because no one was seen. The owner of the voice was about 30, clean-cut, refined, well dressed—and stone-blind. With the aid only of a tiny cane whose tap-tappings a less than pre-naturally keen ear could not possibly have heard in the roar of the avenue, he was threading his lone way thru these mazes of hurrying humanity. At every crossing he had to ask assistance over. No wonder the tone of his asking was mechanical! Probably a hundred times a day he had to stop and direct at people he could not see, a request for aid. Long, long ago all self-pity had gone out of that voice. Long, long ago it had begun to express acceptance of the inevitable. In the brilliant sunshine that evidently long-standing darkness was poignantly pitiful.

A foot or two ahead of me was a shabby, shambling man of more than middle age. "Down and out" was writ all over him, from the faded color of his clothes to the spiritlessness of his gait and the "under dog" resentfulness in his face as he looked back to see who made the request.

I never thought to be a Samaritan. I was so eager to see what the shabby man would do. Somehow, I knew he'd do it—and he did! "Come along," he said curtly, and took the blind man's elbow. At the opposite curb the shabby man released his hold, and the blind man thanked him and went on his tap-tapping way. It wasn't a very brisk way, and I loitered. So did the shabby man. At the next crossing he had the blind man by the elbow before there was time to request aid. It was a difficult crossing, and we had to wait several seconds for our opportunity to get over. While we waited the shabby man spoke. "Bad corner, this!" he said, and he seemed to be inveighing against all in the universe that allowed corners to be bad.

"Yes," assented the blind man as if, all crossings being impossible to him, degrees of "badness" were meaningless. Perhaps he was thinking that no corner should be bad to anyone who can see his way.

On the next block they really began to talk. The shabby man wasn't holding the blind man, but the blind man seemed to realize that the man who had twice helped him was keeping by his side. After the third crossing the shabby man did not take his guiding hand from the blind man's elbow, and the conversation seemed to be getting on famously. When I turned, at my corner, to go west, they were pursuing their northward way, arm in arm, chatting happily, and the shabby man had stopped shambling and was smiling with a wonderful benignity on the blind young man by his side.

I watched them until they were out of sight, and after that the thronged street seemed different to me, very different. It was as if the Lord of Life had passed that way, and I had seen a miracle.

"Not one of us," I said to myself, looking about at the others in that busy, well-fed, well-clad multitude, "could have done for that shabby man what the blind man did for him *by needing him*. If we had tried to help him we should probably have succeeded only in making him more bitter, more resentful. The trouble with nearly all of us is that we want to serve from the throne of power and not from the manger of want. We want to get the upper hand and then condescend to our brothers, instead of being willing to reach up to them an appealing hand and serve them by our need of their tenderness, their care."

Here's a thought to meditate upon at the Thanksgiving season. Some of us, I am afraid, have been wont to confine our gratefulness to our immunity from affliction, from dependence, from need. We are glad we haven't been sick or in prison or poor, so that nobody in Christ's name needed to visit us and clothe us and minister unto us. And it may be that for those very things we ought to be not glad but sorry! Not sorry to be well, but sorry if, being well, we forgot to serve; whereas, if we had not been well, we might, willy nilly, have been very useful in God's great plan of things.

I'm sure it takes an unusual grace of spirit to be grateful for the help we've had and given by reason of the odds against us; but I'm sure, too, it's a degree of grace to which we ought all to aspire. For what's the use of living and growing if we're always to keep our thankfulness on the same childish basis?

When we were little we thanked our parents for our pleasures but not for our discipline; for the treats they gave us but not for the watchfulness with which

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Thanksgiving

"Give us this day our daily bread,"
All thru the year we oft have said,
Yet doubted that it would be done
From setting to the rising sun.

Thou taughtest us in faith to pray,
That we should cast all care away.
Yet thoughts for clothes and drink and food
Despised the pledge of former good.

By cares of unbelief we earned
From Thee forever to be spurned;
Or like him who denied Thy power
To perish in the abundant hour.

As we look o'er the passing year
We see our doubt was sinful fear.
Thou gavest daily bread and more:
Rich gifts poured from Thy bounteous store.

Thy goodness, not our work or thought
These countless, gracious blessings wrought.
Confessing this, we humbly raise
Our voice to Thee with thanks and praise.

Full well we feel our sin and blame,
Yet come to Thee in Jesus' name.
O Father, for His sake forgive,
We shall as trusting children live.

—Arthur T. Bonnet.

"Blessed Are the Poor in Spirit"

BY PRISCILLA LEONARD

In these sociological days old principles and ideals are being eagerly changed by many for new. But there are some principles that are fundamental, and so cannot be left out in building anew. Of these the first beatitude is certainly one.

Why the first beatitude comes first is a puzzle to countless ordinary disciples. But it never has been to the saints, or to those Christians who have deeply believed in the brotherhood of man. It is the threshold over which a man must step if he ever is to have any beatific vision of God or man. And it is just because it is so commonly neglected that the modern Church fails to attract all elements of modern society as she should.

To be poor in spirit is really less a virtue in itself than a condition on which Christian living rests. The moment a man thinks of himself more highly than he ought to think, he thereby cuts himself off from his fellows—and from his Maker—by just that much. The ideal way in which to see oneself is as God does. That can leave no room for pride whatever, no room to consider oneself as above others. It immediately sets the individual mind and soul into right relations with all, from the tramp to the President. In God's sight, all are brothers and heirs of all the worlds—if they are won to righteousness. The soul truly poor in spirit is not scornful of one, or afraid of the other. Humility is not cowardice or spinelessness. It is the firm stand of the soul upon the broad level of humanity, under the infinite skies of God.

For lack of it, the round world has groaned for ages. What is the worst problem of labor and capital today but that men divide into classes and exalt "class consciousness?" The employer who looks on his men as mere pawns on the industrial chess-board—ignorant foreigners, who know nothing and deserve no special consideration except as they gain it by brute force—how can he ever understand or solve his labor troubles? The workmen who exalt their own prejudices, who think they know better than public sentiment and who talk enviously against all capitalists—how can they really become wise and gain enduring progress? Humility understands. It has crossed the barrier of all class consciousness. The humble man is not concerned to prove that he is right. He is concerned mainly in reaching a right conclusion, even if it should be suggested by some one else who is on the other side. He is deeply free—free to reach and to love and to help others.

What modern sociology needs, and what the Church ought to give it warmly and fully, is the first beatitude. There is too much dividing of society up into "social strata"; of mechanical charity that observes the poor as if they were a different species,

and relieves them on mechanical rules; of "muck-raking" that pillories the rich man, or the politician, as the publican was pilloried in Christ's day. All these things are full of the spirit of pride and Pharisaism. The man to whom "everybody is just folks" and who holds the definition that "the poor man is simply a man who happens to be poor," is the only safe social philosopher, whose practice can be trusted because his theory is sound. Thomas a Kempis may be old-fashioned; but his "four things that bring great inward peace" are as needed today as they ever were by the restless tides of men:

"Be desirous, my son, to do the will of another rather than thine own.

Choose always to have less, rather than more.

Seek always the lowest place, and to be beneath every one.

Wish always, and pray, that the will of God may be wholly fulfilled in thee."

Impracticable? Perhaps. Just how often is it tried? And how about the influence, on the social and national life of their centuries, of Joan of Arc and Francis of Assisi? The will of God, wholly fulfilled in any man or woman, makes for all social righteousness and progress; and humility is the first condition of such fulfillment, the first step in establishing the kingdom of heaven on earth.

Happy Solitude

BY CORA S. DAY

"They spoiled my happy day," wailed the disappointed one. "I had reveled in thoughts of what a good time I was going to have, all alone here while the folks were having a good time in their own way. Not that I do not love to have people with me, but I do love a solitude time, too, once in a while. You've heard 'I'm never less alone than when I am alone,' haven't you? I can fill hours and hours with people who are hundreds of miles away; with good times that were gone years ago; with nice things that people have said or done—with all sorts of happy thoughts. I was going to have just such a lovely time today, all by myself, when in came those well-meaning blunders, to keep me 'from being lonely while the folks were gone.' They filled my precious hours with useless chatter—those hours that were to be so full of happy solitude." And tho she laughed over her own tragic recital, there were traces of tears in her eyes that told truly she meant it all.

Some people declare that they cannot bear to be alone for even a short time. They do not know what deep joy they miss by not having the happy solitude habit. Society is wholesome for the character, Lowell says; but he prefaces it with, "Solitude is as needful to the imagination." More than that, solitude is the truest judge of society—of our living, of our words, of our acts among our fellows. For only the true and the good, the clean of heart and conscience, can make a happy solitude. So a time apart, alone with one's self and memory, is a fine influence for good during the time spent among people. Each helps the other, either way you take them.

Examples Worthy of Imitation

BY G. H. KNIGHT

When Luther was in the heat of his great conflict with Rome, and hour after hour was filled with the laborious work of preaching, writing and disputing for the truth, he said: "I cannot get on without three hours of prayer every day."

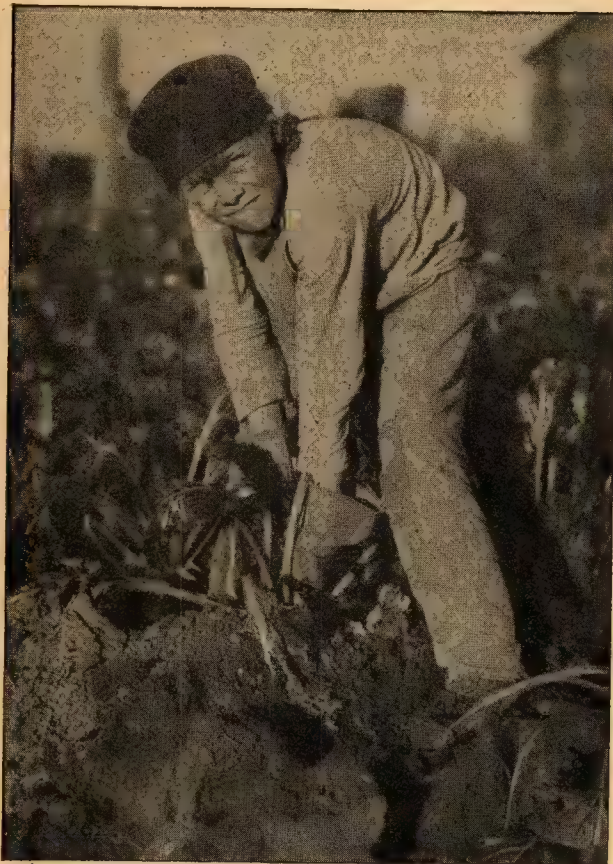
That noble Christian soldier, Havelock, when overwhelmed with the strenuous labors that had to be gone thru during the terrible months of the Indian mutiny, so felt the absolute need of much secret prayer, that he made it his rule when he had to march at eight to rise at six, and when he had to march at six to rise at four, in order to insure for himself at least one morning hour of undisturbed communion with God before the pressure of the day's duties began.

The same thing was seen in Livingstone when pioneering for Christ in Central Africa. His private journals show how very near to God he lived, and how his strength was gained by dwelling much in "the secret place of the Most High."

CHILDREN OR SUGAR-BEETS?

Between the two we're for the Children every time. And the Evangelical Children on the Colorado Sugar-beet Fields must have a Chance to play and to get an Education

In his last annual report to the District conferences Pastor Jans, Director of the Evangelical Academy at Ft. Collins, Colo., called attention to some serious and important problems which this youngest



An eight-year-old boy tugging at a tough beet root

of Evangelical institutions is facing as a result of conditions in the region in which it is situated and because of the population it aims to serve. Because it was the primary purpose of this institution to supply the Russo-Germans of Colorado and the adjacent states as soon as possible with a sufficient number of pastors who understood and were able to meet their peculiar needs, Ft. Collins Academy's students have consisted largely of married men who desired some practical training for the ministry among their people, so as to be able to fill pastorates as quickly as possible. Naturally the needs of these men were altogether different from those of the younger men who desired a more thorough training, and it has become increasingly difficult to satisfy both classes in one and the same institution, handicapped as that institution is by the inadequate buildings and an insufficient number of instructors. The institution has practically come to a parting of the ways, and during the next year it will have to be determined whether Ft. Collins Academy is to be merely a "practical" theological seminary for missionary work among the Russo-Germans, or whether it is to be a preparatory school for Elmhurst, with the ultimate aim of making it the Elmhurst of the West.

Under present circumstances it seems desirable to limit the number of married students as much as possible, and to encourage the application of a younger class of students who will be able to take a post-graduate course at Eden Seminary, which would be practically out of the question for the older married students. If however, this course is determined upon and followed out the course of instruction at the Academy will have to give much more attention to English and to the branches taught in the public schools. And if it be suggested that the students be required to complete the eighth grade of the public schools before being admitted to the Academy, the answer must be that, because of the peculiar agricultural conditions of that region, such a requirement would turn away the very people whom the institution desires to train for service. In an article in *The Survey*, from which we quote by special permission, Mr. Edward N. Clopper, northern secretary of the National Child Labor Committee, after a searching and extensive investigation sets forth very clearly the conditions which the development of the beet-sugar industry has created in Colorado. A study of his investigation

and its significance for Evangelical missionary work among the Russo-Germans throws a new light upon the problems with which Ft. Collins Academy has to deal. It is in view of the importance of the problem and of the urgent necessity of a satisfactory solution that we present to our readers the information which Mr. Clopper's article contains.

The youngsters of the Colorado sugar-beet fields do not chase butterflies or splash 'round in the old swimmin' hole; they are "beeters"; and they are in the fields to labor.

Colorado produced about a quarter of a million tons of beet sugar in 1915—more than any other state. Local school superintendents estimate that 5,000 boys and girls from six to fifteen years of age helped to put the state in the lead. These children lose so much time from school in the spring and especially in the autumn that for years the situation has been one of the most serious problems facing educators in the beet-raising sections.

The eastern half of the state is part of the great central plain, sloping gradually from the mountains eastward, and in the basins of the South Platte river in the northeast, of the Arkansas river in the southeast, and also of the Grand and Gunnison rivers on the western slope, where irrigation is carried on, sugar-beets are an important crop.

Child Labor on the Beet-fields is unnecessary

The National Child Labor Committee undertook an investigation of labor conditions in these Colorado fields, Mr. Hine and the writer being on the ground at various times during the summer and fall of 1915. Compared with the total number of persons engaged in the work, the number of children under sixteen years was relatively small; most of the children were from seven to thirteen years of age, corroborating the statement of school superintendents that from eighty to ninety per cent of the children included in their estimates were under the age of fourteen years. Only rarely are the children found to outnumber the adult workers in a single field. Viewed in the aggregate about seven per cent of field workers are children under fourteen years of age. It is only because the industry is extensive in Colorado that so large a number as 5,000 boys and girls are involved. Consequently if the labor of children under fourteen years of age were eliminated the industry would not suffer.

The number of children employed in the sugar mills is negligible—messenger service is perhaps the only task a child could perform in a mill. The children work in the fields and are almost invariably members of the family living on the land, altho their residence there is usually only during the "season"—from the time in the spring when the ground is prepared until late in autumn when the crop is harvested.

The great majority of the workers are immigrants, the so-called "Russians" predominating; these are really descendants of German families who emigrated to Russia generations ago, and the term "Russian" is in their case a misnomer, for they have retained the language, customs and traditions of their forefathers. Mexicans, Japanese, Italians, Austrians, Slovaks and a few native Americans also are engaged in this industry.

The work of the children in the fields begins in spring with the process called "thinning." The beet plants come up in clusters, and are then pulled out until only single ones, about eight inches apart, are left in the rows. Boys and girls of seven or eight years and upwards work steadily at this task thruout the day, bending over the plants, their nimble fingers enabling them to keep pace with the adults. The next step is hoeing. This is not so tiring as thinning because the posture of the worker is more erect; and being a heavier kind of labor, it cannot be performed by the very young children. The plants are usually hoed three times, but the field must be kept free from weeds at all times, hence this work extends thru the summer until the beets have matured.

Hard Work for Boys and Girls

The first process in harvesting is called "pulling." The soil between the rows is broken up by an implement called a "puller," resembling a plow. This simply loosens the soil about the beets and does not

throw them out, hence some exertion is required of the workers who finish the pulling by hand. Walking between two rows and grasping the tops, the child pulls a beet with each hand. Then he knocks the two beets together to dislodge the clinging soil, throws them into a pile nearby, and stooping again, pulls another pair. Altho this is generally called "piling," most of the work is in the pulling, for a child must often exert his full strength, especially when the ground is "caked" or is very moist and sticky.

After having been pulled, the larger beets were found to weigh, with the tops and attached soil, about twelve pounds each, the average weight of the beets alone being five pounds. The scope of this inquiry did not permit a scientific study of physical effects, but it would appear that continuous handling of these beets thruout the harvest season, combined with the steady stooping, involves great physical strain and is therefore a very objectionable form of work for children. Some of the photographs reproduced here show children of seven and eight years performing this heavy labor. Instances were found of children working from six A. M. to seven P. M. in the rush season, their average work-day being from six A. M. to six P. M. Children too young for these tasks are commonly left to shift for themselves and to care for one another as best they can.

The next process in harvesting is "topping," which is done at intervals after a few rows of beets have been piled. Each worker provides himself with a huge knife about sixteen inches long, having a sharp prong at the end by means of which the beet is lifted from the pile. A child holds the beet against his knee, and with a vigorous stroke cuts off the top. The beet is fibrous and a sharp blow is required, and as the knee is not protected, children not infrequently hook themselves in the leg. This work also is unsuited to young children, and as the work-day is long, common sense protests that the effect upon them cannot be other than harmful.

The amount of energy put forth by the boys and girls in these harvesting processes is much greater than appears upon casual observation; indeed, the owner of one farm declared that the ten-year-old daughter of his contractor topped five tons of beets daily. This represented the child's net achievement—as a matter of fact, the total tonnage was greatly in excess of this amount, because in the course of the day a beet passes thru the hands of a worker twice, first when pulled, and then when topped; moreover, the weight of soil and tops and the condition of the ground must be considered. The aggregate weight handled by the child daily is therefore much more than five tons—this ten-year-old girl was really handling from twelve to fifteen tons.

Exposure to the weather in late autumn is another factor making the work in the fields undesirable



A dangerous and fatiguing task for a little girl eight years old

for young children. They are often insufficiently clothed on cold days. Their hands become badly chapped and many distressing cases of suffering are cited by school teachers. It is by no means unusual to see families pulling and topping in mid-November, when ice is in the furrows and keen, cold winds are blowing. Sometimes the children work in the early morning and late evening by lantern light; and occasionally, when a heavy frost is feared, the work is

band, wife and seven children, the youngest of whom was nine years old) worked eighty-three acres in the season of 1915. The amount of money saved by these families out of the sum paid to them by the land-owner according to contract varies of course with the acreage cultivated and their thrift and skill in management; a man, wife and two children aged six and eight years cleared \$200 in the season of 1915, while another family of the same size saved \$350. A father, mother and two sons aged nine and twelve years claimed to have realized \$700 clear from their season's work.

A prosperous beet-raiser in the South Platte river district keeps his six- eight- and ten-year-old children out of school to work in the fields, altho he owns more than two hundred acres of valuable land. Another family consisting of father, mother and two girls aged nine and ten years, who worked forty acres of beets in 1915, own a good home in one of the large northern towns of the state; this home is boarded up for half the year while the family lives in a little shack "in the beets." An eleven-year-old girl was found who,

with her sister aged seven, is kept out of school to work in the beet fields, altho her family boasted that they made \$10,000 last year from their farm. One parent declared to a school principal that his boy was worth \$1,000 for work during the beet season, but if he went to school he was nothing but an expense.

Financial considerations, and not the welfare of the child, lie at the center of vision in the narrow perspective which characterizes the lives of so many of these families.

Some of the illustrations give an idea of the conditions under which the people live while working on the land. The houses are really nothing but shanties, poorly constructed and equipped, and are designed for temporary residence only. This reveals the readiness with which the workers sacrifice all comfort and even necessities to the immediate needs of the work. In several towns of the beet section they are segregated in communities popularly known as "Russia-town," "St. Petersburg" or "The Jungle." They live apart from the life of the town itself, many of them not

Concluded on Page 7



This girl cut a hole in her leg with the ugly hook in the end of the beet-topping knife

continued even on Sunday, particularly toward the end of the season.

Many Families could hire Help

Thru energy, persistence and thrift many families earn and save enough money in a very few years to enable them to buy small farms, but this worthy ambition ceases to be a virtue when pursued at the sacrifice of their children's proper education and normal childhood. Most of the beet farming is done under the contract system, families agreeing with the land-owners to perform the work in the fields for the season. They move out to the land, often even a hundred miles away, in early spring, and do not return home until late autumn, in some instances remaining thruout the year.

The owners pay the families from \$18 to \$40 an acre for their services for the season, in addition to providing rude dwellings. The smaller sums are paid when the families do only the handwork and the owners attend to the plowing and sowing, driving the "puller" and hauling the beets to the railroad, as well as furnishing horses, implements and water for domestic use and irrigation; the higher pay is for general services of which the handwork is a part. The contract between the family and the owner usually covers one season, but if the family is found to render satisfactory service the time is lengthened to two and often three seasons.

The company operating the sugar mills pays about \$5 per ton for beets with sugar content of twelve per cent, delivered at the railroad. Those yielding less sugar are generally not accepted. About fifteen tons to the acre is an average yield, and at \$5 per ton would make the gross receipts \$75 per acre, the net profit to the land-owner in this case being about \$35. In exceptional instances, where the land is unusually well adapted to beet culture, and other conditions are favorable, the profit of the land-owner may rise to three times this amount. One farmer reported a crop of nearly twenty-four tons an acre for 1915, yielding \$6.30 a ton because of the extra sugar content. This man received \$149.50 an acre, clearing about \$109.50 after having allowed \$40 for expenses; and since 20 acres had been cultivated, his total profit exceeded \$2,000 for the season.

A man and his wife and five or six children able to work are expected to cultivate from fifty to sixty acres of beets each season. One family of nine (hus-

THE DEBT MUST GO

Honest People always pay their Debts, and so the Indebtedness on our Educational Institutions is doomed—absolutely. And Herald Readers and all the Folks they can reach surely want a Hand in the Game

BY REV. S. A. JOHN, REPRESENTATIVE OF THE EDUCATIONAL INSTITUTIONS

III

Those who have taken the trouble to read the first two articles on our educational institutions, will have been impressed with two outstanding facts: first, that the educational institutions have for many years been burdened with a debt, and second, that the Board has made strenuous efforts to pay off the indebtedness.

We did succeed in diminishing the debt, but to put it out of existence has not been possible for various reasons. The task which confronted us first and foremost was to get together in some way or other sufficient funds to keep our colleges open for business, and when this was accomplished, our endeavors were directed toward paying off the debt.

But after all, debts *must* be paid. Fortunately the Board has always enjoyed splendid credit. Our treasurer has never been pushed for payment of debts. But debts are luxuries which *we* cannot afford. Debts are expensive, very expensive, and we cannot afford expensive things. We never have too much money, tho it has been said that there are people with *plenty of money*. And tho we suffer for lack of money for every forward movement in educational work, we have been told that there are many people right in our own Synod who have "money to burn." Now, if we have no money, and our people have money our task will be, self-evidently, to get the people who have money to give us, who have no money, enough money to pay our debts.

Pay off the debt, that is our task. How can we do it? We shall try to show how it can be done very easily, if every Evangelical Christian in our Synod will help.

The treasurer of our educational institutions, Pastor Julius Kircher of Chicago, informs me that there is now an indebtedness of \$52,000 resting upon our colleges. This would seem a large debt, if it rested on one church, or a single person, but when we consider that there are 1,348 churches with 873,602 individual members, or 1,348 churches with 179,685 contributing members, upon whom this debt rests, it isn't really as bad as it seems. According to the denominational statistics for 1916, the average membership of churches in the Synod is 650, and the average contributing membership 134. If the debt were equally divided among our membership, it would be *six cents* per member, and if it would be divided among our contributing members, it would be *twenty-nine cents per member*, an average of \$38.66 for every church. Now, that does not seem a large debt so far as the individual member or church is concerned.

But experience has proved that not all churches served by pastors of the Synod willingly assume their share of the denominational expenses. Why this condition obtains is another question. We will assume that eighty percent of the churches do contribute toward denominational expenses. That would mean that about 1,000 churches, with a membership of about 700,000, and about 150,000 contributing members, could be depended upon to participate in the effort to

liquidate the indebtedness of the educational institutions. This would make the individual church assume the sum of \$52.00, and the individual contributing member the sum of thirty-five cents in paying off the debt. Surely, this is not a heavy burden nor a great task.

But again experience has proved that, even under the most favorable circumstances, not every member of a church can be depended upon to contribute his share toward denominational expenses. You will find people in nearly every church, especially in the cities, who fail to contribute even to their own church; self-evidently such members will contribute nothing toward denominational enterprises. So it will be necessary to eliminate these people from participation in the scheme of debt liquidation. Say that we deduct ten percent of the church membership as non-participating. That would leave us 135,000 good, true loyal men and women in our churches who could be depended upon to assume a share in the indebtedness to the amount of thirty-nine cents.

This does not seem to be a large sum of money to contribute toward such a deserving cause, but still there may be some members in our churches for whom even this small sum would be a sacrifice. And then there are many, very many members in our churches to whom thirty-nine cents is a mere pittance. Would it not be a noble, a Christ-like act, if those of our church members whom God has blessed more abundantly with this world's goods, would substitute for some of the poorer members, and send us twice, three, five, ten, twenty times the sum of thirty-nine cents? Think of the words of St. Paul: "Bear ye one another's burdens, and so fulfill the law of Christ."

And now, let me state the proposition clearly: If 135,000 evangelical Christians in our churches will send us thirty-nine cents each, or its multiple, we would have \$52,650 with which to liquidate the indebtedness now resting upon the educational institutions. In the past years, to be exact, since 1914, we have received individual gifts for liquidation of debts to the amount of \$5,500. These were larger gifts of \$100 or less, and have been used for the purpose for which they were given. We are profoundly grateful to the men and women who so liberally supported us in our endeavor to raise our indebtedness. But *now we appeal to every member in our churches for a gift toward the liquidation of the college debt*. And it is but a *small gift* we ask.

There are nearly 5,000 readers of the Evangelical Herald. Who of these 5,000 will be the *first* to send us thirty-nine cents or more for the "Debt Fund?" Send your gift for this fund to Rev. S. A. John, 1400 Packard Street, Ann Arbor, Mich. Do not forget to send your address and the name of the church to which you belong. Should this be too much trouble for you, will you give your contribution to your pastor, who will see to it that your gift will reach its destination. Do not postpone this matter. Sit right down and write us your letter and inclose your contribution. Can we not get 5,000 responses *this week*? Why not?

Religious News

The next Census

Church people are already getting busy about the United States census of 1920. A committee meeting has just been called in Washington, by permission of the Government's bureau, to consider recommendations concerning the taking of the Church enumeration. Representatives of the Federal Council of Churches, the Home Missions Council, and the Catholic Archbishops will confer with the Government, and efforts will be made to correct some shortcomings held by many to have obtained in the censuses of past years.

The dissatisfaction arises from the different methods of counting Church members. Protestants reckon only adults who are actual communicants, while Catholics count baptized persons. The latter include children, and so the figures for purposes of comparison are misleading. The efforts now making look to the securing of a more accurate basis, or at least an agreement to state how many persons are older or younger than a given age.

Baptists in Forward Step

Baptist churches of the entire North inaugurated on Sunday, October 29, a five-year program, preparations for which have been making for more than two years. In the program are all of the benevolent interests of Baptist churches, including the historic missionary societies, the newer ministerial relief agencies, and the women. Sunday-schools are also united in the plan. At the morning service in Baptist churches on the day named everybody was expected to make a "Declaration of Purpose," which informs all members and binds them to work, if they make the declaration, as they have never worked before.

The five year program of Baptists is modelled on the same program of Congregationalists, or perhaps the latter modelled their program after that of the Baptists. At any rate both bodies are trying the plan of a continuous effort covering the period named, all of the agencies uniting in the push and the profit. Stipulated growth in total membership, big gains in Sunday-school attendance, a definite program for spiritual earnestness, and the raising of large sums of money for benevolences—mission—home and abroad, education and social service—these make up the goal to be reached.

Congregationalists to study up History

A novel educational plan is proposed, and likely to be adopted it is said, for Congregationalists in preparation for their celebration of the landing of the Pilgrims. It is that on the three successive years, 1917, 1918, and 1919, included in Congregational four-year campaign leading up to 1920, three series of questions and answers be widely published. Each series is to consist of one hundred points or facts, and then examinations are to be held on at least fifteen of the subjects. Of course the purpose is to make Congregationalists familiar with their own history. For the successive years Pilgrims, Puritans and Congregationalists are to form the respective topics. Certain honors are to be accorded such as pass the best examinations, and other honors are to go to churches whose members attain specified marks in the contests.

A secretary, the Rev. Dr. Scudder, whose special duty is to prepare Pilgrims and Puritans of today for the 1920 celebration, has entered upon his work. He will assist the Rev. Dr. Hubert C. Herring, the general worker on almost all lines among Congregationalists at present. Besides the educational feature of the four-year program, 500,000 new members are to be added if possible, and new high water marks for benevolences are to be made. A single lump sum of money is also to be raised, whose disposition is to be determined by the next Congregational National Council.

Priceless New York Real Estate

In his address given at the celebration of the one hundred and fiftieth anniversary of St. Paul's Chapel, in lower Broadway, New York, the rector of Trinity parish, the Rev. Dr. William T. Manning, stated that the two famous churches, Trinity and St. Paul's, with the yards about them, cannot be bought for all the money in the United States. It is said to be the experience of Trinity that now real estate brokers,

thinking to attain greatness at a bound, often begin by approaching Trinity to know if all or part of these plots cannot be purchased—if enough money be offered. It is said that the occasion was seized upon by Trinity to give notice once for all, if possible, that no amount of money can buy these properties.

New York City, in its assessed valuation for purposes of tax exemption, puts the Trinity site and yard, at the head of Wall Street, at \$16,000,000, and St. Paul's, at Fulton Street, at \$8,500,000—amounts which, if in one dollar bills, would cover the sites several feet deep. The rector gave as reason that these sites are held for higher purposes than money—the good of the city, the good of the nation, but more than all, to preach the Gospel at the very heart of financial New York, the money center of America. Trinity's income last year from its investments, was \$998,000. Hence it is likely for some time to come, at least, to be able to back up its decision regarding these lower Broadway sites.

Annual Meeting of the Moody Bible Institute

At the annual meeting of the Moody Bible Institute of Chicago Mr. Henry P. Crowell was re-elected president and Mr. Edward K. Warren and Dr. James M. Gray were elected to serve with him on the Executive committee.

The report of the educational department showed the largest year in its history. The enrollment in the day and evening classes was 1,717,—1,056 of whom were in residence. The correspondence department showed an enrollment of 3,996 active students, making a total of 5,713 under the care of the Institute during the year. In the educational department twenty-two denominations were represented, thirty-nine different states and thirty-two foreign countries.

The year was an interesting one in the foreign missionary work of the Institute. Pledges and gifts of the students for the missionary work totalled \$1,778.08. Twelve students left for the foreign field, and there are now some fifty-seven in the Student Volunteer Band.

The extension department has greatly expanded its work thruout the country, locating pastors, evangelists, missionaries, Gospel singers, deaconesses, and other classes of Christian workers in different fields; and carrying on Bible conferences, union Bible classes, and evangelistic meetings with its own workers, both men and women. These meetings numbered 1,620 during the year.

The net cost of carrying on the work was \$176,943.50, and the books were closed with a deficit of only \$280.44. Plans were discussed looking towards the erection of two more large buildings—one for dormitory purposes and another for an auditorium, class rooms, music studios and offices.

The broadening of the curriculum also was considered in response to suggestions from denominational leaders. Their desire is for the Institute to give more attention to the training of men for the pastorates of the smaller and frontier churches. Additional subjects and additional teachers from these denominations are likely to be added for this purpose.

New Unit in Methodist Administration

Methodists of the Northern States are developing their work by areas. This word "Area" has come into general use this fall, and yet is so new that it does not appear in the index of the Methodist year book of 1915. Within continental United States Methodists have seventeen areas, with a bishop in charge of each area. These areas correspond to the provinces of Roman Catholic and Episcopal Church administration. Methodist bishops, unlike others, however, hold conferences outside of their own areas, and assist in the general superintendency of Methodism as a whole. Educational and missionary secretaries are beginning to be named by areas, precisely as they have named in other bodies. Speaking of this new Methodist administrative plan, one of their leaders has the following to say:

"This new term 'area' is just now in all Methodist mouths. Some of us hardly yet know what it means. Yet we hear it all of the time. Congresses by areas are being held, and statistics are beginning to be gathered and reported by them. Some other bodies feared the term and the plan, saying they would result in archbishops, and finally the logical outcome, one administrative head. I understand that opponents to the province plan in the Episcopal Church shouted popery, but I have heard none among Methodists. We

adopt the Roman Catholic plan, and think nothing about it. Shall we finally arrive at a Methodist pope? I hardly think we will."

Keen interest is felt by Methodists in the forthcoming fall meeting of their Board of Bishops, which is to take place in Minneapolis. It is the first meeting since the General Conference when time has been possible to allow for full consideration of important matters.

A project to be passed upon, and regarded by Methodists as of particular interest, is the statue of Bishop Francis Asbury, the pioneer of American Methodists and Methodism, which is to be erected in Washington. The design of the statue has already been adopted, and its location agreed upon. Part of the cost is provided. The interest grows in part from the representative character of the project in relation to the National Capital.

The other project which arouses most interest is the union of Methodists North and South. This union is now regarded as only a matter of a year and a half. Methodist administration of all America is to be radically changed. Regional conferences are to be provided, three of them at least.

Disciples Pushing Forward

Disciples of Christ at their convention in Des Moines last month, have just taken a big step toward co-operation with other Christian bodies. Like most others, they contain parties, and some of these parties are exclusive in their ideas of work. An official convention, with delegated authority, has just voted that Disciples will co-operate with all other home and foreign mission boards. Disciples in general regard the action as significant, and as marking the settlement of difference for all time.

This delegate Disciples convention, taking the place of mass meetings, was finally approved at the national convention just held, and is now believed to be disposed of for good as a question of administration. It is held by many Disciples to be in part due to the greater confidence and better administration that all Disciples missionary societies for the first time passed this year all former figures in receipts, the foreign and the women going beyond the \$500,000 mark each.

The Men and Millions Movement, aiming to collect \$6,000,000 for missionary, educational and general purposes, to be in addition to regular gifts and in which all Disciples agencies share, has now passed the \$4,000,000 mark. No sums are accepted under \$500. Just now Kansas City, the strongest of Disciples centers, is being aroused for this Movement.

Disciples of Christ have decided to erect Disciples houses in New York and Chicago, the former for Russians, the latter for Roumanians. These houses are to meet needs of immigrant work already in existence, and are to enlarge efforts in behalf of foreigners. They are to command central locations, and to be large and expensive. Schools are to be provided in them, and while they will maintain recreational work, with clubs and club rooms, they will be more than institutional work.

Disciples will also extend greatly their work in Latin America. They have voted to send twenty-five new missionaries into Mexico, in part to establish an agricultural school in the disturbed region of northern Mexico. They will enlarge work in the Argentine, and send workers into Paraguay. In the last named republic they will be pioneers, for in the capital, Asuncion, there is no Protestant work of any kind among the Spanish speaking people. The Church of England does some work among Chaco and other Indians.

What is in effect a Disciples bishop of the Orient has been decided upon. He is a layman, however—Mr. R. A. Doane, a former manufacturer of Nelsonville, Ohio, who has sold out his business and at his own cost will hereafter superintend Disciples missionary work in China, Japan and India. With Africa, these are the great fields of American Disciples. In China the governor of a district of six million population has offered at his cost to build hospital, college and district schools if Disciples will furnish physicians, nurses, professors and teachers.

Disciples east, west and south, are still talking of the great debate at Canton in September, when the conservative side was presented by the Rev. S. S. Lappin, editor of the "Christian Standard" of Cincinnati, and the liberal one by the Rev. Dr. C. C. Morrison, editor of the "Christian Century" of Chicago. The meeting was projected by the conservatives, but reports say that both sides won—praises all around, and everybody strengthened.

"Examining the Scriptures daily, whether these things were so"

December 3, 1916. First Sunday in Advent

Helps for a Good Meeting

Rev. Henry Katterjohn

CONSECRATED BUSINESS

M. Nov. 27. Business spirit. Rom. 12: 11.
T. Nov. 28. Danger of prosperity. Rev. 18: 7-19.
W. Nov. 29. Haste to grow rich. Neh. 13: 15-21.
T. Nov. 30. A wrong principle. Prov. 20: 14.
F. Dec. 1. Goods for God. 1 Chron. 29: 10-16.
S. Dec. 2. Remembering God. Deut. 26: 1-11.
Sun., Dec. 3. Topic—The Consecration of Business Life. Rev. 3: 14—22. (Consecration meeting).

Suggestions to the Leader

This is the first Sunday of Advent. The Advent Sundays are the heralds of the coming Christ and serve to prepare us for the birthday of our King. Let the leader call attention to the meaning and message of these Advent Sundays. The approaching birthday of our Lord impresses upon us the need of consecrating our lives and all we have to the Lord's service. Because the Wise-men gave their heart to the Christ-child they found it easy to give of their possessions. The complete consecration of the purse is a fair index to the consecration of the heart.

The Scripture lesson is from Revelations. John has a message to deliver to the church at Laodicea. Read it carefully, and drive home its truth.

Ask your pastor to report to the society the amount of money needed for the maintenance of your local congregation. Then have the chairman of your missionary committee read the budget of the work of our Evangelical Church in her various benevolent and missionary enterprises. Have the sum expected from every individual member of our Evangelical Church, for all her many enterprises quoted. Remind the members of your society of the special assessment for the League Seminary Fund, which the officers of our National League hope to see completed this year.

Give your society all information possible concerning the work of our Evangelical Church. Information arouses interest; aroused interest leads to inspiration; inspiration opens hearts and pocket-books.

The Topic Presented

It was a very modern church, that church at Laodicea. The people of the church were perfectly satisfied with their own prosperous conditions, indifferent as to the needs and sufferings of the outside world. As far as we know Laodicea was no unusually wicked city. It was not famed for its luxury or vices, as were some of the other cities of the Roman empire. It had a good name in the commercial world. But its activities were limited to money-making and money-spending. It had no great ideals, no master-passion. The Christians of the city were of the same type of people, just as complacent and self-satisfied as the heathen population. They were content to let well enough alone, and to seek not first the kingdom of God and His righteousness, but their own ease and comfort.

Therefore the Lord utters this scathing rebuke over the Christian people of this city. The city and its people, the church and her members, had become a reproach thruout the world. Neither hot nor cold, interested in nothing save himself, no master-passion surging in his heart, or directing his activities, the Laodicean had become one of the meanest types of mankind. He was selfishness incarnate, seeking only to make himself comfortable. Therefore God will spew such a man out of his mouth. His very presence is a blight on any enterprise that might be planned. His influence is destructive to every good moral purpose.

Laodicea was rich, but nevertheless wretched and poor.

Some Questions on the Topic

1. What are some of the evils of modern business life?
2. Why must we make the work of the Church a business?
3. How can we make our business a religious enterprise?
4. How does giving to the larger work of our denomination benefit the local church? The individual giver?
5. Why does the life and growth of the local congregation depend on its benevolent giving?
6. How much ought we to give?

Some Scripture on the Topic

Matt. 6: 1-4; 1 Cor. 16: 2; 2 Cor. 8: 11-14; 9: 6, 7; Gal. 2: 10; 1 Tim. 6: 18; Heb. 13: 16; 1 John 3: 17.

A Prayer

Almighty God, we give Thee thanks for the mighty yearning of the human heart for the coming of a Saviour and the constant promise of Thy Word that He was to come. In our own souls we repeat the humble signs and panting aspirations of ancient men and ages, and own that our souls are in darkness and infirmity without faith in Him who comes to bring God to man and man to God. We bless Thee for the tribute that we can pay to Him from our very sense of need and dependence, and that our own hearts can so answer from their wilderness the cry, "Prepare ye the way of the Lord." In us the rough places are to be made smooth, the crooked straight, the mountains of pride brought low, and the valleys of despondency lifted up. O God, prepare Thou the way in us now, and may we welcome anew Thy Holy Child. Hosanna! blessed be He who cometh in the name of the Lord. Amen.

—Samuel Osgood.

The Advanced Bible Lessons

Lesson 10. The Early Christian Church

III. THE MEETINGS OF THE CHURCH DAILY BIBLE READINGS

- M. Nov. 27. Acts 2: 41—3: 1. Meetings of the First Church.
T. Nov. 28. 1 Cor. 14: 1-18. Prophecy and Tongues.
W. Nov. 29. 1 Cor. 14: 26-40. Order and Decency in the Service.
T. Nov. 30. 1 Cor. 11: 20-34. The Observance of the Lord's Supper.
F. Dec. 1. Hebr. 10: 19-25. The Spirit of Christian Worship.
S. Dec. 2. Eph. 5: 1-21. Christian Life and Christian Worship.
S. Dec. 3. Rev. 5: 1-14. Worship in Heaven.

Lesson Key:—"What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying," 1 Cor. 14: 26.

Wouldn't it have been interesting to look in upon one of the meetings of the earliest Christian churches at Jerusalem, or Antioch, or Ephesus, or Corinth, or Rome? They must have been extremely fascinating and helpful, or the disciples of those days would hardly have thought enough of them to crowd into them every day and twice on Sabbaths, and later on the first day of the week. And yet, beyond a few stray notices and some incidental information picked up here and there in the letters of the Apostles, we know practically nothing about them. We know that their general make-up was patterned after the synagog meetings of the Jews rather than after the temple worship; that numerous special gifts were exercised by the believers; and that, apparently, they were conducted without a definite order of worship as the Spirit gave utterance to those present. But that is about all that we do know, and it would be impossible to reproduce any such meeting today and say with any degree of certainty that it was actually a counterpart of the meetings of the early Christians. We do not even know in what manner they observed the Lord's Supper, so that this knowledge might help us to settle some of the controverted points in regard to that sacrament.

And no doubt it is well that we are so ignorant of what went on at these meetings, just as it is probably by divine design that we know nothing of many everyday details of the lives of Christ and the Apostles. If we did there would very likely be many who would want to copy them and give too much attention to the outward ceremonies and forms, while ignoring or forgetting that which is really worth while. We know enough about the meetings of the early Christians to understand their primary purpose and the manner in which that purpose was realized. The purpose of these meetings was altogether different from that of the temple worship. The Old Testament was an incomplete revelation and required a mediator and an offering to bring men into the proper relation to their God. Jesus Christ, however, brought the whole fullness of divine truth, and as the great Highpriest, the one Mediator between God and men, He has by one offering of himself perfected forever them that are

sanctified. No offerings or mediators are therefore needed, but only the building up of the new spiritual life which faith in Him had generated in the hearts of those who knew and loved Him. And it is for this purpose alone that the meetings of the early Christian Church were held. Each one who attended was expected to contribute something that could help some one to see truth a little clearer, to understand his own heart a little better, to fight the good fight against sin and the world a little more patiently and persistently, and make his life a little more pure and more Christ-like.

And more than this we need not know about the meetings of the early Christians. It matters very little whether or not we can tell how they conducted their services, what forms of doxology they used, what passages of Scripture they read, what hymns they sang, or whether they stood or kneeled when at prayer. All these things are externals and are of little moment beside the one great spiritual need of today. The question that we are facing in the churches today is not that of getting correct forms, but that of giving the largest measure of spiritual and moral help to those who come. Multitudes of people would come to the churches if they knew that they could find something there for the deepest needs of heart and soul. More people than we know or think realize their spiritual need and would gladly come to have it satisfied if they knew that they could count upon the churches to do it.

A great deal of course depends upon the minister, and a friendly, helpful personality, an inspiring, uplifting sermon can go a great ways toward satisfying men's spiritual needs. But it is a great mistake to expect the minister to do it all. Those who come to the services of worship can do a great deal toward creating that spiritually inspiring atmosphere that attracts men to the church. It is a pity that our meetings today have largely lost that open, spontaneous character that distinguished the meetings of the earliest Christians, in which each one had some active part in building up the others. Much of the character of those meetings may have been due to the greater readiness with which the Oriental expresses his feelings, and it is not necessary that our meetings be fashioned in such a manner as to give any one who desires an opportunity to say something. We can make our whole attitude, the manner in which we sit and listen, or take part in the singing and the prayer; our whole demeanor as soon as we enter the house of God, the way in which we speak to others before entering or after leaving, and especially the things we do say—all this can be made most helpful and uplifting to those who attend. It is a very good plan to have at least occasional services in which others besides the pastor have something to say (provided, of course they really have something to say and know how to say it in a manner that lifts up and builds up the audience), so that our people may again become accustomed to taking an active part in the services.

Those whose business it is to take an active part in the services, the members of the choir, organists, deacons, elders and others, should be very careful that all they do say or do is of the kind that really edifies, builds up, helps and encourages. But the rank and file of the membership can do very much toward this end by cultivating such an attitude when they go to the house of God that every one who meets or converses with them may know and feel some influence of the Spirit of God. The more we become able to go to church not only as often as we should but also in the way in which we should, the more helpful and edifying will our services of worship become.

Children or Sugar-beets?

Continued from Page 5

being able to speak English, and have no social intercourse with American residents.

Both the Children and the Schools lose out

The best corrective for this isolation and its inevitable train of unfortunate results is the steady association of their children with American boys and girls in public schools on a democratic basis. It is a slow process but thoro and effective. But the children of these families are not permitted to attend school regularly thruout the school year, for their parents insist upon their helping with the work in the fields.

The Colorado compulsory education law requires the attendance at school of every child between eight and sixteen years of age unless he is being sufficiently instructed by a qualified person, or his bodily or mental condition is such as not to permit attendance;

it does not, however, apply to children fourteen and fifteen years old if they have completed the eighth grade, or if their help is necessary for their own or their parents' support, or if it is for their best interests to be excused. Superintendents are authorized to issue permits for exemption from the provisions of the act for any of these reasons.

The law, however, is not enforced in the beet sections. Children of all ages are absent for months at a time and no action is taken. This disrupts the school, breaks down respect for the law and makes a farce of the school system. It is bad not only for the beet-working child, who loses the instruction the state demands he shall have, but also for all the other pupils whose school work is upset by the enrollment of numbers of children after a portion of the course of study has been covered. It is bad for the community because the law, representing the will of the people, is held in derision; and especially bad for the very people who are supposedly imbibing the principles of American citizenship. This disregard of the law is unfortunate from every point of view, and if the present and future welfare of these children is to be conserved the people can afford to tolerate these conditions no longer.

In a futile effort to reduce the extent of the evil, a few superintendents and principals compromise by agreeing with parents to grant permits to their children under fourteen years of age, authorizing their absence from school for work in the fields, on condition that they return earlier than customarily. Such action contravenes the law and its interpretation by the state superintendent of education.

The school teachers are watchfully waiting in the hope that something will be done soon to remove this heavy handicap from the pupils and themselves. They call attention to the grave mistake of permitting the children of these immigrants to grow up in ignorance, as unassimilated masses; to the waste of money spent on ineffective schools; to the loss to all the children, non-beet-workers as well as beet-workers, due to the disorganization of the schools; and to the impossible task laid upon the teachers themselves, who are expected to get good results under such conditions. Otherwise Colorado is trying to establish high standards for rural schools, for many communities have erected modern buildings, equipped them adequately and have raised the salaries of teachers so as to secure efficiency—indeed, a number of rural school teachers are college graduates. But all these efforts are of no avail unless the children attend.

The failure to enforce the compulsory education law in these districts is of such long standing that families now look upon attendance as optional. Many a teacher says, "What can we do to enforce attendance when the members of our own local school board keep their children at home to work in the fields?" The district truant officer is powerless against this local public opinion and the teachers insist that the enforcement of the law must be put farther away from the local people and their influence.

The child is not always glad of the chance to avoid school which beet work offers; one little first-grader hurried into school one morning, panting for breath, and said to the teacher, "I tried not to be late, 'cause I want to get a good report, but I had to do five rows of beets before I came and I've been up since four o'clock workin' on 'em!"

In studying the effect of the beet work upon school attendance, thirty-three typical school districts in representative counties were selected in the South Platte and Arkansas river valleys, with a view to revealing the conditions as they exist thruout the beet sections. Every school in these districts was visited, and the record of enrollment and daily attendance of every child connected with it at any time within the first three months of the present school year—September, October and November, 1915 was procured. The children so reported were divided into beet-workers and non-beet-workers, according to the testimony of the teachers and the children themselves.

The absences charged against the beet-workers were caused entirely by work in connection with beet culture; in the great majority of cases this work was done in the fields, but when a child was kept at home to look after the baby while the rest of the family labored in the fields this absence was also considered as due to beet work. The preponderance of absence was on the side of the beet-workers; they missed on the average 33.1 school days out of the fifty-seven school days in these three months, while the non-beet-workers missed only 9.4 days. These figures were obtained from a study of the records of 2,137 children

enrolled in these districts, of whom 938 were beet-workers and 1,199 were non-beet-workers. The beet-worker missed more than three and one-half times as many days as the other children. Surely this fact is significant enough of itself not to need any comment.

The retardation of the beet-workers as compared with the non-beet-workers is striking. The standard used for measuring retardation was that commonly employed for the purpose—a child of six or seven years of age should be in the first grade; one of seven or eight years, in the second, one of eight or nine years in the third, and so on to the eighth grade, in which the pupil should be thirteen or fourteen years old. Those of the same ages enrolled in higher grades are considered advanced or ahead of their normal grades, and those in lower grades backward or retarded. The excessive retardation of the beet-workers is in all probability due entirely to their prolonged absence, for teachers declare that they would do fully as well in school as the others if they attended as regularly.

Of the beet-workers, 53.9 per cent were found to be retarded, as against 20.6 per cent of the non-beet-workers. Only forty-five per cent were found to be in their normal grades, as against 71.1 per cent of the non-beet-workers; and only 1.1 per cent were ahead of their normal grades, while 8.3 per cent of non-beet-workers were found to be advanced. The number of retarded beet-workers was 525, and the number of retarded non-beet-workers was 255.

What shall be done about it?

The attempt made in several localities to meet the situation by segregating the beet-workers in special schoolrooms or buildings which are closed in the seasons of beet-work, is at best a palliative designed to protect the regular school-work from the disorganization that follows late enrollment of numbers of new pupils, as much as to benefit the beet-workers themselves. It does not get down to the root of the matter. Neither does the plan of opening school earlier in the morning in order to dismiss the children for work in the afternoon. Both measures evade the real issue which must be squarely met before the problem can be solved.

The interests of the child and not of agriculture, must be the primary consideration. The state rightly lays down the proposition that childhood is the period for protection and education and acts upon this by providing schools and requiring children to attend until they are at least fourteen years of age. This compulsory attendance law is supplemented by the mother's pension act to cover cases where its operation occasions hardship. The emphasis is laid upon the child and his welfare; and situations, such as that in connection with sugar-beet culture, where the emphasis is shifted to considerations of less vital concern should be so dealt with as promptly to restore the standard upon which the whole system of public instruction is built. Schools for all the children, and all the children in school, is the practical ideal.

Our mission workers in the West are doing all they can to make the Russo-Germans see the situation from this point of view, but it is impossible to say when their efforts will have broken down altogether the mistaken conceptions of the people among whom they are working, confirmed as these conceptions are by centuries of old-world customs and ideas and the new-world desire to get rich as quickly as possible. The county superintendents of education, the school principals and the teachers are practically unanimous in denouncing the present system and in demanding a reorganization on a broader plan, so that the truant officer will not be embarrassed by close friendship with the parents or employers whose negligence and obstinacy makes a resort to the courts necessary. This might be done by making the whole county into one school district with a county board of education; this board could then employ a truant officer to enforce the law thruout its jurisdiction. A bill to this effect has already been defeated in the legislature thru the efforts of the local school authorities as now constituted, and no one can say how long it will take to get public sentiment in Colorado to sanction such a change with sufficient unanimity to force such a bill thru the legislature.

In the meantime the people whom our missionaries are endeavoring to gather and to serve, and to whom our own Church has a special call, and the entire work of the Church in ministering to them in all that region, will suffer heavily thru the impossibility to provide suitable higher education. Under

the circumstances there seems to be no other way for the present at least than to provide parochial schools that can be adapted to the conditions and which will at least relieve the instructors in the Academy from the necessity of teaching eighth grade branches. But schools of this kind in the different churches will hardly be able to exist without some kind of support from the Central Board for Home Missions, nor will they be able to get results without a force of competent teachers able to use both languages. These teachers might be trained at Elmhurst, or directly at Ft. Collins, if the Academy can be developed to include normal school work. At any rates the conditions existing on the Colorado sugar-beet farms as they concern the Russo-Germans and their children, and their physical and spiritual welfare, require thoughtful attention and study and far-seeing and careful planning in order to get the best results and secure a lasting and constructive influence for the Evangelical Church in building up these communities.

A Little Thought for the Thankful Season

Concluded from Page 3

they withheld our feet from snares. When we are older, wiser in the ways of life, our gratefulness for the discipline which prepared us for living increases with every year's increased perception of its value. But with God some souls stay everlastingly on the most childish basis of gratitude.

Now, we have only two ways of approach to God—petition and praise. Mostly, in our petitions we try to bring God down to our needs. Mostly, by our praise we try to raise ourselves to grateful understanding of His ivine ordering of things. It is good to realize how much we need, and to desire it of God. But it is great to be able to see what God is doing for us and to thank Him for His love and wisdom; that lifts us toward Him, which is still better than asking Him to bend to us. When we ask Him to make us comfortable, to take away our cares, we are indeed as children of a heavenly Father. But when we begin to see the way He is leading us, and to thank Him for choosing for us so infinitely better than we could have chosen for ourselves, then are we more like sons of God concerning whom "it doth not yet appear what we shall be."

For our Thanksgiving this year let us try to thank God for more than our comforts, our blessings, our immunities. Let us thank Him, too, for the fights He has permitted us to wage, for the needs He has permitted us to suffer, for the blessings we haven't yet learned to recognize as such, but are sure we shall learn to know if we keep on trying. Perhaps the blind man doesn't know yet the miracle his blindness wrought that golden autumn day, and doubtless works somewhere every day and many times a day. Perhaps we, too, haven't recognized with sufficient gratefulness the worth to us and to our world of the odds against us.

Our good fight is our supreme gift to the world. Let us thank God if He permits us to make it. Our need of our fellows is our sweetest hold on them. Let us thank God if he permits us a need that instantly appeals.

CHANGED ADDRESSES

Rev. D. Baltzer, 2506 Benton St., St. Louis, Mo.
Rev. H. E. Blum, 410 Washington St., Elgin, Ill.
Rev. Theo. Haas, 1125 W. Michigan St., Evansville, Ind.
Rev. D. C. Jensen, 517 Webster St., Belvidere, Ill.
Rev. F. G. Piepenbrok, Marthasville, Mo.
Rev. Wm. Riemann (Change of address), 518 N. E. Pine St., Brainerd, Minn.
Rev. Paul M. Schroeder (Change of address), 1422 E. 92nd St., Cleveland, Ohio.
Rev. P. Speidel (Change of address), 217 Norwalk Ave., Buffalo, N. Y.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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NUMBER 48

Christmas Giving

The successive "Shop Early" campaigns conducted by the Consumer's League are surely bearing fruit, as the crowds to be seen on the city streets at this time, with Christmas more than a month away, abundantly testify. Shoppers as a rule do not want any one to suffer from their thoughtlessness and only a reminder is needed to induce them to adjust their plans so that the burden of Christmas shopping will be more equally distributed over the weeks preceding Christmas rather than postponed for the week or days just preceding the holidays. Since those who shop early have the benefit of fresher goods and a larger selection from which to choose intelligent self-interest will add its plea to that of Christian thoughtfulness and sympathy for salespeople, deliverymen, mail carriers and all others who may be affected.

There is another problem connected with Christmas giving, however, intimately connected with this one but much more difficult of solution. Practically all of us are willing to shop early if we only knew what to get. But there's the rub. Most of us have a larger or smaller variety of persons to consider, each one with his own taste and needs, and are at the same time limited in the amount that can be spent for Christmas gifts. The problem of selecting the proper gifts that are really suitable and worthy thus becomes both delicate and difficult. To make matters worse the commercial spirit seems to have taken possession of the season, and there is every evidence of the tendency to display and ostentation. As a result Christmas time has become for an increasingly large number of people a time of unnatural excitement, emulation, fretfulness, jaded minds and frazzled nerves. They spend more money than they can afford, give and receive gifts that are not wanted and that represent no real good will, and thus miss the true Christmas spirit and lose the richest blessings of the holiday season.

While it is impossible for us or any one else to give any detailed advice as to what to give to those to whose hearts we want to bring a taste of the Christmas joy, we can at least call attention to two principles that should underlie all Christmas giving. One is a return to the simplicity and sincerity that alone can give dignity and worthy meaning to the Christmas interchange of gifts. If we keep within our means, and give only where the heart prompts the hand, or where we are moved by the spirit of Christian benevolence toward the needy, we will have done much to recover ourselves the lost joy of Christmas. The other principle is that of giving expression to the religious significance of the season. Nothing will so effectively purge our hearts of selfishness, emulation, fretfulness and all unworthy feelings and lift our spirits into the serene atmosphere of peace and good will as the contemplation of the sublime and surpassing meaning of the Manger at Bethlehem. If we will make it our chief aim to have our gifts express the love and the joy of God's Christmas gift to men, the chief difficulties of selecting Christmas gifts will have been removed.

One of our friends has expressed a personal opinion and desire in this connection which we cordially indorse, i. e., that a subscription to the Evangelical Herald would make a most suitable Christmas gift. It is a gift that is within reach of almost any one; a gift that it will abundantly pay Ladies' Aid Societies, Brotherhoods and Young People's Societies or other church organizations to make to their members; that friends and acquaintances can easily make to one another; and one which also meets the requirements of both the principles we have mentioned. It is also a weekly reminder of the giver of the Christmas spirit.

Physical Valuation of Railroads

Probably very few people realized the importance of a preliminary report recently issued by the Interstate Commerce Commission on the valuation of the property owned by the Texas, Midland and the Atlantic, Birmingham and Atlantic railways. The value of the first, with a length of 111 miles, is placed by the Government experts at \$2,527,000. That of the second, 633 miles long, is given as \$18,072,000. The capitalization of this latter road is shown to be liberally "watered," as the total of stocks and bonds is nearly \$60,000,000, or more than three times the actual value.

When the Government undertook to regulate railroad rates, it was found that there was no way to decide whether or not a certain rate was fair. The

A THOUGHT FOR THE WEEK

Cleverness is serviceable for everything, sufficient for nothing.—Amiel.

railroads are entitled to a fair return on the capital invested, but the estimates as to what the roads were worth differed widely. To settle this question it was therefore decided to make an appraisal or valuation of all the railroads of the country, so as to have a definite basis on which to act. The act of Congress providing for such a valuation was passed two years ago, and the first results of the work proceeding under this plan have just been made public. The Commission has about 1,800 men at work on this gigantic undertaking, most of them in the field, actually examining the railroad properties, while the rest are statistical experts who collate and systematize the data which the field men send in.

In view of the general conviction that the railroads are highly over-capitalized, and that they are made to pay dividends on stock worth far less than its face value the reports that will be issued from time to time on this subject promise to be very interesting and valuable. The question of freight and passenger rates, and that of the wages to be paid railroad employees of all kinds cannot be fairly and permanently settled without knowing exactly what the railroads are actually worth. There are about 250,000 miles of railroads in the country now, and about 100,000 miles of this have been examined. Probably three more years will be required to complete the investigation, and another year or more to get the figures into final shape. Each road will be given a chance to protest against the valuation assigned to it by the Government, and after that the figures will be made final. When these hearings begin there will probably be a wide difference of opinion in regard to the principles on which the property of the railroads shall be valued on. The railroads will no doubt contend that the amount for which the property could be replaced at the present time should form the basis of reckoning, and that the goodwill that has been acquired, the value of the franchise under which they are operated, and the capital that has been sunk in the development of the road shall also be included.

The country is now suffering from a severe car shortage and freight of all sorts is blockaded. The high prices of products are said to be largely due to this congested condition. Railroad managers blame the laws which they claim are unreasonably oppressive, and capitalists are hesitating about putting any more money into railroad ventures. No new railroads are therefore being built in the United States, and only enough cars and engines are being bought to take care of the present traffic.

Meeting of the Federal Council

The year 1916 has witnessed an unusual number of important general denominational conferences and conventions, as has been fully reported in this paper. It may be regarded as a fitting climax, therefore, that the last month of the year should bring the third quadrennial meeting of the Federal Council of the Churches of Christ in America, the pan-denominational organization which, with its thirty affiliated church bodies and their 13,000,000 communicants, may be said to represent American Protestantism. The non-Catholic bodies of all kinds not affiliated with the Federal Council number about 6,000,000 communicants. The meetings of the Council are to take place in St. Louis, Dec. 5-13, and will be attended by large numbers of the denominational leaders, and matters of the gravest importance and service of the highest interest in our National and International life will be under serious consideration. The delegates representing the Evangelical Church at the meetings of the Federal Council are: President General Pastor John Baltzer, Dr. J. U. Schneider, Professor S. D. Press, and the Pastors Wm. Hackmann, Geo. Nussmann, Timothy Lehmann, Chas. Enders, Paul Stoerker and Julius Horstmann.

The material for the discussions of the meetings is furnished by the reports of the officers and the twelve commissions, to wit: State and Local Federations; Foreign Missions; Home Missions; Church and Christian Education; the Church and Social Service; Family Life; Sunday Observance; Temperance; Peace and Arbitration; Evangelism; Church and Country Life, and Federated Movements, and the two special commissions, the Joint Commission on Theological Seminaries and the Commission on Relations with Japan. A preliminary committee on Special Interests of the Colored Denominations has also been appointed.

The Federal Council held its first meeting at Philadelphia in 1908 and was largely the culmination of previous voluntary federative movements, the chief of which had been the Evangelical Alliance and the National Federation of Churches and Christian Workers. The important preliminary work leading up to the organization was accomplished by the Inter-Church Conference of Federation held in New York City in 1905, a body composed of official delegates from thirty denominations convened thru the initiative of the National Federation of Churches and Christian Workers. The Conference adopted the constitution of the Federal Council and transmitted it to the various denominations with the understanding that approval by two-thirds of them would give it full effect. This approval was secured early in 1908. The Federal Council is thus an officially and ecclesiastically constituted body and is differentiated from other general movements looking toward Christian unity in the fact that it is the co-operation of the various denominations for service rather than an attempt to unite them upon definitions of theology and polity. The basis and limitations of its constituency are indicated by the preamble of the constitution, which reads as follows: "In the providence of God the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America, in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them."

In view of the importance and the seriousness of many of the problems with which the Federal Council will have to deal at the coming meeting it is urged that all the churches make intercession, especially on Sunday, Dec. 10, that the wisdom of God and the Spirit of Christ may guide the Council in its deliberations and the action that may be taken.

The Advent Message

"But this is the covenant that I will make with the house of Israel after these days, saith Jehovah: I will put My law in their inward parts, and in their hearts will I write it; and I will be their God, and they shall be My people," Jer. 31: 33.

Jeremiah is undoubtedly the most striking figure in the latter period of the kingdom of Judah. A priest by birth he was evidently well educated and a member of the nobility of his day. During the first half of his life he had the delight of seeing the good Josiah directing public affairs, until that hero-saint fell in the terrible defeat at Megiddo. Prophets and people alike were overwhelmed at this national calamity and the doom that it seemed to portend. Five years later came the great battle at Carchemish, on the Euphrates, in which Egypt lost her short-lived superiority to Babylon, whose great ruler, Nebuchadnezzar, now put his empire in the place of both Egypt and Assyria in western Asia. From the moment of Nebuchadnezzar's victory over Egypt—tho four years passed before the conqueror could claim submission from Judah and the lands around it—the prophet openly and constantly advised submission to Nebuchadnezzar as the one condition of even partial safety. Opposition to this powerful agent of God's judgments would be of no avail, was the burden of his preaching, and the only escape from utter destruction was willing and prompt subjection. The sovereignty of a pagan emperor over the Holy Land and the Chosen People was the penalty for turning a deaf ear to all the prophet had said during twenty years. For seventy years the Chaldean would be all-powerful from the Euphrates to the Mediterranean; then the king of Babylon himself was to be judged, and Israel would be freed from his yoke.

Jeremiah's countrymen, especially the nobility, naturally regarded such a position as open treason, all the more so since their own vices and corruption had been boldly and relentlessly attacked. As the irreligion and perversity of the people increased Jeremiah's position became more and more trying. Persecution was followed by imprisonment, and what an Eastern prison is to-day may help us imagine what it must have been 2,500 years ago. Yet even imprisonment in an empty cistern, the bottom of which was deep with mud, could not bend the martyr from his integrity. Brighter than ever before his heroic and saintly spirit shines out as he dictates just at this time his most glowing predictions of the grandeur and beauty of the restored kingdom, when the Branch of Righteousness, the Messiah, will reign in justice and righteousness. A new covenant will supersede the old in those days, a covenant of an altogether different class than the one made with their fathers; a covenant not engraved upon stone or inscribed upon parchment but written upon the hearts of the people, whence it can control the springs of life and action and shape thoughts, words and deeds. Jeremiah had no doubt seen and probably helped Josiah reform Judah by outward enforcement of the law. But when these reforms collapsed after the king's death he became convinced that what his people needed was not an outward reformation thru law enforcement but an inward regeneration of the heart thru the Spirit of Jehovah.

It is this new covenant and its meaning for everyday religion that the Advent season would bring to our attention. It prepares the way for the Christmas season with its message of tender human sympathy and divine lovingkindness. It is difficult for men to abandon altogether the idea that religion and Christianity is a matter of outward observance, of formal obedience to the letter of some kind of law. Conduct is the only standard by which we can judge others or by which others can judge us, and we are therefore inclined to make conduct conform to certain laws and regulations. But conduct is only an outward form that may hide a depraved and corrupt heart, as the lives of the Pharisees and scribes at the time of Christ clearly show. The only religion worth having is one that transforms the heart and thereby transforms every part and activity of life. It is this kind of religion that Christmas and the new covenant of God with mankind for which it stands would bring. If there has been in my life or in yours any settling back into the old natural way of living, respectable and decent outwardly, but without real loyalty and obedience to God; if we have let ourselves be content with formal membership in the church but have given little thought to loving God with all our hearts and

all our souls and all our minds and loving our neighbor as ourselves, then we also need to remember that we are not living under the old covenant of the law of Moses, but under the new covenant of the spirit of Jesus Christ.

The Christmas spirit is so different from that of the usual tenor of our lives, as the world in which we live, and the natural desires of our hearts are continually influencing and shaping it, that we need such a season of preparation and transformation in order to get out of it all the good it may bring into our lives. Let us take advantage of the opportunity to get ourselves ready for the great Guest whose coming is to bring joy and gladness into the world in spite of the poverty and disease, the guilt and misery and suffering that sin is continually bringing into the lives of so many to-day.

The cloud of war with its burden of tears and of terror and its harvest of bitterness and bloodshed still hangs over the world, and it shows what the world has come to because it did not allow the Spirit of Jesus Christ to write the new covenant upon the hearts of the people, that God might be their God and that they might be His people. Will this third Advent season since the beginning of the war be the herald of the return of peace and new covenant of righteousness and justice? We do not know and we cannot say. But we do know and we do say that just as long as we, you and I, and the people we can reach, hold fast to the old spirit that thinks to satisfy God with mere outward, formal obedience, it will be *that much harder* to make all things new. Only as far as we help in making this new covenant now existing for nearly 2,000 years a reality in our own lives, homes, churches and communities, can this old world be made over into a new world with a new life and a new hope and a new happiness.

That Election Cake

BY HARRIET LUMMIS SMITH

Abigail Pride looked anxiously about her kitchen as her neighbor, Mrs. Nicholson, came up the walk. Even according to the exacting standards of the housewives of West Meadows the hour was early enough to excuse unwashed dishes, but Abigail would have considered it not a little humiliating to have her lifelong acquaintance perceive in her establishment anything remotely resembling disorder. Fortunately the prim neatness of the kitchen satisfied even her ideas of what was fitting, and she welcomed her early caller with unruffled equanimity.

Mrs. Nicholson deposited her portly figure in the splint-bottomed rocker, which, used to the spare proportions of its owner, creaked protestingly. "I hurried so that I am out of breath," she said. "How spick-and-span everything looks, Abbie, and at this hour in the morning, too! I declare, I believe you must do your work the night before."

"I've never seen anything out of order in your kitchen, either, Mrs. Nicholson," the spinster answered. The compliment was a concession to the law of hospitality, but she gave it grudgingly. Abigail Pride was a housekeeper of reputation. Her biscuits and her jellies were famous thru the country, and every woman in West Meadows knew that her washing was always on the line by six o'clock Monday morning. Dust never lingered in Abigail's establishment long enough to get on speaking terms with the furniture. From the garret, where the bundles of dried herbs hung, to the wood-shed the same rigid order and immaculate cleanliness prevailed.

Abigail Pride was not without ambition. Under the colorless decorum of her outward life there burned the flame which has made conquerors and kings. She wished to be known as the best housekeeper in West Meadows, and only one rival contested her claim to that high distinction—the portly woman swaying back and forth in the creaking rocking-chair.

There were some people who insisted that if Abigail's biscuits were superior, Mrs. Nicholson's piecrust was a shade nearer perfection. At the county fair, where Abigail's jellies always took first premium, a like distinction was invariably bestowed on Mrs. Nicholson's catsup and piccillilli. And the supporters of the latter argued that the serene order of Mrs. Nicholson's house had been secured in the face of greater difficulties than Abigail had known, inasmuch as the former was the mother of three sons. Only the kindest thoughts had left their imprint on Mrs. Nicholson's placid face, and yet the sight of her invariably awakened in the heart of Abigail a stir of something like resentment.

"I s'pose you'll be wondering why I've left my work so early," Mrs. Nicholson said. "The fact is, I've come a-borrying. I want to know, Abbie, if you'll let me have your recipe for election cake."

"Are you going to have company?" Abigail demanded with characteristic directness.

"Oh, I don't suppose we'll eat it all by ourselves," replied Mrs. Nicholson, apparently somewhat taken aback.

"The reason I asked is that it's a pretty expensive cake. 'Tisn't the sort of thing to mix up for those boys of yours, who wouldn't hardly know the difference between it and gingerbread. So long as it's something to eat, that's all a boy cares about, so far as I've been able to see."

The mother laughed comfortably. "I'll promise not to waste it on those who don't appreciate it," she answered, and waited expectantly.

Abigail Pride compressed her lips. The election cake recipe was an heirloom in the family. Her mother and her grandmother before her had added to their renown as cooks thru its use, and Abigail, when initiated into its mysteries, had felt a sense of exaltation. To make the election cake for ordinary occasions seemed to her as unfitting as to sew in the parlor, as the Henderson girls were said to do, and to use the best table-linen every day. Nor was this all. She felt a bitter resentment against this rival who proposed to borrow from her the ammunition which was presently to be used against her.

"I keep the paper with that recipe upstairs," said Abigail Pride drily. "I'm considerably choicer of it. But I've got it in my head, and I guess you can remember it."

"I guess I can," said Mrs. Nicholson with the confidence of a trained cook. She leaned forward, checking off on her fingers the ingredients as Abigail named them, and when the list was completed she rose to her feet. "I'm sure I'm obliged to you, Abigail," she said genially, "and now I must run home and get to work."

"You bake it in one of the large-sized round tins," said Abigail, following her to the door, "and give it not less than an hour and a half in a steady oven, not too hot and not too cool." She watched her neighbor moving on her serene way down the walk and the light of an unworthy triumph was in her eyes.

Abigail Pride could hardly have told why it was that she presently found herself slicing citron. There was no festivity near to excuse the extravagance of an election cake, and yet it was an election cake she was making. As she sliced the citron and seeded the raisins her mind was following the probable activities of Mrs. Nicholson, and more than once she smiled—a curious smile, in which the thin lips seemed to grow thinner and more bloodless.

It was not till the election cake was baking that this stir of elation deserted her. She began to work nervously, to scrub and scour things speckless and shining. Occasionally she talked to herself, after the fashion of those who are much alone.

"'Tain't as if I'd told her really wrong. It'll be a good enough cake, even with what I left out. Of course 'twon't be like my election cake, and I didn't mean it should be. If she wants a reputation for a good cook let her use her own recipes, 'stead of going around borrying 'em from the folks they belong to. Why, the first thing I'd know she'd be taking a premium at a county fair with some of my recipes."

After a time the restless monologue began again.

"'Tisn't likely she'll ever find that some things were left out. Those little delicate flavors that help to make up the perfectness in a cake ain't noticeable enough so that you know what it is that you're missing. She'll just think that using a new recipe she didn't have the best success, and it'll learn her better that to come borrying another time."

The election cake was out of the oven at last. She looked down upon it with an expression of pride over which at length a shadow stole. Her lips quivered suddenly.

"I wonder how Mrs. Nicholson's cake turned out," she said. "Of course it ain't like this, I know that. Besides the things that's left out, she's baked it half an hour overtime and it's bound to be dry." She straightened herself defiantly. "Well, I don't know as I'm responsible for Sarah Nicholson's cake."

But her conscience would not let her rest. It must be that Mrs. Nicholson was going to have company. She had intimated as much in what she had said, and the election cake was certainly a company affair. Abigail ~~failed~~ ^{failed} her telling her guests that the

cake had been made by Abigail Pride's recipe. "And if any of 'em have ever eaten my cake," thought Abigail, "they'll know the difference the minute they taste it. It'll be real humiliating to Mrs. Nicholson."

She saw the Nicholson family pass the house that evening on the way to prayer meeting. The two larger boys were ahead. The younger walked between his father and mother, clasping a hand of each. "Wind or weather don't keep them home from prayer meeting," thought Abigail, watching them, and then a sudden illuminating thought brightened her faded eyes. The Nicholson house was empty. Abigail understood at last why she had made an election cake.

She stole out into the darkness with a package in her arme, her heart beating fast. She made her way to her neighbor's back gate and hurried up the walk to the kitchen door. She turned the knob and the door swung open, as she had expected, and she stepped into the dark room. Then she stood still, for a dog's warning growl had reached her ears.

Abigail Pride scorned tramps and laughed at the mention of burglars, but she was afraid of dogs. She crossed the street to avoid the woolly poodle around whose neck the Henderson girls tied bright-colored ribbons. The barking of a dog at night kept her awake, shivering with nameless dread. Now at this low growl her first terrified impulse was flight, and if her knees had not failed her she would have vanished before there was time for a second thought. But the momentary palsy of fright saved her. In another moment she knew she could not run till she had accomplished her explanation.

She groped for the matches, and as she groped she heard a low breathing just behind her. Her flesh crept. There was an uncanny stirring at the roots of her hair, as if the tightly drawn locks were attempting to assume an erect position. When her trembling hand had struck a light she looked down into the steely blue eyes of a bull-terrier. But even his menacing glare and the warning sounds which rumbled in his throat could not turn this daughter of the Puritans from the path she had chosen.

While a disorderly woman is frequently troubled to locate her own possessions, a good housekeeper knows instinctively where to find the belongings of another good housekeeper. Abigail walked to Mrs. Nicholson's cake box as unerringly as if it had been her own. As she expected, it was occupied by the cake Mrs. Nicholson had made that morning, and in spite of her dread of the dog, who had followed her and stood with his nose against her ankles, Abigail noticed with gratification that outwardly it did not differ materially from the cake she carried. "Inside it would be a different matter," she told herself, as she made the exchange and put the cover of the cake box in place.

The bull-terrier, who recognized Abigail as a neighbor and whose natural estimate of outsiders who entered the house in the dark and investigated his mistress' pantry had been tempered by the cordial atmosphere of a community which seldom turned the keys in its locks, followed her, still doubtful. After the door had closed in his face, he felt too late that he had been weakly tolerant and voiced his self-condemnation by frenzied barking. Very weak in the knees, Abigail made her way homeward and there gave herself up to the unaccustomed luxury of tears, after which she made herself a cup of tea and cut a slice from Mrs. Nicholson's cake.

"Not so bad as cakes go," said Abigail tolerantly. "It would have been good enough for those boys of hers. But to have passed it to company as my election cake would have been humbling to the pride of any such housekeeper as Sarah Nicholson."

A loud peal at her door bell twenty-four hours later brought Abigail from the kitchen, where she usually spent her evenings knitting. "I can't imagine who it is," she thought, as she fumbled for a match. For economical seasons the hall lamp was never lighted except on the rare occasions when company was expected. As its modest illumination filled the little hall, Abigail flung open the door. Then her traditions of hospitality deserted her, and she stood staring.

The steps were full of people. A line of them ran back to the gate. As she gazed stupefied, whispers and laughter broke the silence. "Well, Abigail Pride," said the cheerful voice of Mrs. Nicholson, "I guess there ain't no question but what this is a sure-enough surprise. Walk in, everybody. You light the parlor lamp, John," she went on, turning to the smiling, silent man beside her. "And Abigail, I guess I'll take this right into the kitchen." **Continued on Page 8**

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

My Mother

BY LULU WHEDON MITCHELL

Bright-eyed she was, bright smiling and bright souled,
A never-failing zest of life she had,
Which lightened every care, and kept her glad.
Time-crowned with silver, never was she old,
Never to human interests deaf nor cold.
We may not mourn, now as angels clad,
Whose pilgrim way was seldom dark or sad;
For her, soft tears and chimes, not long knells tolled!
Still dwells her spirit, intimate and near,
Among our griefs, our old perplexities,
Making for memory a garden place,
With rosemary, not rue, kept green and dear,
The quiet paths all bordered with heartsease,
One steadfast star for storm, for night—her face.

Honest Superiority Acceptable

BY GEORGE W. COLEMAN

The day-laborer looks upon the mechanic as a being in another world. The mechanic regards the worker in the office as a person of privilege. The clerk thinks of the owners as living in a fairy land. The business man looks up to the professional man, and he in turn looks with awe upon the high public official.

And in each of these divisions among the world's workers there are as many distinct sub-divisions as there are shades of one color.

Likewise the man of no means, whatever may be his calling, is outclassed at once by the man worth a hundred thousand dollars, for the one is at service economically and the other can be free. But the hundred-thousand-dollar man is just as certainly outclassed by the man worth a million. He cannot live in the same community, nor have the same friends, nor exert the same influence. With ten million you are in still another class. And when you have a hundred million or more, you are practically in a class all by yourself.

There are some rare exceptions to this stratification, but there are very many more sub-divisions of it.

Even ministers have their standing and place among their fellows, according to the measure of the pulpit they occupy.

With such a system of caste running thru the free life of the most democratic people on earth, how is it we cling so desperately in theory to the notions of equality among all men? Human conditions and human nature both seem to vie with each other in making these distinctions as varied and persistent as possible. They seem to be entirely ineradicable. Should we deplore them?

I do not believe there would be any general objection to those inequalities that are based upon merit and justice. We all admire instinctively the man who by his own worth stands head and shoulders above his fellows. But we do complain bitterly, and always will, of those who rise to eminence and privilege by standing on the shoulders of their fellows. With equal opportunity for all from start to finish, there will be only appreciation of the inevitable and interesting variations that nature so persistently provides.

The Doll from the Ash Box

A doll had come by mail as a Christmas greeting for the small girl. The box in which she traveled had given way, and when the doll reached its destination, it was a battered wreck.

"Don't show it to Muriel," said the small girl's mother. "It will only make her feel bad. Throw it out in the ash box in the alley." And there it lay when Lizzie Ann found it.

She was not very large—Lizzie Ann—not much larger than Muriel, who must be shielded from the sight of anything unpleasant, Lizzie Ann, with her basket on her arm and her plaid shawl over her head, was familiar with more disagreeable things than a broken doll—among them, poverty, hunger, harsh words, even blows. She had been sent out to pick the pieces of coal still capable of igniting from the ash boxes along the alley, and the basket on her arm was half filled, when she came across the broken doll.

She lifted it tenderly from its hard bed. The eyes had fallen back into the head, and two cavernous holes stared up at her. One cheek was crushed. The

arms and legs were all broken. Only the golden curls remained uninjured. But Lizzie Ann, cuddling the battered thing in her arms, looked down on it as tenderly as a mother might look on a sleeping child.

Eleanor Greason, crossing the alley on her way home, caught sight of a pathetic little figure, and stopped short. Lizzie Ann had set down her basket, partly filled with half-burned coal. She was walking back and forth with the forlorn doll in her arms, crooning a lullaby. On her thin, freckled little face was a look of such tender happiness that she hardly looked like the Lizzie Ann who had fought her way up to the tenth year of life, and had plenty of fight left in her for future emergencies. She was a transformed creature, and, with all her freckles and all her angles, for the minute Lizzie Ann was worth looking at.

She caught sight of Eleanor at the end of the alley, and stopped, half defiant, half afraid.

"I didn't steal nuttin'!" she called shrilly. "They throwed her out, they did!" Her arms closed about her treasure. Appeal looked out of her eyes, coupled with a regret Eleanor could not fail to recognize, that she had not, upon the moment of discovery, taken flight.

Eleanor could not speak quickly enough, so impatient was she to be reassuring. "It's all right! You can have her, I'm sure."

Lizzie Ann drew nearer, and looked her gratitude. "Say, ain't she a swell doll?" she asked breathlessly. "She's a little banged up, but look at her hair!" She touched the golden wonder with reverent fingers. "I'm going to call her Violet Lillian!" she said. "She deserves a pretty name."

When Eleanor reached home she went at once to the garret. In an old trunk were put away her dolls. She laid them in a row, and looked them over thoughtfully. The face of Lizzie Ann rose before her, with its look of transfiguring tenderness.

"I didn't know they cared so. I didn't suppose they could care so." She looked severely at the row of dolls spread out before her. "It's too much happiness to keep locked up in a trunk in the garret. I'm going to see these dolls get where they are needed. But the nicest one of the lot"—her voice grew suddenly decided—"the very prettiest one of all is for Lizzie Ann."—Selected.

A Self-Governing School

"The public schools are the children's city," a modern educator, Henrietta Rodman, has said. She tells how in public school No. 165, Brooklyn, the scholars govern every class, and the teacher's council is a feature of the management. The principal thus teaches civics by school citizenship. He declares that "the real preparation for citizenship comes from self-government by pupils in school and classroom."

The children and not the teachers are made responsible for the discipline of No. 165. "Discipline," the principal says, "is nothing but the maintenance of conditions under which the work can be done best. When the children understand that, they are glad to cooperate. We find them very reasonable, on the whole, and surprisingly capable of taking responsibility."

Each class is organized very much as a club is in a city settlement. The teachers are the leaders, who suggest and guide, but the actual management is in the hands of the class officers, who are elected by the class. Class committees are appointed, also, to take charge of the books, help the backward pupils, discipline unruly class members, see that the recitations are properly made, etc. The scholars are all working together toward one end—the progress of the class. Their combined energy is directed into this path, and the discipline thus grows better all the while.

The class officers are elected every month. The school has the "referendum and recall" methods in full swing. That is, when the class does not approve of what its officers are doing, a recall can be started from a petition from one-fourth of the scholars, and it is then referred to a vote of the whole class. The pupils are thus learning to understand and use what have been called "the newest tools of democracy." Such trained and willing citizens, as they pass from the children's city to the larger community outside, will reinforce municipal betterment in a thoroly practical and encouraging way.

Denominational

Christmas Seals

The Christmas season is at hand, and the Christmas seals which have enjoyed such popularity in former years are again offered to the members of our churches for use on their letters and parcels. The seals are executed in the Christmas colors showing the photographs of Elmhurst College and Eden Seminary and the usual Christmas and New Year greeting. The returns from the sale of these stamps are devoted to the support of the educational institutions and a large sale is therefore expected.

The Christmas seals should have an especial interest for the students of the Elmhurst Summer School and they will no doubt have many opportunities for recommending them to their friends.

Place your order immediately with Eden Publishing House, 1716-18 Chouteau Ave., St. Louis, Mo.

Atlantic District

Baltimore, Md.

A few Sundays ago Friedens Church (Rev. C. Enders, Pastor) were rejoicing in the fact that the debt resting on their property had been reduced to \$1,000, due to the efforts of the Ladies' Aid Society, which had paid \$300, and the Sunday-school's donation of \$200. The congregation has been working hard to rid itself of the burden. This makes a total of \$1,000 paid off on the debt during the past year.

For the past twenty-seven years St. Matthews Church of Homestead, Baltimore, Md., (Rev. J. O. Reller, Pastor) has been paying "ground rent" for the property upon which the church is built. On November 1, the initial payment was made to purchase this land, thereby relieving themselves of this expense in the future. This congregation is also contemplating the erection of a two-story addition to their present edifice, which shall give more room to the Sunday-school.

The Young People's Society at Cambridge, Md., (Rev. E. J. F. Pettbarn, Pastor) have built an addition to the parsonage, consisting of one room, which serves as a meeting room for the society. H. F. C. H.

Indiana District

Barnesburg, Ohio

St. Paul's Church, Barnesburg, Ohio, is situated on one of the many hills forming the divide between Mill Creek and the Great Miami River, on the western outskirts of Cincinnati, in truly picturesque location. The church in which the congregation worships was erected in 1874, almost in its entirety by the men of the congregation. Quarters for the minister and his family were located in the basement. About a year ago St. Paul's Church determined to provide more up-to-date housing facilities. Under the leadership of a building committee the men of the congregation went to work and in less than a year the house was completed. More than that, it was paid for and some money was left over. That is enough to make any church feel proud.

This new parsonage stands next the church, containing six rooms, cement basement, bathroom etc., with hot water heating system, and costing somewhat over \$2,000. It is an ornament to the hill-top it occupies.

Dedication services were held Nov. 12, in connection with Mission Day. The speakers were: Rev. F. Hohmann, Rev. P. Benthin, Rev. E. Stroehlein. At mission services the same day the speakers were: Rev. W. Krueger, Rev. E. Stroehlein and the correspondent. Attendance and offerings good. God's blessing rest upon this new home of the minister.

Rev. R. J. K.

† Catherine Wilhelmine Krafft †

Again the trumpet of the Lord hath sounded, the angel of Death has come and taken a faithful servant of the Master to her eternal home. She had served her Master all the days of her life and has now entered into the mansions which He has prepared for her above. Catherine Wilhelmine Krafft, nee Meier, was born on October 30, 1849, in Cappeln, Mo. She was the daughter of Henry Meier and his wife Wilhelmine, nee Borchel. In the early days of her youth she attended the parochial school near her early home. As a four-

ten-year-old girl she was confirmed by the venerable Pastor H. Buchmueller. Her education in the parochial school and the instruction in the class of confirmands made a deep and lasting impression upon her soul and turned her thoughts to the labor in the Master's vineyard. As a young woman she showed a deep love for the Master and a great heart's desire to enter His service. Her childlike faith and her love for the Master remained with her even to the blessed end.

On April 17, 1871, she was married to Reverend Carl Krafft, whose death preceded hers just four months. Their happy union was blessed with seven children, who are all bowed with grief at the loss of a faithful and devoted mother. As wife and helpmeet in the Master's work she was ever faithful, and for more than forty-five years she with her husband shared the joys and sorrows of his ministry, at Moniteau and Sedalia, Mo., Wells Creek and Kansas City, Kans.; Talmage, Neb.; Reading, Ohio; Lawrenceburg, Ind.; Hamel, Ill.; and in Salem Church, Chicago, where for twenty-three years she was the faithful pastor's wife, a great help to her husband and an example of Christian faith and life. The recent death of her husband was a heavy cross for her. Heart trouble, from which she had suffered several years before, became worse and finally caused her death, on November 5, 1916. She fell asleep quietly and softly as a weary traveler, glad to be at home, where she can be with her beloved and with her Master in joy forevermore.

Her loss is deeply mourned by five sons: Pastors Fred and Emil Krafft, Emanuel, Carl and Adolph Krafft, by two daughters, Mrs. C. Piehl, and Mrs. A. Gost, by two sons-in-law, by five daughters-in-law,

eleven grandchildren, one brother, one sister, and by many other relatives and friends.

On Wednesday afternoon, November 8, 1916, she was laid to rest. After a short service at the home, conducted by Rev. Fiedler, the funeral cortege moved to Salem Church where an impressive service was held. Pastor Holke, an early schoolmate, spoke words of appreciation of the life of faith that she lived. Rev. George, pastor of Salem Church, paid a tribute to the memory of this faithful saint, ascribing to her life and work the blessed words of the Master: "She hath done what she could." The services were beautified by the singing of a male quartette, also by the songs sung by the Ladies' Society of Salem, and of the minister's wives of Chicago. The large auditorium of Salem was filled with the many friends who had grown to love her as she lived her life among them. The large concourse of friends, the many beautiful floral offerings, the words of appreciation, testified to the love and esteem in which she was held by all who knew her.

After the service at Salem Church, the funeral party journeyed to Eden, that city of the Evangelical dead, where Director D. Irion, D.D., committed the body to its last resting place beside the mortal remains of her husband. As her mortal remains were laid to rest, our thoughts and our hearts were turned from the cold dark shadows of that grave to the home of light and love, to that blessed realm of day where there shall be no night, where God shall wipe all tears away. "She hath done what she could." Her body has passed from us, but her spirit and the sacred memory of what she was to us will ever be a cherished memory of our hearts. J. A. G.

A SERVANT OF GOD OR A HIRELING OF MEN?

The Way in which a Church Esteems its Pastor is a Test of its Life and Character

FROM THE GERMAN OF REV. F. DEUSCHLE, FRANKLIN, IOWA

From year to year observation and experience seem to make it more and more certain that our congregations do not come up to the ideal Christian congregations, as should be the case.

This is very plainly evident in the neglect of family devotions and grace at meals. Evangelical pastors who labored in the vineyard of their Master thirty and forty years ago tell us that in their early years they were rarely permitted to leave the homes where they had made pastoral visits without conducting family prayers in the presence of the whole family. To-day, however, such a longing for the word of God, such an appreciation of the pastor's visit is rare indeed. Of course one goes to church, is a member of a congregation and perhaps even of the church council, or a teacher in the Sunday-school—altogether one tries to be, at least on Sunday and perhaps on certain occasions during the week, a hearer of the Word but mostly not a real doer of the Word. But in far too many families the true understanding of the preaching of the word of the cross and the ministry of the Gospel which preached repentance and redemption has been lost.

But where faith and confidence in the service of the ministry as a servant of the Word has been lost, there the pastor is no longer regarded as a servant of God or of Christ, but only as a "hired preacher"; not as a servant appointed by God for the congregation, but rather as a teacher of religion elected by the congregation and well or poorly paid, as the case may be.

What therefore, is the position which the Evangelical pastors occupies in the church and toward the members of a congregation, and how is the ministry which preaches reconciliation to be regarded by our congregations?

In accordance with 1 Peter 2: 9 the Evangelical ministry is to be regarded as an office instituted according to an outward order for the regular exercise of the universal priesthood. Our Evangelical Church recognizes no special order of the ministry as distinguished from that of laymen. The foundation for the true Evangelical ministry is found in John 21: 15-19.

The Source of the Minister's Authority

Altho, however, the congregation has the exclusive privilege of choosing its pastor as it pleases, it is not the congregation alone that elects and employs the pastor but God, who brings the shepherd to the flock and gives success to the action of the congregation. The ministry is therefore, not primarily a service to the church or to men, but a service unto God in

the congregation, a true service of God. From this point of view the pastor, after he has been employed by the church in accordance with Gal. 6: 6 and relieved of the care for his daily bread, occupies a three-fold authority in the congregation. The authority of a pastor rests first of all upon his regular call to his sacred office.

According to the Evangelical idea, the pastor is not a lord of the church, 2 Cor. 1: 24, 1 Peter 5: 3; no mediator between God and the human soul, no being with superior, magic or sacerdotal equipment, no hierarch: nevertheless he possesses a definite authority in his relation to the congregation which rests upon his call according to the ordinance of the Church and upon his training for the ministry, 1 Cor. 24.

In his ordination the pastor has consecrated himself to the service of God. In this act of consecration the minister has publicly confessed before God and man his inviolable love and faithfulness toward his heavenly Master, and on the basis of this solemn profession the Great Shepherd, Jesus Christ, has made him a shepherd of His flock, the congregation, John 21: 15-19. Evangelical pastors do not owe their office to a whim or passing sentiment of their own, nor are they pastors on their own initiative or because of the arbitrary judgment of a public meeting, but they are installed in their office and their charge by the regular officers of the Evangelical Church after years of thoro education and training and a conscientious moral and scientific examination. Neither are Evangelical pastors mere sectarian leaders whose only qualification for their work seems to be that they consider themselves capable of teaching the things of God.

True the regular call which the pastor has received invests him with an authority which the congregation should readily recognize and appreciate in a manner pleasing in the sight of God. By means of the divine call, his scientific training and the example of his godly life the pastor becomes a co-laborer to God, 1 Cor. 3: 9.

How the Message makes the Minister

The second aspect of a pastor's authority in his relation to his church is the uniqueness of what he has to offer, Col. 1: 25; 1 Cor. 1: 23, 24; 1 Peter 4: 11; 2 Tim. 4: 2.

The Evangelical pastor has a message which commends itself to every conscience seeking the truth as the truth, a message which has a right to expect its hearers to take it to heart because life and salvation

Continued on Page 6

Picked up by the Way

Interesting Items gleaned from many Sources

Thrifty persons are advised to save the "stubs" of lead pencils to avert the threatened pencil famine owing to diminish supplies used in making these daily necessities. The stubs, which almost every one has been in the habit of throwing away, can be fitted into a holder and used to the extreme end.

All things in the way of opportunity come to the witty headline artist who waits. Here is a sample: Mrs. Belle Metal brought suit against Max Metal for annulment of marriage, claiming that the ceremony was only a "lark" and that she did not regard it seriously. The headline as to this state of affairs reads: "Is Belle Metal Without Ring—Thought it Only a Mock Marriage."

The fatalities due to automobile accidents are distressing enough, but one encouraging fact in connection with them, as stated in a Government report, is that during the last five years the number of fatal accidents has not increased nearly as fast as the number of cars. The cars have increased 775 per cent, while fatalities have increased only 258 per cent. This seems to indicate more careful driving than at first, and also more perfect machinery.

Sometimes abbreviations become better known than the words they stand for, as in the case of the universally used formulas "O. K." and "C. O. D." A rival of these locutions is "Y. M. C. A.," standing for—everybody knows what—but no! some people seem to think these letters are complete in themselves, as is shown in this anecdote from an exchange: "Is that building the Young Men's Christian Association?" asked a stranger in an Alabama town. "Oh, no, not at all sir! It's the Y. M. C. A. Building."

One of the largest rugs ever woven was sold recently in New York City at auction. It was about thirty-two feet square; and it was originally made for the private temple of the late Empress Dowager of China. During the Boxer Rebellion half of the carpet was stolen. The other half was offered for sale and was bought by an American firm. They succeeded in locating the stolen part, acquired it, and joined the two together to make again a perfect whole. The rug brought \$8,000 at the sale.

The terms "madam" and "sir" are now employed much less than formerly, according to a book called "The A B C of Correct Speech"; tho, it says, children "should be taught to use these terms in speaking to ladies and gentlemen of the old school." "Lady" has also passed out of use in circles in which it was formerly current—except, curiously, the author observes, when a hostess talks to "her caterer or her maids." To them she describes her guests as "ladies," while to her friends they are "women" or "girls."

Until Mr. Lincoln was nominated for the Presidency, says John T. Richards in his book on "Abraham Lincoln," there were comparatively few who knew that his Christian name was Abraham. Up to that time he habitually signed his name "A. Lincoln," and it was not uncommon to see his name in print as "Abram" Lincoln. Mr. Lincoln himself acknowledged the existence of the doubt in the public mind as to his given name, and when he was nominated wrote a letter settling the question in favor of "Abraham."

The American farmer, a correspondent writes apropos of the hired man problem, too often seems to believe that the eight-hour day means eight hours in the forenoon, and eight in the afternoon. But, he asserts, there is no need for the hired man to accept this definition; at present he can demand employment on his own terms. If he puts up with poor accommodations and long hours, it is his own fault. Let him demand a real eight-hour day and he will get it; the farmer needs labor so badly that he will give his hired man anything in reason.

A characteristic Chicago story was about a builder who was asked when he could undertake a contract for erecting a church. "I can't do it at once," he answered. "I have a house to build to-day and a market to-morrow; but maybe I could put up your church day after to-morrow." The expedition suggested in this story is matched in reality by the reported feat of contractors in Toledo, Ohio. They put up a five-room house, with bath-room, in twelve hours. More than two-hundred workmen were employed. The house was a wedding gift from the Toledo Real Estate Board to one of its employees, and cost \$4,000.

RELIGIOUS LIBERTY IN SOUTH AMERICA

How an Obscure Country Pastor Succeeded in Unfettering the Consciences of Nearly Nine Million People. And he never Left his own Study while he was Doing it

There is a prevalent idea that in order to accomplish big things one must necessarily occupy an exalted position or command big means. As a result the opportunity to begin doing big things in a small way is often overlooked, which means a big loss to the world and to those who might have the opportunity to do some big things. Of course it takes more than just a beginning to get big things done; it takes a vision of the big thing that needs to be done, the determination to see it accomplished, common sense to find the right way of doing it, and patience and perseverance to keep on doing in the face of disappointment and discouragements. Our present age is so devoted to speed and spectacular achievements that the story told in The Continent of how an Illinois pastor, by more than twenty years of patient, unremitting effort, enlisted the services of three great nations and changed the complexion of three other governments 10,000 miles away, deserves to be retold. And one of the big things about this big job was the fact that the newspapers did not know a thing about what was going on right under their own nose. That country pastor was letting his light shine, but he was not blowing his own horn, which is a very different thing.

At the age of forty-four, when most men begin to contemplate how they may best spend the balance of their lives in ease, Dr. John Lee was a man of all work at the conferences of the Methodist ministers in northern Illinois. He was considered a good man to put on committees, for, altho he never had been credited with anything of note, he was a pastor of a \$1,000 a year church somewhere out in the country where in comparative obscurity he had the time and the spirit to attend to his own duties and to the duties of any other members of a committee who might lag behind. Since he had then for several years without any increase in the size of his stipend there was little chance that some sudden promotion would cut down his leisure time.

Didn't look to larger field, he worked

Did Dr. Lee lament his fates, or the size of his salary, or set his face toward a rich pulpit in Chicago or New York?

No. He did not.

Dr. Lee is a country pastor yet, tucked away in a corner of the Illinois prairies at Amboy, and his salary only recently was increased to \$1,200 a year. Nevertheless he is well satisfied, and satisfied, too, tho he does not seem to realize that he has accomplished more for the cause of religious liberty thruout the world than any man of his time.

Sitting in the flower gardens or in the studies of modest Methodist parsonages and without leaving northern Illinois, he has written a series of letters which have won the sympathy and aid of eminent Catholics and Protestants at home and overseas and directed state policies in five governments whose officials he never has seen and on the territory of which he may never set his foot.

In 1894 a South American missionary, Dr. John F. Thompson, asked a northern Illinois conference of Methodist ministers in Chicago to appoint a committee for the purpose of bringing to the attention of Ecuador, Bolivia and Peru and of Rome the suppression in the South American republics of non-Catholic religions. In neither of these countries could marriages be legal unless performed by priests of the Catholic church. The priests, in turn, would not marry anybody who was not a Catholic. Protestant churches were forbidden.

Out of courtesy to the missionary the committee was appointed. Of course, the first person to fly into the mind of the appointing chairman was Dr. John Lee. Two other ministers were named.

This committee was forgotten. It was so forgotten that six years to the day passed before it was called up out of the past to report. The two other members of the committee had almost forgotten it.

"Go ahead, they said to Dr. John Lee, "do as you like. We'll back you up."

Working along one line for twenty-one years

Dr. Lee had grown accustomed to committees. He went ahead, and he has been going ahead for twenty-

two years, daily, hourly, on one objective. He was neither talkative, nor did he seek publicity. Few of his friends knew the extent of his labors. He reached far beyond the ken of Illinois newspapers, and his quiet persistence did not attract general public attention elsewhere in America or beyond the oceans. He became a Colonel House of religious liberty.

In the beginning Dr. Lee mapped out his campaign. The Rock River conference of the Methodist Church did not vote Dr. Lee authority or funds to visit the capitals of other nations, or even of his own, nor did he himself have the funds to carry out a propaganda in that way. However, the conference granted him a reasonable amount for postage. The first step on his program was to learn who and what was responsible for the then existing religious suppression in Peru, Ecuador and Bolivia. He established a follow-up system of correspondence with the Catholic and Protestant clergy of the three countries and thru the Washington State Department with the governments thereof.

So in obscurity he became one of the greatest advertisers of the world, for he put his personality into the persuasion of written words and appealed thru the cold medium of logic. The goods he offered seemed to have no consumer in the world, yet he wrote, and after ten years a market—a slow market, but still a market—began to spring into being.

The results of this correspondence convinced Dr. Lee the responsibility for religious intolerance lay with the governing priests of the three republics. The Catholic priesthood there was almost, but not quite, unanimous in opposition to the little congregations which the Protestants had been maintaining as "private meetings." Of the very few more liberal of the Roman Catholic leaders was Dr. Calderon, a celebrated priest of brilliant attainments in the city of Guayaquil, who defied the bishop when that dignitary refused to recognize the humane rights of Protestant persons.

Dr. Lee then began his constructive campaign with the leading church and public men of North America and Europe. He wrote hundreds of letters to prominent Catholics. Many of these were not answered at all. A number of letters sent to Archbishop Ireland of St. Paul, considered up to that time one of the most forward looking prelates of the Catholic Church, were totally ignored. Others of the letters drew replies from the prelates of the Church that it would be impolitic and destructive of the object for them to interfere in the jurisdiction of Catholic leaders of equal or superior rank. A number of others refused to believe the conditions of religious oppressions in South America were as described in Dr. Lee's letters.

Catholics condemned South American conditions

Many of the replies, however, promised aid or sympathy, and some of them denounced the conditions described as un-Catholic. The editor of the Catholic Citizen of Milwaukee printed his reply in that journal as follows:

"It is desired that Peruvian Protestants and American citizens residing in Peru be permitted to marry there as here (divorcees excepted), and that their marriages be considered legal marriages. If the laws of Peru do not permit this, then those laws are unjust. Roman Catholics concerned thru any mistaken notion of zeal in obstructing remedial legislation will burn for it in purgatory."

Strong letters of encouragement also were received from such Catholics as the Very Reverend James C. Byrne, president of the Roman Catholic College of St. Thomas at St. Paul, Minnesota; former secretary of the navy, Charles J. Bonaparte of Baltimore, Maryland; Colonel John Brisben Walker, the magazine editor; William J. Onahan, a prominent Chicago layman; Jeremiah Curtin, of Bristol, Vermont, widely known translator of Sienkiewicz; Justin McCarthy, the English historian; and Reverend Paul Sabatier, historian of France.

Most encouraging of all, however, was a letter from the Roman Catholic bishop, Patrick James Donahue, who not only indorsed the movement for religious liberty, but urged Dr. Lee to secure effective action thru the pope. Bishop Donahue told Dr. Lee

how best to do this. The bishop even hoped for an apostolic benediction on the movement. Dr. Lee adopted the bishop's plan.

As Dr. Lee developed his campaign, eminent leaders of the Protestant Church at home and abroad pledged their influential assistance. In Germany he secured the support of Count A. Bernstorff. Holland expressed a willingness to aid the propaganda thru diplomatic channels, but had no representative in the South American republics. Letters of sympathy were received from clergy and laity in England, and the British government helped the crusader from the beginning. The diplomatic agents of Germany and Great Britain were instructed by their home governments to use, and did use, their good offices to bring about the desired reforms on the southern continent.

Former Presidents Grover Cleveland and Benjamin Harrison wrote expressing their hopes that the objects of Dr. Lee would be realized.

President McKinley put the Washington Department of state actively in the services of the movement. Secretaries of State John Hay and Richard Olney and assistant secretaries William R. Day and Alvey A. Adee kept a constant stream of letters going back and forth between Washington and the South American capitals.

Series of ten letters to pope

In pursuance of the advice of Bishop Donahue Dr. Lee now began a series of ten letters to the pope at Rome. These letters set forth in detail the conditions to be found in South America which were in restraint of equal religious rights to all moral creeds. No reply to these letters was received directly. However, some months later Dr. Lee learned that Cardinal Gibbons of Baltimore, whom he had written already without satisfactory reply, was to be in Rome. Dr. Lee wrote to the cardinal in Rome.

The American cardinal replied that he had brought to the attention of Rampolla, the cardinal secretary of state, the charges made in Dr. Lee's letters, and also his desires for reform. Rampolla, said the cardinal, had started an inquiry thru the machinery of the Roman Catholic Church. Some months passed, and Dr. Lee received from Rampolla thru Cardinal Gibbons a letter in which the cardinal secretary of state asserted that the restriction on the practice of the Protestant religion in the South American republics existed by constitutional enactments, a condition with which the pope could not interfere.

However, Dr. Lee was not the kind of man who was cast down by these official discouragements, and, "believing with Daniel O'Connell in the wonderful efficacy of moral agitation," irrespective of apparently continuous disappointments, he soon began to reap the harvest of his good labors.

Dr. Lee's appeals to political powers proved the most effective of his mediums of propaganda. At his direction a moral pressure was exerted on the three South American republics, one at a time, beginning with Peru, by the United States, Great Britain, Germany, and Holland. These nations made their influence felt on the ground that their Protestant citizens were denied the legal right to marry in the three backward republics and were not granted the freedom of religious worship which the four great nations of the north accorded to citizens of Peru, Bolivia and Ecuador resident in the United States, Great Britain, Germany and Holland. The great northern powers called on the governments of the three republics to bring about this reciprocal religious liberty.

The effect of Dr. Lee's crusade first began to make itself felt in Peru. Bills for a larger religious freedom were seriously proposed in the congress of this republic less than two years after Dr. Lee opened his campaign, but failed until late in 1897 when the civil marriage bill was passed in the face of bitter clerical opposition. This bill permits persons who are not Roman Catholics to be married legally by civil authorities. This law, passed over the vote of the president, Pierola, was straightway fettered by him so as not to apply to native converts of the Protestant Church or to any other persons who once had been members of the Catholic system. Pierola, however, was succeeded by Candamo, who proved to be one of the most enlightened executives of the times in Peru. Candamo not only opened the civil marriage right to former Catholics, but freed the Protestant churches in Peru of governmental interference.

Climax of battle in Peru last fall

The climax of the battle in Peru came only last fall, when on November 11 the president of the chamber of deputies proclaimed an alteration in the consti-

tution ending the prohibition which had existed against the public worship of Protestant religions.

In Ecuador, one of the most devoted nations of the Roman Catholic Church, the effects of Dr. Lee's crusade first began to be felt about 1900 when the concordat with the pope suddenly was abrogated under the administration of President Alfaro. The Ecuadorian government straightway concluded a contract with Dr. Thomas B. Wood, a Protestant missionary and educator in South America, for the establishment of normal schools and model classrooms thruout Ecuador on the plan of those in the United States. Before this there never had been a school in Ecuador outside of the capital which had not been taught by a priest or nun. The government had subsidized this dogmatic monopoly on the intellect of its people with several thousands of dollars a year, but President Alfaro discontinued this iniquitous system and the priests in retaliation—a boomerang to them—closed the schools. The contract then entered into with Dr. Wood was carried out to the letter.

At about the same time, 1899, the Ecuadorian congress passed the law legalizing civil registry of marriages, births and deaths, and forbade Catholic priests to teach in any government school or to teach in any other school which confers more than an ecclesiastical degree. In 1903 a drastic civil marriage law was passed which forbade priests to perform marriages of any persons, and two priests who attempted to marry persons who had not first been married by civil authorities were fined \$500 each and sent to jail. In 1905 a law was passed permitting the public worship of any religion not contrary to law and morality. Monastic orders were limited and other stringent restrictions put on the power which the Roman Catholic Church had established in the republic.

Bolivia has been the most backward to respond to the propaganda set in motion by Dr. Lee, probably because it has been the last to which the interested powers have given their attention. However, on December 5, 1899, President McKinley in his message to Congress said:

The fruit of work for Bolivia

"Our representative has been instructed to use all permissible friendly endeavors to induce the government of Bolivia to amend its marriage laws so as to give legal status to the non-Catholic and civil marriages of aliens within its jurisdiction, and strong hopes are entertained that the Bolivian law in this regard will be brought, as was that of Peru some years ago, into harmony with the general practice of modern states."

Bills for civil marriage rights and for religious freedom were rejected by the Bolivian congress in 1901, 1902, 1903 and 1904. In 1905 both houses of the congress passed a law permitting the free exercise of moral religions within the republic. That is all that has been done in this darkest South America, but the reform workers in the republic are continuing their agitation of civil marriage rights.

The population of Peru is 4,609,000; of Ecuador 1,200,000; and of Bolivia 2,000,000. If there is another man who has brought freedom of religious thought in modern times to that number of people, his name does not appear in history.

A Servant of God or a Hireling of Men?

Continued from Page 4

depend upon it, and which remains the same for all men of all times. The message of the Evangelical pastor to his church is a message of reconciliation between fallen mankind and God, thru Christ, as set forth by St. Paul, 2 Cor. 5: 19, 20, "To wit, that God was in Christ reconciling the Word unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as tho God were entreating by us; we beseech you on behalf of Christ, be ye reconciled with God."

The pastor is not master or lord of the congregation, but neither is he the servant of the congregation; he stands before the congregation as a messenger of Christ who alone is his Master and whose servant the pastor alone is. Of course, the pastor serves the congregation with the message of the cross of Calvary, and in this sense he may be called a servant of the congregation. But the pastor is not a messenger of the congregation, but a messenger of God for the congregation.

In the same measure as ministers preach their own wisdom instead of the word of the cross they lose

Concluded on Page 7

Religious News

Testaments in the Trenches

Sunday-school people announce that about 800,000 Testaments have thus far been distributed among the soldiers in Europe, all languages and nations, out of the one million which it was proposed the boys and girls of America would pay for. It is stated that even Italian soldiers are eager to possess the books. Hence it is proposed that there be no stoppage of the work when the million is reached. Of the number 55,000 have gone to France, 471,000 to the central empires, including Germany, Austria, Serbia and the whole Balkan region, 80,000 to Russia, where the Czarowitz authorized the use of his name on the fly leaf, somewhat more than 30,000 to Italy, and 150,000 thru the Y. M. C. A., which gave them out in all countries.

Succeeding the late Sir Robert Laidlaw as president of organized Sunday-school work of the world is the Rt. Rev. Hon. T. R. Ferens, a Wesleyan Methodist, a manufacturer of Hull, a member of parliament, and a privy councillor of the City of London. He was selected by the British section, and has just been confirmed by the American one. According to the latest reports 31,000,000 boys and girls are now in schools of the organization of which Mr. Ferens is the head.

Autonomous Poland Roman Catholic

Even the erection of Russian Poland into an autonomous state, by action of Germany and Austria, will have the effect, it is known, of increasing Roman Catholic strength greatly, and such strength will be further increased if the outcome of the war should prove to be a united Poland, that will include not only Russian, but Prussian and Austrian as well. The Poles have been lost to the Church of Rome in some measure thru the Old Catholic movement, and thru inroads of the Eastern Orthodox Church from Prussian influence, but they remain substantially Roman, with strong ties to the Pope of Rome thru a continuous line of able Polish prelates in the Sacred College.

It was the cardinal prince from Cracow, Galicia, an ancient Polish capital, who put in the veto of the Austrian emperor against the advancement of the late Cardinal Rampolla, and in all likelihood, prevented that able Sicilian from taking the chair of St. Peter in place of Pius X. But this was an individual act, not that of Poland. Cardinal Puzna is now dead, but his successor is in the college.

Warsaw, Lublin, Cracow, Lemberg, Lutsk, Tarnow and Posen are centers of strong Roman Catholic populations, with bishops and archbishops. As Poles the people of this vast region have remained loyal to Church as to natural traditions, and have not been affected by Protestantism or by Eastern Orthodox Church sway to the extent of the peoples of Bohemia, Roumania or even Magyars.

Sea Fishermen Suffer because of the War

Outside of actual war perhaps no class of men has suffered more by the war than the deep sea fishermen who spend most of their lives on the Dogger banks of the North Sea, to some extent in the extreme western end of the English channel, and off both coasts of Scotland. These fishermen bring in, in ordinary years, \$50,000,000 worth of fish food, which food England lives on and in part salts and cans and sends to many parts of the world. There is a missionary society, the Royal Mission to Deep Sea Fishermen, which provides missionaries, nurses, floating hospitals for the sick, and floating chapels for the spiritual minds, to steam and sail among these fishing crafts and care for men, their souls and bodies. Often women and children make up the fishing parties, and they are of course included in the missionary work.

Mines laid no matter by whom, mines floating, U-boats that are said to have sunk fishing crafts when no larger craft was at hand—these have sent thousands of these fishermen and their families "to Davy Jones' locker." The number of deaths runs into tens of thousands, it is said by the Royal Mission, while the losses in food and in vessels goes up into millions. The Royal Missions, in a statement just issued, tells a pitiful tale of suffering and of death, and of brave work by Christian missionaries in efforts to minister to such as remain, to these fishermen, supplied with special apparatus by the English government, has been assigned the task of sweeping the mines from the routes of the British ships. In this dangerous business thousands of fishermen have lost their lives.

"Examining the Scriptures daily, whether these things were so"

December 10, 1916. Second Sunday in Advent

Helps for a Good Meeting

Rev. Henry Katterjohn

DEFY EVIL!

- M. Dec. 4. Resist the devil. James 4: 1-10.
 T. Dec. 5. Stand and fight. Eph. 6: 10-19.
 W. Dec. 6. A reason for boldness. 2 Kings 6: 8-16.
 T. Dec. 7. Fight wrong. 1 Kings 20: 1-21.
 F. Dec. 8. The invincibles. Rom. 8: 31.
 S. Dec. 9. Rebuke evil. Acts 24: 24-27.

Sun., Dec. 10. Topic—Defy Evil! 1 Kings 21: 15—20.

Suggestions to the Leader

Our topic presents everybody's every-day problem. The fact that we are all tempted, and that all need the help from above to resist temptations, reduces all men to a common level, and induces the spirit of mutual helpfulness.

In presenting and developing this subject it might prove helpful if the topic were subdivided. Let one member show *how* we are tempted. In doing so he would naturally consider the special weaknesses of the individual, and show how each one is tempted according to his weakness.

Another member might emphasize the *danger* or *blessing* of temptations. How do temptations weaken us, and how can they be made a source of strength?

A third member can show how we can *escape* and *overcome* temptations. How does our religion help us in overcoming temptation?

In closing let the leader tell the story of Jesus' temptations. How was Jesus tempted. How did He overcome temptations? What comfort can we derive from these temptations of Jesus?

The Topic Presented

Our Scripture lesson tells us of the terrible effects resulting from submission to temptation. Because of his greed for selfish pleasure, Ahab desired to gain possession of Naboth's vineyard. This unsatisfied desire created a dismal, melancholy mood. This mood grew into a passion, in which Ahab lost all control of himself, and became an absolute subject to his inner cravings and emotions. In this senseless, uncontrolled state Ahab submitted readily to the suggestion of Jezebel, his wife, to do away with Naboth. Thus the circle of evil-doers was augmented by the forcible drafting into the service of sin of the magistrates and elders of the city in which Naboth lived. They accused him before the assembly of the citizens of having committed a sacrilege, having cursed God and the king. This was substantiated by two so-called witnesses. Then the voice of the people condemned Naboth to death. The property of condemned persons, especially of those who were condemned because of an act of treason against the king or State, passed into the possession of the king. Thus with Naboth's death the coveted garden became Ahab's property; and his inner self could now enjoy to the fullest extent the desired possession. The fact that Ahab gave no thought to the blood-guiltiness attached to the possession of the garden shows how far Ahab had fallen.

But the prophet of the Lord, Elijah, was instructed to arouse the dormant conscience of the king. What a terrible meeting that was in Naboth's blood-soaked garden!

Elijah proclaims the awful punishment to be meted out to Ahab and to his wife Jezebel. The terrible denunciation of Elijah was not without effect upon the dying conscience of Ahab. He covers his face with his mantle, and repaired to his palace. From now on we hear but little of him. Seemingly the influence of Jezebel has been destroyed. In his last sin, the death of Naboth, Ahab overstepped the mark. Sin destroys the sinner and itself.

Compare with this story of Naboth's death the story of man's first sinning, as told in Genesis 3. We might compare with this story the history of every sin, for in every instance the cause is the same, the development is parallel, and the final consummation is the same. Unrestrained sin brings death to the sinner;—and,—this is the most hopeful aspect of unrestrained sin,—the sin itself dies, because its very hideousness now fully revealed, frightens people to resistance against sin.

Three things are necessary for a successful and victorious battle against sin and temptation:—

1. A knowledge of sin, and intuitive recognition of every temptation to sin.

2. An inner steeling and armament against sin, a readiness to call up every reserve of our will-power to resist it. This may involve pain and suffering, but only the man who would rather die than submit to evil will finally succeed in overcoming evil.

3. The help of God, the working of the Holy Spirit in us, thru whose power we can be born again. This new birth is nothing more than a reconstruction of our inner self, the bringing about of a transformation of our physical being so that the physical basis of our willing will be an aid rather than a hindrance. The old man with his passions and evil desires must die, and the new man must take his place. This work is done thru the divine creation as effected thru the indwelling of the Holy Spirit. The Holy Spirit comes into our life only thru a personal invitation. This invitation we call prayer.

Some Questions on the Topic

1. What is meant by *defying* evil?
2. Why does God permit temptations to assail us?
3. When are temptations a blessing to us?
4. In what spirit are we to *defy* evil?
5. What are some of the present-day evils that we should defy?

Some Scripture on the Topic

Gen. 3: 1—13; Ex. 34: 12; 2 Chron. 32: 30; Prov. 1: 10—15; 4: 14, 15; 6: 27; Isaiah 33: 15—16; Matt. 4: 1—11; Matt. 13: 22; Mark 4: 15—17; Luke 22: 3; Rom. 6: 12—14; Heb. 4: 15; 1 Pet. 5: 8, 9.

A Prayer

Thou didst teach us, O Saviour, to pray: Lead us not into temptation. Thou, O heavenly Father, dost not tempt us to do the evil, but it is Thy desire that every temptation strengthen and increase our power of resistance. We pray for that enlightenment which will discern every evil as it approaches us; for that indwelling of Thy Holy Spirit, whose presence alone can quicken our soul, enabling us to recognize evil, and to defy its assaults. May Thy word, O Lord, be the bread of life unto our soul, that our heart may grow strong in overcoming every evil passion and desire. Help us to grow more and more like the Saviour, who was always about doing the Father's work. Thou, heavenly Father, who dost not desire the death of the sinner, but his salvation; and Thou Christ, who art mighty to save even to the uttermost, forgive us our weaknesses, and fail us not in our defeats. Amen.

The Advanced Bible Lessons**Lesson 11. The Early Christian Church****IV. THE END OF JUDAISM****DAILY BIBLE READINGS**

- M. Dec. 4. Matt. 24: 15-28. The End of Judaism.
 T. Dec. 5. Luke 19: 41-44; Mark 13: 1, 2. Christ Prophesies the Destruction of Jerusalem and of the Temple.
 W. Dec. 6. Dan. 9: 20-27. Daniel's Prophecies Quoted by Christ.
 T. Dec. 7. 2 Cor. 3: 12-18. Israel's Heart Hardened.
 F. Dec. 8. Hebr. 10: 1-18. The Jewish Ritual a Shadow of Realities.
 S. Dec. 9. Rom. 11: 9-22. Israel's Fall a Warning to Christians.
 S. Dec. 10. Rom. 11: 23-36. The Future Hope of Israel.

Lesson Key:—"And all the people answered and said, His blood be on us, and on our children." Matt. 27: 25.

The destruction of Jerusalem is one of the most awful catastrophes recorded in history. Like the Flood it marks the beginning of a new dispensation, a new era in the development of God's relationship with the human race. As the facts concerning it are not recorded in the Bible it is perhaps well to state them briefly as given by Dr. Farrar, following the narrative of Josephus:

"In April, A. D. 70, Titus, with a force of 80,000 legionaries and auxiliaries, pitched his camp to the north of the city. Besides the 2,400 trained Jewish warriors who defended the walls, the city was thronged with an incredible number of Passover pilgrims and fugitives from other parts of Judea. Feats of heroic valor were performed on both sides, and the skill of the besiegers was often checked by the almost insane fury of the besieged. Fanatically relying on

the visible manifestations of Jehovah, while they were infamously violating all His laws, the zealots rejected with insult every offer of terms. At last Titus drew a line of circumvallation round the domed city, and began to crucify all the deserters who fled to him. The incidents of the famine which then fell on the besieged are among the most horrible in human literature. The corpses bred a pestilence. Whole houses were filled with unburied families of the dead. Mothers slew and devoured their own children. Hunger, rage, despair, and madness seized the city. It became a cage of furious madmen, a city of howling wild beasts and of cannibals—a hell. For the first time for five centuries, on July 17, A. D. 70, the daily sacrifice of the temple ceased for want of priests to offer them. Disease and slaughter ruthlessly accomplished their work. At last, amid shrieks and flames and suicide and massacre, the temple was taken and reduced to ashes. The great altar of sacrifice was heaped with the slain. The courts of the temple swam deep in blood. Six thousand miserable women and children sank into the blazing ruins of the cloisters amid a wild cry of terror. Romans adored the insignia of their legions on the spot where the Holy of Holies had stood. As soon as they became masters of the upper city they only ceased to slay when they were too weary to slay any longer. Josephus reckons the number of captives taken during the war at 97,000, and the number of those who perished during the siege at 1,100,000."

Surely God did not permit so terrible a calamity to overtake His people without the evident aim of driving home a very necessary lesson both to His people and to mankind in general. When the Jews during the trial of Jesus cried out, "His blood be upon us, and on our children!" they knew not how terrible a curse they were pronouncing upon themselves and their nation. By constantly desiring to go their own way, they had hardened their hearts until at last they even rejected the truth and the righteousness of God as it had dwelt among them in the person of Christ, and had thereby cut themselves off from God's mercy and salvation. Such a course as inevitably brought down upon them the divine judgment as night follows the setting of the sun, or as death follows the wounding of the vital parts. They who would resist God, who reject His lovingkindness and the salvation from sin which He offers, necessarily yield themselves to Satan and the misery and judgment that Satan merits, and they have only themselves to blame for what is finally their lot.

The Jewish people might have been saved if they could have repented of their delivering Jesus into the hands of those who crucified Him. But they had gone too far to return, too far to even *want* to return, and so there was no hope. From him that hath not, i. e., who does not hold, use and make the best of that which has been given him, will be taken even that which he hath, i. e., that which he might apply to his own benefit. God is always ready to give another chance as long as there is any possibility of people taking advantage of his offers. Even God's punishments have a benevolent purpose, but this fact only makes more certain that there is a last judgment when a final sentence is pronounced.

A Servant of God or a Hireling of Men?

Concluded from Page 6

their authority and exercise their ministry on their own account and at their own peril. They can claim their authority in the congregation and expect a hearing and obedience on the part of its members only when they remember and live up to St. Paul's exhortations, 2 Tim. 4: 5, "Do the work of an evangelist, fulfill thy ministry." if that which they proclaim is the pure Word of God and if they point out the true way to salvation just as Jesus and His apostles have done in the Word.

But the Evangelical pastor must have another kind of authority. St. Paul tells us in Titus 2: 15, "Let no man despise thee." With these encouraging words Paul points out to the young man Titus that his life before his people must be of such a character that they can have no cause to despise his character; on the other hand, however, he also points out to the congregation the duty of reverence toward Titus. In the same sense we find him writing to the Thessalonians, "But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake," 1 Thess. 5: 12, 13. The Christian life of the Evangelical pastor is to

be an example to all others, he should be the best Christian in the congregation.

The Testimony of a true Christian Life

It is this authority over his church which alone can give full significance to the other authoritative qualities of the pastor. Of what use is ordination, theological education and preaching if the pastor does not constantly endeavor to live up to it? It is the heart that makes the true theologian. The authority and reverence yielded to the Evangelical pastor must be rooted in the appreciation of his Christian character.

Such a position of authority in a congregation comes only to the servant of God and of Christ who possesses the full qualifications for the service of the Word, and this requires a worthy and humble unpretentiousness, a pure life in public as well as private affairs and tireless and self-sacrificing faithfulness on and under the pulpit.

Gal. 1: 10, St. Paul writes, "For am I not seeking the favor of men, or of God? Or am I striving to please men? If I were still pleasing men, I should not be a servant of Christ." Another work must also be considered in this connection, that of Peter and the apostles: "We must obey God rather than men," Acts 5: 29. If a pastor is to be a faithful servant of his Saviour he dare not become, either directly or indirectly, a servant of men. He becomes a servant of men all too easily by seeking gain or becoming vain-glorious. The Saviour calls such vain-glorious and avaricious incumbents of the pastoral office hirelings, John 10: 12, and Isaiah calls them "dumb dogs that cannot bark, dreaming, lying down, loving to slumber." A hireling, however, is not a real shepherd who can say and prove by his deeds that the love of Christ constraineth him thus. He is rather a mere laborer, a wage-earner who lacks the unpretentiousness of a true servant of Christ and for whom such unpretentiousness is a thorn in his side wherever he sees them in others.

The congregations are often themselves to blame if instead of a faithful servant of Christ they have a hireling for their pastor, since they judge thus: the pastor is employed by us, hence he is our servant. The congregation desires to be honored of men thru such an employee, and the aim of such a pastor is primarily that of pleasing his congregation; under those conditions he dare not bear witness to the sins and weaknesses he sees in his church, he dare not even show that he notices them. He is a hireling fleeing before the wolf, and such a hireling who flees from his duty is a coward and is not able to fill the office of a shepherd, which requires not only financial and other sacrifices, but even the greatest of all sacrifices, that the faithful shepherd be ready to give even his life for the flock that has been entrusted to him. To him Jer. 17: 5 apply, "Cursed is the man that trusteth in man," and of Christ in Luke 12: 47, "And the servant who knew his Lord's will and made not ready nor did according to his will shall be beaten with many stripes."

For the congregation as well as for the pastor it is of the utmost importance for time and eternity to decide between having or being a servant of God or a hireling of the congregation. To the same extent as one believes or does not believe the Word of God, and lives or does not live in such a faith, will the office of an Evangelical pastor be correctly estimated.

In order to attain such an estimate of the office of the ministry which preaches repentance and reconciliation, it is necessary to believe on Jesus Christ, the one Good Shepherd, and to read His Word daily. And the surest way to reach this goal is to restore the daily family devotions in our homes to the glory of the Lord's name and the eternal salvation of the immortal soul.

That Election Cake

Concluded from Page 3

Abigail looked at the package in the other's arms and recognized it. It was the election cake.

"Did she like it or didn't she?" one of the guests asked Mrs. Nicholson later in the evening. The fragrance of coffee had diffused itself pleasantly thru the house. In the small front room there was a cheerful babble of voices. "When she looked at you as you first came in, I thought she was going to cry."

"Oh, she likes it all right," replied Mrs. Nicholson, who was superintending the refreshments. "Anybody likes being made much of. But she's not used to it. She's lived alone longer than she ought to, Abigail

has, and she needs to be livened up by seeing more of folks. That's how I came to get up a surprise party for her, and you mark my words, she'll be a different woman from this day on."

She was a different woman already, had Mrs. Nicholson known it. A humbled, grateful woman, who had forgotten to be jealous of her reputation or envious of her neighbor's claims to distinction. There was no pang in her heart when Uncle Ezra Steers asked for another piece of Mrs. Nicholson's election cake.

"It's thundering good," said Uncle Ezra. "I hope you know enough to appreciate that wife of yours, John. There ain't a cook like her in the county."

"This cake is made by Abigail's recipe," Mrs. Nicholson interposed hastily. "If she's made it herself, it would have been better still."

"No," said Abigail with conviction. "It couldn't have been a mite better, no matter who made it." And in the smile which accompanied her tribute there was neither envy nor bitterness.

THE BOOK TABLE

All Books mentioned in this Column can be ordered from Eden Publishing House, 1716-18 Chouteau Ave., St. Louis, Mo.

The Lord God of Elijah, or The true Biblical Doctrine of God as Opposed by Evolution. By David Heagle, Ph.D., D. D. Handsomely bound and neatly printed. Price, forty cents, net. The German Literary Board, Burlington, Iowa.

This little volume boldly attacks one of the great questions of to-day, a question that is rarely stated in a definite way, but which nevertheless underlies all the religious discussions that are going on. If there is any one topic on which Christian people should be presumed to be agreed it is the fact and the nature of God and His relationship to the world and to mankind. And there should not be any difference of opinion as to what the Bible, which must naturally ever be the standard of Christian thought, teaching and life, clearly affirms in regard to God's being and attributes. The book discusses in a clear and forceful manner the fundamental question of the transcendency of God, the theories opposed to it, especially the theory of evolution, and aims to prove the doctrine that God has created and still controls the universe, that God can and does work miracles, and that He can hear and answer prayer. This he does from Scripture, philosophy, human needs, the doctrine of creation, the facts of divine Providence, miracles and revelations, and from answered prayers. The book is very valuable as a brief, clear sound and convincing exposition of God's transcendency and deserves a wide reading, not only by pastors, but by all who may have occasion to defend the Christian faith against attack upon its supernatural character.

Festival Seasons of the Church Year. A Picture Book for Christian Children. Fifth Edition. Illuminated Cover, per copy 15 cts; per dozen \$5.50; per hundred \$10.00. Pilger Publishing House, Reading, Pa.

This little book, printed on heavy paper, and illustrated with twenty-three engravings, is designed to explain the meaning of the festivals of the Christian Church, and thus to prepare the children for the hearty celebration of the same.

The biblical history pertaining to each festival is given in the words of the Scripture. This is followed by appropriate verses from the Word of God, the Apostles' Creed, and a selection of suitable pieces of poetry. Questions and answers have also been added for the purpose of aiding parents in teaching their own children. The book is valuable for use in either home or Sunday-school, tho it is unfortunate that Palm Sunday is mentioned without any reference to confirmation, and that the evangelistic note is wholly absent in the treatment of the Passion season. It is not clear why Easter Monday was fully treated, while second Christmas day is not even mentioned. That St. John's Day, the presentation of the Augsburg Confession and the festival of St. Michael are mentioned as "other festivals" is also surprising.

Statement

of money received by the General Treasurer or by the treasurers of the different boards and institutions of the German Evangelical Synod of North America from June 1 to Nov. 1, 1916:

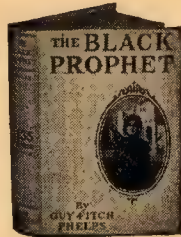
General Treasury	\$ 3,081.36
Seminary Fund	755.90
Educational Institutions	4,933.05

Eden Seminary	5,358.89
Elmhurst College	2,028.98
Ft. Collins Academy	698.67
Home Missions	13,736.78
Church Extension	951.29
Immigrant Mission	468.28
Foreign Missions	13,282.38
India Orphans	691.37
Leper Missions	109.36
Senana Missions	87.75
Native Helpers	600.00
Ministerial Pensions and Relief	3,249.87
Central School Board	45.62
War Relief	91.25
German Red Cross	2,782.77

Grand Total\$53,346.20

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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Why "The Debt Must Go"

The articles by Pastor John, representative of our educational institutions, in preceding issues of The Evangelical Herald have called attention to a situation that must under no circumstances be allowed to continue. The indebtedness that now encumbers Eden Seminary and Elmhurst College was inevitable under the conditions prevailing during the past five years, and the Board has done what it could to meet the emergency. Today, however, conditions are altogether different, and there is not only no reason for continuing under the dead weight of the debt, but there are some strong reasons why it must be speedily removed.

The debt must go, first, because it is keeping back the development of the institutions which are at the bottom of every important phase of our denominational work. The growth and expansion of the Church requires a larger number of ministers fully trained to meet present-day needs. Eden Seminary especially needs additional instructors and better library facilities, so that students do not need to patronize secular institutions of learning in order to get the training they must have. Elmhurst College also needs additional facilities and equipment so that it may at last attain the full rank of a college. Ft. Collins Academy needs buildings and instructors so that it may fully occupy the special field into which it has been placed. Besides these needs there is that of establishing Evangelical institutions of higher learning in different parts of the country, so that Evangelical young people will not need to get their general education or their business and professional training at the institutions of other denominations or at the state universities where religion cannot find any consideration. The Board has been unable to give any thought to these imperative needs because its ability was taxed to the utmost with keeping the institutions going. *The debt must go* so that the Board will be free to deal with the large and far-reaching questions that demand action.

The debt must go because there is *no need* of its continuing to hamper the work of the Church. The Church might put up with the indebtedness and reduce it gradually as its income permitted if the people in our churches were so poor that they simply could not afford to do more than they have been doing in the past. But this is by no means the case. A good many of our churches are small and are unable to do much more than care for their own needs, and in practically all of them there are a larger or smaller number of members who may not be able to do very much toward the support of the different denominational activities. But the churches and their membership on the whole cannot be called poor and they do not want to be called poor. They are able to get what they want for themselves, even in the way of pleasures and luxuries, and are constantly reaching out after the better things of life. We believe that they want to treat their Church and its work in the same way, and that they are willing to bring sacrifices if need be in order to help it go forward in the fulfillment of its mission. It is only a very small amount that is asked of the churches, and we are confident that there will be a generous and immediate response from practically all Evangelical people now that the matter has been put up to them in the proper light. A gift of *only thirty-nine cents* (make it forty or fifty for good measure, or a dollar to cover the share of some one who does not or cannot help in the good work), is but a small item for most of us and will mean so much to our educational institutions and the whole Church. Send all gifts for the "Debt Fund" to Rev. S. A. John, 1400 Packard St., Ann Arbor, Mich.

Do it now if you have not done so already, so that Pastor John can report a substantial amount right after Christmas.

Farmers and Food Prices

The approach of the final session of the present Congress has raised the question as to whether anything can or will be done by the Government in the way of reducing the still increasing cost of living to an important issue. The question is of such a kind that it is difficult to determine where the chief blame is to be put. Very probably there are farmers who are directly responsible for unwarranted and unmerciful high prices on certain commodities: unwarranted because there are no sufficient reasons for some of the increases that have taken place, and unmerciful because of the hardships which such prices, with winter at the door, threaten to bring upon many thousands of families in the larger and smaller cities. Nevertheless we do not think that the farmer as such should be held alone responsible for the high price problem, and the crop and labor shortage, as well as the lack of transportation doubtless has had a very great bearing on most of the unheard of prices which the con-

A THOUGHT FOR THE WEEK

In many a home a world of unhappiness would be saved, if only each were content to love without asking or wondering just how much love he gets in return.—J. A. Haynes.

sumer is compelled to pay. Farmers as a class are not sufficiently organized to make such an influence effective, and even if they were, most of them are too kind-hearted and fair to enforce the advantage they possess as producers. The middleman—whether by this term is meant the transportation companies, the wholesalers or the retailers—doubtless have much more to do with the problem than the farmer, since they are better organized and have better opportunities for extorting exorbitant prices from the people. But there would have to be much better evidence than seems to be at hand so far before even they could be burdened with the chief share of the blame, unless it were that element among them which is willing, according to newspaper reports, to destroy vast stores of food products that have been held in storage rather than dispose of them at an insufficient profit. No condemnation can never be too strong for such wantonly defiant and oppressive conduct. If big business is actually guilty of it, it need not wonder if popular resentment becomes so bitter and relentless as to seek a drastic remedy.

The consumer himself no doubt is also greatly to be blamed. "In former years," says a Chicago commission merchant, "if a housewife was asked to pay forty cents for butter, she revolted and used a cheaper substitute. This year she pays fifty cents. Therein lies the secret of high prices." The ability of many people to pay more, and their willingness to do more so, no doubt has a great influence in raising prices. The American people have never been fond of saving, and the present situation will no doubt help many to realize the virtues of thrift who have not been accustomed to see things in this light. The housekeepers of the country might without much difficulty compel lower prices on many articles of food if they would but refuse to purchase them at the prices now charged. Many are doing this under the stress of circumstances, but most of us are too unwilling to undertake any radical change in our ways of living until forced to do so by lack of means or the lack of supplies. But there are many things to which we are

accustomed that we can very well do without, and the attempt to do without them can only have a wholesome influence. It strengthens the will, and the determination to do something unusual and difficult adds spice and variety to the every-day humdrum, besides assisting most effectively in the practical solution of a serious problem. If this method could be applied to a sufficient extent it would not be more effective than Congressional action promises to be, but would also teach those who are responsible for the high prices that after all the people have the whip hand.

How to Help

The responses to the increased subscription price of our periodicals that are beginning to come in indicate that our people realize the necessity of the step and are willing to do their share in helping to meet the crisis that confronted the publishing department. The discontinuances do not seem to be more numerous than in former years, and at the present writing the prospects for the new year seem more gratifying than was at first expected. Not before Feb. 1, however, and perhaps Mar. 1, shall the publishers be able to see clearly just what the result has been, as most of the orders for the new year come in during these two months. There is every reason, therefore, that all our friends should be especially vigilant and active, so that the number of readers from their churches may not only not decrease but rather gain substantial additions. December and January offer many opportunities for introducing The Evangelical Herald to new homes, if pastors and others make it a point to go about it systematically and persistently.

As was pointed out in last week's issue a year's subscription to The Evangelical Herald would make a splendid Christmas present that would help to keep up the Christmas spirit all thru the year. Now is also the time for societies, especially Brotherhoods, Ladies' Aid and Young People's Societies to undertake a propaganda for more readers to the paper among their members and their friends. The Evangelical Herald aims to help these organizations in every way possible and practically every number has something that will be of value to them in their work. Could not each of these organizations, wherever they exist, appoint a *periodical committee* of from three to five persons who will make it their business to distribute sample copies, solicit subscriptions, look after renewals, remit the money received, and in every way see to it that the subscription list is increased from year to year? In most churches the pastor, especially at this season of the year, has too many things to look after to be able to give the periodicals the attention he would like to, and will be glad to avail himself of volunteer effort. Work of this kind will pay big dividends in a larger interest in church work and a more effective activity in every line.

In addition to what The Evangelical Herald has been offering heretofore other valuable features will be inaugurated which will make the paper still more valuable. The fourth centenary of the Reformation and the first of the Evangelical Union in Germany give to the year 1917 a special significance which no Evangelical church or church member can afford to ignore, and The Evangelical Herald will seek to interpret that significance in the most interesting, helpful and instructive manner. The higher your aims for your church for the new year the more you will need The Evangelical Herald in every home.

The same thing is true of all kinds of Evangelical literature for the Sunday-school and the young people. Only Evangelical Sunday-school helps and periodicals can help train Evangelical boys and girls and young people for intelligent and active Evangelical membership and service.

"How Shall this Man Save Us?"

"Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah. . . . But certain worthless fellows said, How shall this man save us? And they despised him and brought him no present. But he held his peace," 1 Sam. 10: 25-27.

When the people assembled at Mizpah began to cast lots in order to select their new king, there was one man there besides Samuel who knew in advance what the result would be. Ever since the day, Saul had been anointed as king the meaning of what was to be expected of him as well as the sense of responsibility which the new office would bring to him must have grown upon him. At first he may have enjoyed the thought of the honors and privileges which would come to him, but it is only natural that the more he thought about the subject the more he came to realize how serious a thing it was to undertake the leadership of a great nation. When the lot was cast, therefore, and Saul the son of Kish was taken, the people looked for him in vain, and only when the word of God came that he had hid among the baggage, was he discovered. Just as Moses shrank back when he was called to deliver Israel from Egypt, so Saul feared the task that had been appointed him. Samuel's serious words, "Ye have this day rejected your God," may also well have caused him to stagger at submitting to what was about to be done, and he may have thought that when he could not be found the choice would fall on some one else. When at last he was found and brought before the multitude, his splendid figure, so like a king's, immediately won the crowd for him, and for the first time the shout arose in Israel, "Long live the king!"

But Samuel does not allow the enthusiasm of the moment to obscure the larger and deeper meaning of the occasion. Bearing in mind the possibilities for evil which this turning-point in the life of the nation carried with it, he is determined to do all he can that the new step thus taken shall make for good. The people had desired a king "like all the nations." Israel now has a king, but all Samuel's authority is devoted to making clear the difference between him and the kings of the nations roundabout. They were arbitrary, selfish, despotic, cruel; but Saul as well as the people were to understand right at the beginning that God's covenant and laws were still binding in Israel, and that they must be observed. So Samuel tells the people the manner of the kingdom, writes it down in a book and lays it up before Jehovah. In the most formal and solemn manner possible he declares before the king and the assembled people that the promises of God have not been annulled; that the law given amid the thunders of Sinai is not changed, and that there was no way of securing the true prosperity of the new kingdom than by governing it in the fear of God, and putting God's will and pleasure absolutely above all other considerations.

Thus Samuel laid deep and firm the eternal foundations of human government. And even tho the forms of government may change from a theocracy to a monarchy, and again from a monarchy to a democracy, the foundation ever remains the same: the fear of God and the will of God is the only guarantee of public welfare and national happiness. The republic that departs from the ways and the will of God is just as surely doomed to perish under the judgment of God, as any monarchy or empire.

There were those among that assembly who did not take kindly to the new king. Probably they had expected to secure the honor of leadership for themselves, and were now angry and jealous that a member of so insignificant a tribe, an unknown man, and one apparently out of all touch with religious and political affairs, had been set over the nation. It was not that they regarded the election of a king as an interference with the sovereign rights of Jehovah; it was their pride that would not submit, even tho there were abundant signs that the new king had been elevated to his position directly by the hand of God. That Saul held his peace under these circumstances, which might easily have roused his vengeance, speaks well at least for his caution and self-control. We should not be surprised if he had mentally resolved to refute them by deeds rather than by words; when the time came he would show them whether or not he could render any service to the nation.

Seeing thus how Saul encounters rebellion at the very time when his appointment and anointing as king is most clearly evident, it is easy to think of Him

who is the Lord's Anointed in a higher sense, and of those who are continually saying even of the Lord Jesus Christ, "How shall this man save us?" It is the same natural, carnal pride that moved those Israelites to refuse homage to Saul. They do not believe, do not, in fact, want to believe that He is the appointed Saviour, Redeemer and Lord of men; they are too proud to admit even that they need some one to save them from their sins. They have never felt any sinfulness, have never shared the publican's feeling, but have rather been disposed to boast like the Pharisee, that they were not like other men. They reduce the Lord Jesus Christ to a mere teacher, denying that He shed His blood to take away sins. And the Lord of mercy endures their scorn and their scoffing and holds His peace. Like the vinedresser in the parable He pleads to let the barren fig-tree alone till He shall dig about it and dung it that it may bring forth fruit. Might we all learn to say, with the same deep feeling, "Whom have we in heaven but Thee? and there is none on earth that we desire beside Thee!" Only thus will our hearts be really ready for the biggest blessings of the Christmas season.

Martha Dill's Prize

By REBECCA MIDDLETON SAMSON

I

Miss Martha Dill was down on her hands and knees in the garden one mild February morning planting sweet pea seeds along the sunny side of the fence that surrounded the old Virginia homestead which had belonged to the Dills since the days of Washington.

If you should open the heavy front door and enter a fusty room to the left of the dim old hall, you would see hanging there a portrait of Martha Dill as she was forty years ago—a plump little girl of ten, with a gypsy face, sparkling black eyes, red lips parted in a winsome smile, and a head of dancing black curls.

But the Martha Dill of today—the middle-aged woman out in the garden, in gingham sunbonnet and calico gown, with a gray shawl knotted about her bent figure—was lean and angular; her lank face was of a bilious hue; her black eyes—contracted to half their natural size—glittered shrewdly; her lips, thin and colorless, were set together with unsmiling grimness, and the long curls that straggled in limp strings over her shoulders were faded and lusterless.

There were other portraits in the gloomy library—of the old judge, the stern father from whom Martha had inherited her grim strength of character, and the likeness of a girlish creature with a face meek as a madonna's. This was Martha's long dead mother; the child upon her knees, Joe, the baby brother to whom Martha for so many years had taken the place of the mother death had stolen away.

Martha had loved the gentle, affectionate boy as devotedly as her stern soul permitted her to love anything, but she was merciless to what she considered his faults—the easy good nature, the charming affability, the sensitive, poetic temperament that made him so very different from the cold, strong-minded Dills.

"Let him go. He has made his choice; let him abide by it," were her pitiless words to her father the day when the lad, just out of college, came to announce that the judicial career chosen for him could never be his, and that he was going out into the world to make his way as an artist—a painter of pictures. And they did let him go, dry-eyed and relentless. Father and daughter alike knew that their harshness had broken the heart of the sensitive boy. But they let him go.

"He has disappointed and disgraced me. Not a penny of my money shall ever go to him. He is no longer my son," was the father's verdict at the end of the miserable scene.

But all this was now an old story. More than fifteen years had passed since then and ten had gone since the death of the old judge, who, true to his word, had disinherited the boy and left his all—house, orchard and wide stretch of land beyond—to his daughter Martha.

During these years occasional letters had come from the wanderer—letters that the unforgiving father refused to see, but that his daughter read because deep in her heart lived some sentiment that made her crave news of the boy, tho she sent back no word of cheer or affection in return.

Joe's letters for a long time told of little else than his hopes, his struggles, his failures and successes in

the career he had chosen. Then a silence of many months was broken by the announcement of his marriage, followed later by news of the birth of a daughter—"Martha," the father called her—and afterwards, of another "baby Joe." Then one day, three years ago, came a letter from the heartbroken young wife telling of Joe's death in their far western home.

The letter was neither a whining nor a begging one; but Martha Dill's keen insight enabled her to read between the lines that Joe's life had been a failure. And now while she, his sister, had enough and to spare, his wife and little ones were perhaps in direst want.

"Why should I bear the consequences of my brother's wrong-doing?" she let her hard creed argue. "Why should I make myself the victim of his mistakes? Why interfere with the retribution brought upon him by his own sins? Justice forbids." So with tearless eyes and unshaking hand she locked the letter away—sending no word to the stricken wife and children.

But some sentiments of humanity must have lurked in the soul of Martha Dill. She loved flowers and cultivated them with passionate interest; in the barn a broken-down old horse that had once belonged to her father found easy quarters; a dog and cat and chickens ran about the place, and charity Letty, the little workhouse maid, was often heard to sing over her work.

The sun was hot by the time Martha Dill reached the end of the long row of seed planting, and just as she sat back on her heels with an audible sigh of relief, she saw a little lady with cheery countenance and brisk step, push open the garden gate and trip lightly down the path toward the house.

"The new minister's wife!" Martha muttered with an impatient scowl. "I wish she'd stay away. I don't want these church people running here with their pious talk and subscriptions to charity. What can she want of me now?"

"Don't disturb yourself, Miss Dill," called the intruder pleasantly. "I haven't come to stay—only to bring you this."

She held out a bulky envelope, which Martha Dill took with a gingerly air as if she felt she were being inveigled into a trap, while the minister's wife continued:

"It's a prize offer from some big publishing house for a story they want written. It came to my husband this morning. He, of course, has no time for literary work, but immediately thought of you. We had been told that you used to write a great deal for the papers, so we thought you might be glad to hear of this. The offer is a very generous one, and I think you will find it worth while to enter the competition. Good-morning."

Martha Dill, still on her knees, with a disgruntled shrug as she heard the gate click after her caller, dropped the envelope into her pocket and went about her business—for curiosity was not one of Martha Dill's failings. Not until some hours after the noon-day dinner did she bethink herself of the envelope. Then she brought it out and very gingerly extracted the small pamphlet it contained.

"To Christian Writers!" Just what I might have expected!" she exclaimed disgustedly, as she glanced at the outer covering of the neatly printed little book. A second glance brought a dull red to her sallow cheek. "One thousand dollars in cash," she read, "will be paid by us for the best book written on the life of Christ, delivered to us within the next six months."

The name affixed to this announcement was that of a prominent and reliable publishing house. The offer beyond all question was genuine.

"One thousand dollars!" murmured Martha Dill with glittering eyes and bated breath. "One thousand dollars! Half of that would save the land! Dear me! Dear me!"

Now Martha was neither mercenary nor grasping; she was thrifty and saving because these qualities were an inheritance of her blood. But she had no love of money for its own sake; what she did love with every fiber of her rugged nature was her home—the ancestral home that had sheltered the Dills since they first set foot on American soil. This house, as much from neglect as from age, was now in a pitiable condition of decay and was fast going to ruin for want of nails, lumber and paint.

Martha Dill saw this dilapidation with sorrow, but to make the repairs necessary required money, of which Martha Dill had little, and her rigid principles

would not permit her to raise any by the usual methods of loans or mortgages. Her only redress was to sell a portion of the land she owned; but the land was part of the Dill estate, and Martha's soul clung with dogged tenacity to every inch of the heritage of her forefathers. Between losing the land and saving the house, or saving the house and losing the land, her spirit had long been sorely tried; and it was while the question of a decision was still in this critical and tormenting balance that the thousand-dollar prize offer came her way.

"Half of it would save the land! Half of it would save the land—and the house! One thousand dollars! One thousand dollars! Oh, my! oh, my!" she kept muttering to herself as she gazed spellbound on the four fascinating figures that adorned the title page of the little book.

Then her eye again fell on the words—"To Christian Writers"—and with a disgusted "Pshaw!" she crushed the pamphlet fiercely in her hand; but instead of tearing it into bits, as she seemed about to do, she suddenly arose and thrust it into the depths of an old-fashioned desk, pushing the lid into place and locking it with a vicious snap that left no doubt of her feelings.

Martha Dill's disappointment at finding herself debarred by her principles from entering the contest was real and well-founded. At one time, many years ago, she had justly been considered a brilliant and forcible writer, having inherited a literary talent from her father, and her name as well as his had often been affixed to the learned essays and philosophical discourses that figured in certain prominent magazines at that period. But a Christian writer! Ah, that was the rub! Martha Dill was no Christian; she scorned the title.

The Moral Significance of Play

The fact that animals, as well as children play, is familiar to all observers of the animal ways. Any kitten is proof enough of it; but how play ever came into the hungry, struggling, cruel animal world is a question which has puzzled naturalists; and the moral significance of the introduction of play as well as work into the animal kingdom, is something which seems generally to have been overlooked. An easy answer to the question, "Why do animals play?" would be, because of the superabundance of animal spirits. It was the poet Schiller who first gave this simple account of animal play. Herbert Spencer elaborated it among his universal formulas for the comprehension of all things.

Play has entered in as a part of the very struggle of existence. It is not therefore something to be apologized for as tho it were but an incident, or a recreation; play first found place in nature because of its utility; and as a part and happy issue of the struggle of life, its value is enhanced as life ascends, the period of it being prolonged in the higher and domesticated animals. With us the power to play becomes a spiritual gift which may be inwardly exercised thru all life's hungry years, and at last in the religious dreams of old age be still part of the soul's free preparation and expectancy for the life beyond. Indeed the origin and use of play in nature furnishes fine texts from which discourse might be made concerning the higher meaning and value of play as nature's happy gift to our spiritual life and freedom. As of the higher animals, so even more of men and women, it may be true, that those who play best may succeed and survive best. Certainly so good a gift, which nature was so long preparing, as the power to play well, ought not to be cheapened in our fashions, or tainted with commercialism. The animals do not play from any adventitious interest borrowed to give zest to their frolicsome motions. Only man vulgarizes play. Like everything else which is natural, play ought to be idealized; it may have place and use in our best and most spiritual life. You remember that it was a stern prophet of old who added this fine touch to his description of the New Jerusalem, the city of Truth: "And the streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8: 5.

The amazing attraction that the play houses and dance halls have for young people may be traced directly to the natural and irrepressible instinct for play in them. This instinct, properly guided in its manifestations, serves a double purpose. It is a valuable preparation for life, but this is not all—it is one of the chief realizations of life. Much the best part of life is play.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Two Kinds of People

Which Are You?

There are two kinds of people on earth today, Just two kinds of people, no more, I say. Not the rich and the poor, for to count a man's wealth, You must first know the state of his conscience and health,

Not the humble and proud, for in life's little span Who puts on vain airs is not counted a man. Not the happy and sad, for the swift-flying years Bring each man his laughter and each man his tears. No; the two kinds of people on earth I mean Are the people who lift and the people who lean. Wherever you go, you will find the world's masses Are always divided in just these two classes. And oddly enough, you will find, too, I ween, There is only one lifter to twenty who lean. In which class are you? Are you easing the load Of overtaxed lifters who toil down the road? Or are you a leaner, who lets others bear Your portion of labor and worry and care?

—Ella Wheeler Wilcox.

A Beautiful Illustration

I once heard from the lips of a beloved pastor, a beautiful illustration. A naturalist one day was studying a cocoon, in which a butterfly was struggling to be free. He heard it beating against the sides of its little prison, and his heart went out in pity for the helpless creature. Taking a tiny lancet he cut away the fragile walls, and released the little captive. But to his amazement it was not the beautiful creature he had expected to see. It lay struggling upon the table, unable to walk, unable to fly, a helpless, unlovely object. In place of the gorgeously colored wings he had expected to see were weak, shriveled members. What was the matter with this creature which should have been so fair? The prison gates had been opened to soon; the obstacle had been removed before the struggler had developed sufficiently thru the struggling to be ready for its glorious flight into the sunshiny skies and among the perfumed flowers. O God, when the walls seem to close about us, when we struggle and agonize to be free, when thou dost not cut away the barriers, is it not because in Thine infinite wisdom Thou dost see that we are weak, and dost want us to become strong? Then, at last, when the struggle is finished, like the butterfly, we may come forth, not perhaps in glorious robes of splendid colors as it is, but in the everlasting robes of the righteous.—*Christian Observer.*

The Gentle Art of Neighboring

BY ELIZABETH CUMMINGS

A tall figure was coming down the street. "Oh," exclaimed my friend, the minister's wife, "there comes Mrs. Strong, and I shall see cobwebs!" There was not time for explanations. An instant later the redoubtable neighbor was ushered in, and in about three minutes, her big gray eyes having traveled round and round the high ceilings of the parlors, she suddenly said effusively, "What a splendid housekeeper you are, Mrs. Rector. Dear me! I wish my house would look like yours!"

Involuntarily my eyes followed the gaze of Mrs. Strong, and there, floating gently, were two sooty filaments, cobwebs that had escaped my vigilant but short-sighted old friend.

My friend murmured something deprecatory. There was a breath of silence. Then with an art part talent, part long practice, the visitor proceeded to hang, so to speak, sooty cobwebs on the whole neighborhood, even the city.

"It's always so," lamented my friend as she brushed away the webs with a long-handled broom, her neighbor having departed. "I'm thankful she is no nearer, and not in our church."

Just then a clamor arose in the little back yard. There was no mistaking—it was anger. My friend rushed to the kitchen, leaving the doors open. A pleasant German voice in hot exasperation and with an excitement that drove the speaker's English out of her head, cried: "Has that woman no sense? It is the mistress next door who a fire builds in her kiln right against our fence, and her yard so big and ours so small the whole washing cannot be put out at once of the church because! And now I hang out the starched

things, and wuff! All, madame, are speckles of black smoke! It is washed over they must be. All! Yes! And starched again! Yes! Every one! And me with an ache of back!"

"You cannot imagine, Elizabeth, what it is to have such neighbors!" cried my friend as we parted. "I think perhaps it would be different if this were not a parsonage and John a preacher."

As I went homeward I remembered that we could not have our east dining room window open when the wind was in that direction, because our neighbor tucked his swill against the fence; and that when desperate illness was in our home and a nurse impossible to obtain, I was held at the door almost dropping with fatigue, while a neighbor explained with wordy prolixity that "people do not go in nowadays and help as they used to." We had neither expected nor asked help. The assurance was wholly superfluous and surprising, and made me feel our country town far from my native city, and that I had traveled a long distance from the day when I saw "neighbor ladies" sit beside my little brother while my mother rested, and again saw them come to prepare that dear brother for burial. One is a neighbor, as one is everything else, by temper and training—or the lack of it—I told myself.

When I reached home I found Mrs. Overthway at the door. Mrs. O. is much interested in what she calls "att," and paints teacups. Like Mrs. Strong, Mrs. Overthway looked our rooms over appraisingly.

"I should think you would want to decorate," she began. (Our house is almost new.)

"We shall," I promised softly.

"And I should think you'd keep a carriage or have an auto," she continued. Then followed other "I should thinks," all impertinent, and coming with added rudeness since Mrs. O. is my junior. When she rose to go, she for the eleventh time assured me she doted on "att," and she made the assurance a round dozen on the doorstep.

"Att!" snorted Timotheus, who had heard it all from his corner in the back parlor. "She'd better study the 'att' of being a pleasant neighbor."

And yet it was Mrs. O. who, when illness came and every hand we could enlist was busy in service, brought us a whole panful of food, delicate home-made stuff to keep the workers going. And so even if over-given to noting and commenting on what does not concern her, she is really very kind woman, and I again assured myself that one is, after all, such a neighbor as it is given him to be.

Unluckily one is responsible for what one is. As we are given relatives we perhaps would not choose to have, so, if we dwell in a community, we have neighbors to whom our relations are only less intimate and delicate than those made by blood. How we know them, those neighbors! Still, how little we know them! My mind goes back to the wisdom of an Irish woman, queen of my mother's kitchen many years. "Neighbors is it! It's this way. Ye can't allays stomach 'em, but it's bad 'cess to ye to fail 'em, if they nades ye. An' if livin' near by ye see an' hear things, forgit 'em. Nobody iver died a-forgittin' what wa'n't his business. It's mysilf as has had dape enjoyment of folks nixt door, an' thin again I haven't. But it's th' wan rule the Lord gave for both, an' there ye are. There's nothin' like it for makin' a fine neighbor, an' a fine neighbor's as fine a craytur as steps."

Slumber Serving Sermonizing

"Some men preach," said Sydney Smith, "as if they thought sin is to be taken out of a man as Eve was taken out of Adam, by casting him into a profound slumber."

So at any rate thought not South, who, preaching one day at Whitehall, observed King Charles II. and several of his attendants asleep. Stooping down, he cried out to one of the delinquents:

"My lord, I am sorry to interrupt you, but if you snore so loud you will wake the king."

His majesty thereupon awoke, and turning to his neighbor, remarked with his accustomed good nature:

"This man must be made a bishop; remind me on the next vacancy."

Latimer speaks in seriousness of a woman who suffered from insomnia, and who, all soporifics having failed, was taken to the Church of St. Thomas of Acres, when she fell at once into a refreshing slumber.

Denominational

OFFICIAL ANNOUNCEMENTS

Installations

In accordance with the instructions of the respective District presidents the pastors mentioned below have recently been installed in their new charges:

On Aug. 13, 1916, Pastor C. A. Mennenoeh at Brooks Township Evangelical Church, Iowa.

On Sept. 3, 1916, Pastor J. Bizer, at Brillion-Reedville parish, Wis., by Pastor H. Haas.

Sept. 17, 1916

Pastor W. Wuestenberg at Crosier, Iowa, by Pastor W. Schumann.

Teacher John Klocke at the German Protestant Orphans' Home, St. Louis Co., Mo., by Pastor Specht.

Sept. 24, 1916

Pastor F. A. Reller at Spokane, Wash.

Pastor Emil Stech at Fort Madison, Iowa, by Pastor J. Erdmann.

Oct. 1, 1916

Pastor Allen G. Wehrli at Portland, Ore.

Pastor H. C. Dallmann at St. Cloud and Town Minden, Minn., by Pastor H. Waldmann.

Oct. 8, 1916

Pastor Edwin Horstmann at Everett, Wash.

Pastor Armand N. Mayer at Papineau, Ill., by Pastor Arno Zimmermann.

Pastor Walter A. Werth at Winesburg, O., by Pastor Ernst Irion.

Pastor G. A. Hensel at San Francisco, Cal., (St. John's Church) by Pastor Alfred Meyer.

Pastor H. Mueller at Elkhart, Wis., by Pastor E. Krueger.

Oct. 15, 1916

Pastor Paul Saleske at Miltonsburg, O., by Pastor Ernst Seybold.

Pastor Frederick Schlinkmann at Okawville, Ill., by his father, Pastor W. Schlinkmann.

Pastor E. J. Westerbeck at Addieville, Ill., by Pastor T. Kugler.

Pastor Ph. Tester at San Diego, Cal., by Pastor F. Walter.

Pastor Emil Vogt at Jansen, Neb., by Pastor Fred Abele.

Pastor Helmuth Niebuhr, at St. Louis, Mo., (Salvator Church), by Prof. W. Baur.

Pastor E. Pfundt at Big Spring and Case, Mo., by his father, Pastor H. Pfundt.

Pastor H. Greuter at Russel-Greenbush parish, Wis., by Pastor H. Mueller.

Pastor R. Ditter at Schleisingerville, Wis.

Oct. 22, 1916

Pastor E. N. Krafft at Newark, O., by Pastor R. R. Fillbrandt.

Pastor Paul Bourquin at Cumberland, Ind., by Pastor J. C. Peters.

On Oct. 25, 1916, Pastor R. Mohr at Frederick, Okla., by Pastor J. F. W. Helmkamp.

Oct. 29, 1916

Pastor Ernst Mueller at Strattmann, Mo., by Prof. Dr. Mayer.

Pastor J. W. Dickmann at El Reno, Okla., by Pastor J. F. W. Helmkamp.

Pastor E. Bergstraesser at Mission Creek, Neb., and Mission Creek, Kansas, by Pastor B. Slupianek.

On Nov. 1, 1916, Pastor O. E. Pinckert at Colby, Kans., by Pastor J. F. W. Helmkamp.

Nov. 5, 1916

Pastor Ph. H. Bassler at Baltic, O., by Pastor E. Schimmel.

Pastor Fred Lueckhoff at Freedom Township, Mich., by Pastor C. H. Wittbracht.

Pastor G. Bohn at Bippus, Ind., by Pastor F. Boehm.

Pastor F. G. Brune at Reading, O., by Pastor C. E. Schmidt.

Pastor P. Wobus at Florence, Mo., by Pastor D. Baltzer.

Pastor Titus Lehmann at Buffalo, N. Y., (St. Andrew's Church), by Pastor G. Berner.

Pastor Julius L. Kulbartz at Buffalo, N. Y., (Calvary Evangelical Church), by Pastor R. Zwilling.

Nov. 12, 1916

Pastor Geo. Duval at Jackson, Mo., by Pastor G. Press.

Pastor G. W. Webbink at Owosso, Mich., by Pastor E. F. Lawrenz.

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"I will make you Fishers of Men"

Money Invested in Home Mission Work Brings good Returns. Interesting Review of Ten Years' Work in Canada

Meeting of the Central Board for Home Missions

Since the last meeting the material which the members of the Central Board for Home Missions are obliged to work over in the course of a year had piled up in such a manner, that it was neither possible nor advisable to dispose of it by correspondence. In consequence of this there was called a special meeting of the Board at Elmhurst for Oct. 24.

The secretary, Pastor Alfred E. Meyer, could not be present, and Pastor J. Nuesch of Los Angeles, Cal., was excused from attendance because of the very great distance. The latter had sent reports and memoranda concerning important matters the Board had to discuss.

The members appreciated the fact that the honorable President General, Pastor J. Baltzer, could be with them almost the entire day. As a former member of the Board Pastor Baltzer possesses much valuable experience and knowledge of this special field of our denominational effort. From here Pastor Baltzer hurried to Buffalo to take part in the meeting of the Board for Foreign Missions.

Home and Foreign Missions are like two sisters greatly devoted to each other. The sister in India, however, is at present passing thru a period of stress and struggle. The terrible war is a serious hindrance to the development of missionary work and we must all help to labor and to pray that God may in spite of all the afflictions and difficulties thru which He is leading His Church, help His cause to victory. On the other hand we must be especially grateful that our promising and diversified work in this country is developing in a normal manner. These thoughts found expression in the opening prayer of Pastor Baltzer and in the closing petitions of Pastor Ludwig, the chairman of the Board. Pastor W. L. Bretz, the new member of the Board, but no novice in the home mission work, was present for the first time, while the writer acted as secretary pro tem.

The discussions concerning additional appropriations, the opening of new fields on the basis of reports from the District mission boards, and the disposal of miscellaneous missionary matters were important and testified to the general missionary interest and activity in the thirty-one states of the Union and in Canada. Nevertheless, we must realize and openly admit that our missionary enthusiasm has by no means reached the degree of efficiency at which we could and should aim. The annual contributions are somewhat less than \$25,000. Counting only 1,200 churches in the Synod which support the work, we have an average contribution of somewhat more than \$20 per church. At this meeting \$2,665.68 were appropriated, so that the total appropriation for this year amounts to \$52,636.72 which, of course, is never entirely paid out. Of this sum there has remained in the treasury so far, \$10,227.32, because a number of fields which had been included in the total could not be supplied with workers. For the coming three months until the close of the fiscal year, Jan. 31, 1917, there remains to be paid out, the sum of \$13,159.19.

Our present mission churches have cost us about \$175,000, thus every mission church which has been supported for six years cost us about \$1,200, that is about one dollar for support per church. Financially therefore a mission church is not a very expensive enterprise. How much can one man often accomplish for his own welfare, or a church for the development and extension of its property! The sum of \$25,000 therefore is out of all proportion for the ability of the individual church toward all the churches of the Synod, to say nothing of the fact that half of our present churches represent a blessed fruit of the work for home missions.

Far more than our finances the missionaries themselves should claim our interest and attention. They labor amid great self-denial and largely under the pressure of anxieties, if not of hardships. They are at the front. Let us be their rear guard and support them loyally and actively, not only financially, so that they may do their work with all cheerfulness, but especially with the yet stronger arm of prayer. May God bless His work in which we are privileged to cooperate.

H. Rahn, Treasurer.

The Story of our Canada Mission

REV. E. G. ALBERT, BOISE, IDAHO

When the General Conference in 1905 decided to begin missionary work in western Canada it was very probably without exact information as to the condition of the field and the demand which a successful carrying out of these plans would make upon the Church. It was known that a large immigration of German Protestants from different part of Europe into this region was under way, and also that different American Churches were working there with success. But the condition under which our own Evangelical Synod would be able to undertake this work with the prospect of success was a problem, the answer to which was to cost dearly, because the proverb "Trying out is worth more than studying out," was made the guide of missionary conduct. Today we know that if we had recognized the need of the great West of Canada, we would either have entered the field with a large host of workers, because the field was ripe for the harvest, or we would have remained away altogether.

At the beginning of the present century the Churches who were laboring in Canada were actually unable to care for the spiritual welfare of the Protestant Germans who were coming into the country in large numbers. Every year brought new settlements where the people could not be cared for in a religious way. The most urgent requests for pastors could not be granted because of the lack of laborers. In 1905 an American Lutheran Synod took up the work there and after a thoro survey of the whole field, occupied in rapid succession a series of important points in the three prairie provinces, Manitoba, Saskatchewan and Alberta. In the flourishing city of Winnipeg alone three churches were organized or taken over, and a year later a fourth one was added.

What the first Missionary found

Such were the conditions in August, 1906, when the Evangelical missionary and his wife arrived in Winnipeg, the metropolis of western Canada with the instruction on the part of the Central Board of Home Missions to begin in laying the foundation for the extension of our Church in western Canada. Since he had been called by no one in Canada and was not expected by any one, the stranger was regarded with suspicion by the "neutrals," while his opponents in the Protestant camp sought to hinder his work by lawful and unlawful means, and in order to take all the wind from his sails, an orthodox Lutheran Synod practically accepted the principles of Evangelical union. In the face of these difficulties it was not an easy matter for the Evangelical missionary to gain a foothold. The churches already in the field either already had church buildings or were building them at great expense. The Evangelical missionary had to be content with holding his services in a rented room. And hardly had he and his wife entered the room on Sunday morning as the first ones when an amiable sentinel of an orthodox church took up his position at the entrance in order to keep away, by means of friendly persuasion, all who might want to come to the Evangelical service.

What could be done under these circumstances in order to attract the immigrants and bring about the organization of a church? There were churches enough in which they were being served with the word and sacrament in their mother tongue and in a most far-reaching manner the idea of union between Lutherans and Reformed found due consideration.

Since all the doors in the city seemed to be closed we looked beyond into the opening country for better opportunities. We were told that in Dauphin, northwest of Winnipeg, were a number of Germans who had not yet been organized into a congregation, but the journey there was unsuccessful. Later I found out that a few stations farther a few German families had secured homesteads. In Dominion City, at last, near the Minnesota border, fortune seemed to favor the missionary. He was very kindly welcomed in the home of a Mennonite who, like almost all Russo-Germans, was really religious and was immediately ready to take him to the village, Roseau River. In this village, inhabited only by a few families, there was a small church the size and furniture of which

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DENOMINATIONAL

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On Nov. 19, 1916, Pastor Theo. Haas at Evansville, Ind., (St. Paul's Church), by Pastor A. Merkle.

Christmas Seals

The Christmas season is at hand, and the Christmas seals which have enjoyed such popularity in former years are again offered to the members of our churches for use on their letters and parcels. The seals are executed in the Christmas colors showing the photographs of Elmhurst College and Eden Seminary and the usual Christmas and New Year greeting. The returns from the sale of these stamps are devoted to the support of the educational institutions and a large sale is therefore expected.

The Christmas seals should have an especial interest for the students of the Elmhurst Summer School and they will no doubt have many opportunities for recommending them to their friends.

Place your order immediately with Eden Publishing House, 1716-18 Chouteau Ave., St. Louis, Mo.

Notice

Pastor J. G. Moeller formerly of Galena, Illinois, who has left the ministry for another occupation, has been dismissed from membership in the German Evangelical Synod of North America, in accordance with §15 of the By-Laws and with the consent of the honorable President General, Pastor J. Baltzer. May the divine blessing accompany him on his way in the future.

Geo. W. Goebel, Pres. N. Ill. Dist.

Picked up by the Way

Interesting Items gleaned from many Sources

"You are complaining in America of thirty-cent gasoline," writes a British friend, "but that means to you thirty cents a gallon; what would you say, if it meant, as it does to us at this moment, thirty cents a quart! When gasoline went up to \$1.25 a gallon, I put up the car and got out my old reliable bicycle!"

A "chuck hole" club, says the *Rural New Yorker*, has been organized in South Dakota to help improve the roads. A "chuck hole" is defined as a depression in a road; the idea probably being that it is a hole that "chucks" out the unlucky driver whose vehicle gets into it. The South Dakota club turns out with pick and shovel and fills in these dangerous places whenever it is notified of their existence.

On August 29, the Senate ratified a treaty with Great Britain for the protection of migratory birds in the United States and Canada, the purpose being to protect birds which help the farmer by eating the insects which destroy his crops. The department of Agriculture estimates that the American farmers lose an amount in excess of \$800,000,000 annually as a result of insects which flourish because of the destruction of insectivorous birds.

In the time of Shakespeare, we learn from "A Book for Shakespeare Plays and Pageants," theaters were often used for bear-baiting as well as for the presentation of plays, and in some cases were equipped with a stage which could be removed when the bear-baiting was to occur. The contemporary attitude toward this diversion is seen in this quotation: "It was a sport very pleasant to see the bear with his pink eyes leering after his enemies' approach." It is comforting to reflect in these days of international bloodshed that the killing of animals at least, as a form of public amusement, has greatly diminished and in most countries has disappeared.

A popular juvenile paper says that it does not want any more stories about good boys who follow father's or mother's advice and succeed thereby; about boys who meet bad fortune thru disobedience; about the boy who works for a stingy employer and wins promotion thru faithfulness; about boys who give up an opportunity of winning a prize because of other boys who need it more than they do, etc. These themes have been overworked, it asserts. Instead, it wants stories describing: (1) short incidents; (2) brave boys; (3) successful boys; (4) popular science for boys; (5) occupations for boys. It seems from this list that romanticism has to some extent lost its hold on the boy reader.

CHINA IN MOTION

After much Yawning and Stretching China Seems to be finally Awake. What she will do afterward Depends on how much Christian Nations will Help her

Next to Europe, where the great war is raging, no other part of the world claims so much attention as China, the great sleepy monster of the East, which, for the last fifteen years has been awakening from its age-long slumber. Ever since the Boxer uprising the signs of a new China have been multiplying, and the political convulsions thru which it has passed since the Russo-Japanese war has stirred the nation deeply. The old self-sufficiency has passed away, and the Christian missionaries and the distribution of the Bible have given a new ideal to the leaders, who are anxious for Western education and the key to progress and development which it holds.

The death of Yuan Shih Kai and the succession to the presidency of General Li Yuan Hung, long a warm admirer and steadfast friend of missionary work and workers, has given new hope to missionaries and it seems probable that under his government religious liberty will not be the sham it was before. The fact that one of his first acts as president was to call back to preside over the national senate C. T. Wang, general secretary for the Y. M. C. A. in China shows that there will be no more prejudice against Christian Chinese in the public service, which will certainly have a tendency to bring to the front the young men who have been educated in the mission schools and colleges during the past two decades. They are practically the only persons who are in touch with Western education and civilization and are bound to make their influence felt as soon as they have a free field.

A Glimpse of the Parliament

The new Parliament which is in session once more after three years of trouble and practical inactivity following its ejection from Peking in 1913 by Yuan Shih Kai is perhaps the most illuminating picture of present conditions in China. From a description by Gardner L. Harding in *The World Outlook* we learn that it is still frankly youthful in tone and radical in politics; still uncompromising, and at times hysterical in its defense of constitutionalism and the rights of elected popular representatives. It still has against it a dead set of bureaucratic power on the part of the ministry and the bureaucratic officials around the president, a type of men who are not keen on legislative interference in any country. President Li Yuan Hung, however, is playing fair with the progressive leaders whose backing did so much to smoothe his pathway to the president's chair. Friends of Chinese liberty are convinced that he is going to give the Parliament a real chance to make good.

An outstanding feature of the membership is the very large proportion who stand in direct relation to a really effective public opinion as editors or special correspondents of newspapers. There is a goodly number of political henchmen and obedient hangers-on who followed Yuan's lead, and voted, and stayed away, and made scenes according to their orders. But the great bulk of the members show the freshness of attention of young men who realize that they are watching great events. And whether as editors or as special writers they almost invariably have some newspaper to which they write vividly the news of the day. Thousands of newspapers have sprung up within the past three years; around each one is a group of eager readers, most of whom never subscribed regularly to a newspaper before. There has swung into their world a vision of a united and progressive China, an interest in and a sense of loyalty to a living organism where there was nothing before but a dead Manchu abstraction. These young members of a keenly exciting Parliament are far from home and enjoy being on their own behalf deep in the glorious confusion of the time.

It is the real service of this body of men to transmit the infection of liberty among those thousands and thousands of groups of students and artisans and other literary classes who cannot share it directly. Thanks to Parliament these people have the notion of that freedom deep in their minds. There is an enlightened constituency, a vigorous public opinion today in China that is the soundest and most spontaneous assurance that the Republic and the progressive movement and the elected Parliament are at last on firm ground.

There are two houses in the Chinese Parliament,

a senate of a little under 200 members, and a house of representatives of over 400, a number which is much too large for effective work. It is agreed on all sides that a reduction must be made somewhere, but it is difficult to determine where it shall begin. Which serves to re-enforce the old political maxim: that cutting down the number of officeholders is worse than pulling teeth. The teeth are going to be pulled eventually in China, however, as the next Parliament, which will probably be elected next year, offers a fresh opportunity to start with an assembly of less cumbersome size, on which the constitution, now being threshed out by a Parliamentary committee, will soon give opportunity for a mature and final judgment.

How the Rules work

The rules under which the Chinese Parliament works are quite different from those in use by American legislative bodies, and permit the French privilege of quizzing the ministers. It tried day after day in the early sessions to get President Yuan down to undergo a grilling on the Six Power Loan. The very minor officials that appeared were interrupted and howled down very unmercifully with cries for the President, but that old strategist's gout always managed to cause his "deeply regretted absence."

A good deal of disorder is always found in the sessions also. A fair example of how this arises is furnished by two instances during a session in October. The first concerned the eligibility of a notorious Mongolian clique magnate, whose title to membership was very dubious. A friend of his rose at the beginning of the session to read his letter of resignation; but as soon as the House realized what this was, it rose *en masse*, and hooted him off the platform. The dishonest member was not to save his face that way—so two hours of argument ensued, during which he was roundly denounced. Then he was expelled officially, so there could be no mistake that he had lost "face," as well as salary.

The same session closed with a still more turbulent scene. A member wanted to discuss a subject not on the day's calendar. The speaker reminded him of the order of the day. His friends differed with the speaker's interpretation. The speaker began to explain more elaborately, whereupon, amid much uproar, the members drifted out of the chamber. That was their way of showing disapproval, and it automatically adjourned the House.

American Capital takes a Hand

An article in the same magazine by Eleanor Simons tells of the gigantic enterprise being set afoot for the interior development in China by American capital. The American International Corporation, well known thru publicity in the newspapers, was organized early in 1916 by the National City Bank interests of New York to promote the foreign trade of this country. It is frankly commercial and is composed of some of America's ablest financiers and practical engineers. Its field is wherever there is a chance of establishing or improving transportation facilities, but for the moment a Chinese scheme calling for an expenditure of \$100,000,000 is the biggest thing it has on hand.

Sometime in the thirteenth century the imperial government, in a spurt of energy, built the Grand Canal in order to provide a waterway from Peking's port, Tientsin, down to the provinces of the south. During centuries of neglect this canal has become clogged with sand till its traffic has shrunk from 70,000 large and small boats a year to less than 8,000 small ones, and whose tributary rivers recurrently overflow, causing famine and fever. One of the first tasks to which the American International Corporation is to devote its energies is that of dredging this canal and making it what its name implies. In addition to this gigantic project steel rails will be made to pierce provinces that have never heard of railways, and snorting locomotives will climb mountain passes over which, thru immemorial days, patient coolies have transported the iron of the mines, and the rice of the plains, and the luggage of the travelers by means of that simple vehicle, the wheelbarrow.

It is to be expected that all this work will be done with an eye for dividends on the bonds to be issued—

Chinese bonds to be marketed by the American International Corporation. But however mercenary may be the motives of the capitalists there is back of the enterprise a great vision of better things for China—and for America. The men concerned with this vast undertaking are seeing in the days to come a time when the United States shall take its rightful place in the shipping of the world; when our workers shall find a sufficient market in the far places of the world to save us from any slump when Europe stops fighting and begins again to produce. And this vision at the same time has a great significance for China. Some of the business men interested in the project have lived in China and their hearts recognize and appreciate the feeling that lives in the hearts of the missionaries. And the missionaries know full well what the reclaiming of the Grand Canal will mean for their work, and for the famine districts of central China, for the small farmers of the valley of the Huai, who more years than not raise their crop of rice to see it swept away by floods.

Missionaries who are usually very practical people, seem to agree that what is most needed in China just now in the way of transportation development is a trunk line connecting Peking in the north with Canton in the south, cutting across the great rivers, the Yellow River and the Yang-tse-kiang; dipping into the rice fields of Shantung and Honan; opening up the wealth of ore in the mountains of Hunan and Kwangtung and Fukien provinces.

Difficulties and Dangers

The physical difficulties are very great. All thru that peninsula on the Yellow Sea the soil is of a shifting, baffling fineness. So much of the roadways has gradually blown away as dust that they have become almost like subways. And the Grand Canal is almost like an elevated, for, as it filled up with sand and dust the Chinese brought bags of sand by the millions and piled them up along the banks, thus gradually raising the Canal above the level of the plains.

There is danger, of course, that Russia and Japan, or other European Powers may take it into their heads to oppose this scheme, which would give to the United States so powerful a hold on the interior development of China. Russia alleges a verbal promise made by Chinese officials eighteen years ago, that her country should have the privilege of building railways in the vicinity of Mongolia, and Japan objects to the Grand Canal project because by her conquest of the province of Shantung, thru which it passes, she holds the rights of its development. Both governments have lodged protests with the Chinese government, but the latter does not seem to mind, and the American State Department is trusting that this purely private enterprise may go thru successfully without its intervention. It would seem that American capital, with contracts signed by the Chinese government, has as good a right in the Celestial Kingdom as has any other foreign capital, all the more so as there are two strong reasons why the Chinese, tho they have good engineers, limitless material and the cheapest of labor, cannot build their own canals and railways.

These two reasons are graft and sloth. Tho Americans are well acquainted with graft in all its forms, they can have little idea of the manner in which this supposedly modern vice has permeated all China, from the highest official to the poorest coolie. A missionary tells the story of a Chinese boy, educated in one of the mission schools, who nearly upset a whole province by refusing graft.

The young man had been sent on an expedition for the local government and was given what in our money would equal \$300 for expenses. When he returned he handed back \$50.

"What is this for?" they asked.

"I only spent \$250," he answered.

There was a great to-do, and the governor of the province sent to see this lad, who had done what no man had ever been known to do before. But he was solemnly assured that he must not return that \$50, because it would mortify others who kept what they could get.

Chinese sloth is very evident to any one who tries to take one of the little steamers that ply from point to point along the coast of China. "Will the boat leave today at schedule time?" you ask the agents at the pier.

"Well, no, probably not until tomorrow," is the courteous reply.

Tomorrow there is delay again, and you may have

to wait a week before you get a chance to leave in that steamer. Methods like these would hardly make a success of dredging canals, building railroads or floating bonds.

The Story of our Canada Mission

Continued from Page 4

corresponded to the simple dwellings of the village people. At the time the little flock was without a shepherd, but the leader had already taken up the matter of securing a pastor, with a mission secretary in Winnipeg. However, as the first one on the field I was not inclined to step aside immediately. Since the people were as yet free to decide one way or the other I requested them to decide now, between certainty and uncertainty. That I was able to secure the confidence and co-operation of these people was a real joy and respite after months of unsuccessful labor. For about two years I preached to the people in the village and neighborhood at the Mennonite home referred to. I shall never forget the simple Christmas celebration in the lonely village church at the edge of the forest where by means of the decorations we had brought with us and Christmas candles a bare tree from the forest was made to serve as a Christmas tree because no other was available.

This section, however, was not favored by the settlers. New settlers did not come and those who were there moved away to other parts. Since new fields had been found in the meantime I resigned and left the few families who were still there to the care of a Lutheran church in the neighborhood.

The Russo-Germans

For a number of years our Synod has been especially interested in missionary work among the Evangelical Germans who came here from Russia. And this is right. Even tho these people may seem strange to us in their ideas, their customs and habits, and even tho we find on closer acquaintance that they have lost, thru their long and isolated residence in Russia, some of the fundamental German virtues: faithfulness, reliability and truthfulness (where are the Germans who have faithfully kept the entire spiritual inheritance of their fathers?), they nevertheless are a part of the German people. Moreover, they have, more faithfully than their countrymen in America, retained the German language in their families and their churches, and when we learn to understand them and to follow their past development we cannot deny them a devoted love; when they once become an integral part of our church-body they will be useful members whose activity will be a blessing for the whole Church. Since our first missionary work in Winnipeg began among these people, and since it is hardly possible to understand their peculiarities without some knowledge of their history, a brief glimpse of their story may be interesting.

It was during the reign of Frederick the Great, just after the close of the Seven Years' war (1756—1763), when considerable dissatisfaction existed among the peasant people of Germany because of the uncertain political conditions, that Katherine II, empress of Russia, and formerly a German princess, took advantage of the opportunity to invite settlers from various European countries, especially from Germany, into the government of Saratow and Samara on the Volga. At first there was practically no response from Germany, but new attempts with greater inducements awakened the interest of many persons, especially in Wuerttemberg and Saxony. The new settlers were to be free from military service, the expenses of removal to their new homes were borne by the government, and various kinds of assistance were promised after their arrival on Russian territory. Under these conditions some 8,000 to 10,000 families, among them a number of Swiss, French and English, undertook to leave their homeland and to seek their fortunes in eastern Russia. The journey was via Lubeck, where they took voyage to a Russian port on the Baltic, and from here the journey to their distant destination was made by wagon-train. During this long journey they were exposed to terrible hardships, which did not cease even after they had reached their destination. The government first assisted them in many ways, but the unfamiliar climate, the great demands made upon the endurance of the pioneers, as well as the lack of many necessities to which they had been accustomed at home, caused much sickness and infant mortality. The harvests were by no means what they had expected and there was soon so much dissatisfaction with the situation that most of them determined to return to Germany. But lack of means prevented

this and they were obliged to remain. In time conditions improved and the people accustomed themselves to them. German industry and perseverance gradually transformed that wild region into one of the best portions of Russia. They learned to regard Russia as their native land and soon became greatly devoted to it.

Confessional Differences disappear

The settlers at once separated into Lutheran and Reformed village churches and began to build churches and schools. They had brought their pastors and teachers with them, and others followed, but later these were educated in Russia. There was no friction or hostility between Lutheran and Reformed in this instance. Thanks to their united organization these two branches of the Church of the Reformation dwelt together in peace. When a pastor was called he was not asked, "Are you Lutheran or Reformed," nor were members coming from another village asked about the church to which they belonged. Nevertheless both confessions retained their individuality in so far as in the Lutheran village the Reformed minority was served first at holy communion according to customs in their old home; in the Reformed village the case was reversed and the Lutheran minority was served first.

Thus these German settlers lived and developed in distant Russia as tho they lived in a remote colony without in any way coming into touch with their former native land, and neither experiencing any progress or taking any part in its weal or woe. Of course this was not to the advantage of these settlers. Nor was the intercourse with the Russian population, tho greatly limited, a helpful influence. No wonder that these people stubbornly retained their German language and the customs they had brought with them. And it was inevitable that, as the years went on they should more or less also retain the point of view of their immigrant fathers and that they have therefore preserved for us thru a century and a half, an unadulterated specimen of the German life and thought of that day.

Many of them have in the course of years become prosperous, but their education and their intellectual development has naturally been very limited. Schools were built and supported, but it is estimated that only about fifty percent of the boys and perhaps thirty percent of the girls learned to read, write and figure. In view of the rich intellectual gifts of the German people this fact is most deplorable. They also longed for an opportunity to advance their undeveloped spiritual life, and this opportunity found expression in a surprising appreciation for evangelistic activity and Bible study. To many who live among them in this country their desire for frequent attendance at their "brotherhood meetings," where the uneducated leader tries to read and to explain the self-selected Bible passage without previous preparation, in the dialect of southern Germany, and with the ability of a primary pupil and where the choral or other religious song is sung unceasingly with a power and enthusiasm otherwise unknown, always remains a puzzle, especially when one compares with it the life of these people, that is, facts with appearances. The key to their spiritual and intellectual peculiarities is found only in their past history.

They discover the Evangelical Church

Missionary work among the members of our household of faith from Russia began in Winnipeg when one day in Jan., 1907, a deputation of "brethren" visited the missionary there in order to learn particulars. Until then the brethren had belonged to various Lutheran churches and to the Reformed communion. They desired, however, that all should belong to one church-body in which they might feel themselves at home. Altho the missionary could not agree with their peculiar views on conversion, the day and hour of which each one, in their opinion, should be able to state, nor with their ideas in regard to the use of tobacco (tho he does not smoke himself), they nevertheless, on the whole, declared their agreement with his own position and that of his Church, and made it clear that they would attend his church if he would begin missionary work in their part of the city.

This was a most joyful experience for the missionary, and the privilege of winning, as the first members of the church he was to organize, people of such apparent spiritual attainments, caused him to rejoice greatly. Since they promised to attend his

Concluded on Page 7

"Examining the Scriptures daily, whether these things were so"

December 17, 1916. Third Sunday in Advent

Helps for a Good Meeting

Rev. Henry Katterjohn

BIG JOBS AWAITING US

- M. Dec. 11. A nation-founder. Gen. 12: 1-5.
T. Dec. 12. Joshua's job. Deut. 31: 1-8.
W. Dec. 13. Priestly service. Exod. 28: 1-5.
T. Dec. 14. A city-builder. Neh. 2: 11-20.
F. Dec. 15. A lone apostle. 2 Cor. 10: 7-18.
S. Dec. 16. Doing our best. Eccl. 9: 10.

Sun., Dec. 17. Topic—Big Jobs Awaiting Us. Exod. 3: 1-14.

Suggestions to the Leader

What are "big jobs?" It is everybody's ambition to do a "big job" some day. Every boy looks forward to it, and he is indeed unnatural in his make-up who does not expect great things of life. This lesson gives us an opportunity to prove that the way to great things leads only over the small things of life. He who would do great things must first prove his fitness for doing small things. After all, only that is great that is really worth doing. Thus it is the man that does things who determines by his way of doing it whether that something is great or small.

If possible secure some one to present the practical side of this subject who has men under him, who is a recognized business, commercial, or even a political leader. A true leader ought to be able to offer your young men something inspirational and suggestive.

Above all bring out, in your closing words, the need of following the highest ideal as given us in Jesus Christ. Faith in Jesus Christ is nothing more than putting into practice the principles that determined His action. He is the Lord of lords, the King of kings. Isaiah gives Him all the wonderful names he can recall, and even then he falls short in fully describing the Christ. With this ideal before us, even the smallest task becomes worth while, for it will be a service of love and helpfulness to others.

The Topic Presented

The picture of Moses, a shepherd in the wilderness of Sinai is indeed a most singular one. Here is a man, old in years, for he has reached the age of four-score years, old and satiated in experience,—for he has been raised as the king's son, and has had his fill of greatness; he is old and cynical in his opinion of others,—for never was there a man more disappointed than Moses when his attempt to liberate Israel failed because his own people failed to understand or appreciate the sacrifices he was ready to make, and would not follow him. He had spent forty years in the wilderness, herding sheep. In those years he had lost all ambition he may ever have possessed. He was satisfied to live and die a shepherd of the wilderness. But just then the voice of Jehovah calls him, and sends him out on a wonderful mission. After all he was to liberate his nation, lead his people to the land of promise. When Moses had attempted the same things forty years before, he probably gave no thought to the goal of Canaan, his ideas of liberty were too chaotic and indefinite. Now God gives his efforts a directive, he is to lead Israel to Canaan.

Why did Jehovah choose Moses at this time?

1. Moses was a man after Jehovah's heart. He had remained loyal to the faith of his fathers and proven himself faithful in the years of adversity and trials.
2. Moses had made good in the humbler task. The master of sheep would be a good leader and master of men. The man Moses had been thoroly equipped under the divinely appointed tutorship of the men and sands of the desert.
3. Moses was ready to bring the necessary sacrifices. If need be, Moses would die for the people. To appear before Pharaoh required no small courage. But Moses was equal to the task.
4. Moses would obey the directing voice of Jehovah. He had learned the need of obeying the directive of God. His own wisdom had blundered in choosing the time and occasion. But the wisdom of God would choose the right moment and the suitable time. This was God's time but it required a man of God to do the work. Moses was such a man.

Are we in preparation for a "big job?" There is no telling what positions of honor and trust are waiting for us. Undoubtedly some of us will occupy high places in life. But do not forget that the way to success goes thru the valley of self-humiliation and obedience, and is always the road of service and sacri-

fice. Where the spirit of sacrifice and service fails even "big jobs," if they are entrusted to our care will dwindle down to nothing. But with the spirit of sacrifice and service, every job, be it ever so humble, will assume a peculiar dignity and grandeur. Do not plan for big jobs, but plan to make your job big, by doing it in the best possible manner.

The spirit of Christ alone can help us develop this spirit of true service within us. The Christian is best fitted for the *big jobs*, because he seeks to measure every job up to the full stature of Jesus Christ.

Some Questions on the Topic

1. What would you call a *big job*?
2. How would you recognize a *big job* when offered you?
3. How would you prepare for big religious tasks?
4. What *big job* can our society undertake this year?
5. How does our society train us for our life work?

Some Scripture on the Topic

Gen. 2: 15; Ex. 23: 12; Prov. 10: 4, 5; 12: 11, 24, 27; Eccl. 1: 3; Eccl. 9: 10; Rom. 12: 11; Eph. 4: 28; 1 Thess. 4: 11, 12; 2 Thess. 3: 10-12; 1 Tim. 5: 8.

A Prayer

Our heavenly Father, we pray that we may see in every duty a divine call to do our best for each other's advancement and comfort. Thou Christ didst not disdain to labor in the workshop. Thou didst even forget hunger when an opportunity came to save the woman of Samaria. Thou, heavenly Father, art, present in all things, and every duty becomes noble when done in the name of our Lord. Bless our efforts, grant us a readiness to hear Thy command, a willingness to do Thy will, and a patience to persist even in the humblest duties of life. We thank Thee for the love which has ennobled all mankind, and has made us all Thy children. Amen.

The Advanced Bible Lessons

Lesson 12. John, the Pastor

DAILY BIBLE READINGS

- M. Dec. 11. 1 John 1-2: 17. Walking in the Light.
T. Dec. 12. 1 John 2: 18-29. Abiding in Christ.
W. Dec. 13. 1 John 3: 1-24. God's Children Are Known by Righteousness and Brotherly Love.
T. Dec. 14. 1 John 4: 1-21. God is Love and His Love is Perfected in Us.
F. Dec. 15. 1 John 5: 1-21. Whoever Believeth, That Jesus is the Son of God, Overcometh the World.
S. Dec. 16. 2 John v. 1-12. A Letter of Love to a Church with Unappreciative Members.
S. Dec. 17. 3 John v. 1-13. A Letter of Appreciation for Loving Service.

Lesson Key:—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life," John 3: 16.

There has been no greater curse in the development of the Church than the idea that all its members have to think alike on all subjects taught by the Church or the Bible. The strife and quarrel and bitterness and hatred which this idea has brought into the life and work of the Church is inconceivable. It is this mistaken idea that is responsible for all the persecution and heresy trials, the theological controversies and religious wars and the cruelties of the Inquisition that have disgraced the Christian Church and its work.

And the growth and spread of this grievous mistake is all the more remarkable when one stops to think that there is absolutely no cause or basis for it either in the teachings of the Master himself or in the life and the work of the apostles in the early Church. On the contrary, both Jesus and His disciples, by their lives and deeds, have taught just the opposite and sought to establish the kind of liberty and of love that lets each individual develop in his own way, and with his own way of thinking on all subjects. They only expected and insisted that all should be sincerely and wholly devoted to truth and righteousness above and put it absolutely first in all their thinking and living. The only enemy Jesus and His disciples recognized was falsehood and wickedness of any kind, and it was against these that they directed all their efforts.

There were great differences among the disciples as to the way of looking at the message Christ gave them. Each one of them had his own experience of Christ and his salvation and each one had his own

way of looking at the truth Christ taught and his own way of expressing his convictions. We see this very clearly in the life and work of the best known of these men: John, Peter, James and Paul. John emphasized the *personal relationship* of the believer to his Saviour and Lord; Peter calls attention to the *glory* of salvation; James lays stress upon the *works* of righteousness, while Paul emphasizes *personal justification*. Yet in spite of these differences, which appear very plainly in their work and their epistles, sometimes even to the point of apparent contradiction, none ever made an attempt to condemn or persecute the others. This was because all were united in Jesus Christ. With Him at the center it made no difference that each one went out in another direction, like the spokes of a wheel; yea, this was even necessary in order to reach all the different types and classes of men in the manner best suited to their individuality. It is easy to imagine what would have happened to the Church and to Christianity if John had insisted that Paul and Peter and James should think and believe and write just as he did, or if Paul had maintained that none of the others were true disciples of Jesus because they were not continually traveling in distant parts of the world preaching the Gospel to all the nations. That Christianity has persisted thru twenty centuries in spite of such mistaken insistence on the part of so many of its later leaders is strong proof of its divine life and power.

If Paul was the great missionary, James the practical man of every-day life, Peter the man of vision and enthusiasm, John was eminently the pastor among the apostles. He does not argue with his opponents like Paul, but bases his appeal on *his own experience* of the life and power of Christ. When he first accepted Jesus as his Saviour and Lord he did not do so because of the testimony of John the Baptist, who had called attention to the Lamb of God who taketh away the sins of the world; he went and *abode with Jesus*, and the personal experience of that day remained with him all his life. From that day on he knew that Jesus was the Christ, and as a result of that conviction his whole life belonged to him. Hence the power of his speech and his writings lay in the fact that every one understood that what he said was not merely talk but *the fruit of personal experience*. The relationship with Christ was a fact in which he believed with all the power of his personality, and which enabled him to encourage and promote such experiences and such a relationship with those who came under his care. He won men to his Master because they saw in his own life something of the reality of the Christian-life, the power that won victories by *being* rather than by fighting, and by *trusting* rather than by energetic activity. There was a vast difference between him and Paul, yet after the death of Paul John went to Ephesus, where Paul had founded the church, and became its successful pastor for many years.

"A conscious communion with Christ," says the *Advanced Quarterly*, "as set forth by John, is essential to Christianity. The ultimate purpose of all church work is to induce souls to enter into personal relation with Christ. To attract people to the church only, without leading them to Christ, would be a deception of the grossest kind. Yet every Christian must be on his guard lest he deceive himself by considering the external forms of devotion and service an evidence of piety, instead of living the life of fellowship with the Saviour."

"A Christian may lack education and special training for Christian service and yet have a profound influence over others. The secret of his power lies in the fact that he lives what he professes. A simple, plain statement of facts that one knows from experience weighs heavier than all sound logic. It follows from this that every single Christian has an opportunity to foster the cause of Christ."

The Story of our Canada Mission

Concluded from Page 6

services he made it his business to visit their brotherhood meetings, which took place in their homes. At first it was thought necessary to purchase a site and build a church, and steps in this direction were taken. It was learned, however, that an unused Baptist chapel, centrally located and answering every purpose, could be purchased. Pastor Freund of Portland, Oregon, had already promised to come to Winnipeg and so he was invited to be present when this transaction was made. In the name of the Central Board for Home Missions the chapel was purchased for \$2,200.

The two pastors immediately set to work with saw and hammer to transform the interior of the Ruthenean Baptist chapel into that of an Evangelical Church. If Baptists emphasize baptism by immersion we place the preaching of the Gospel first, 1 Cor. 1: 17. The baptistry was therefore covered with a floor and the pulpit placed over it. A small table served as altar, chairs took the places of the pews and on the day of dedication, (Feb. 3, 1907), a real Manitoba winter day, with the mercury at about fifty degrees below zero, the well-heated chapel was filled to its capacity. The missionary, who was allowed to call himself pastor of the church, dedicated the building, assisted by Pastor Freund, who then delivered the sermon. Our good friends from Russia listened with the greatest attention to the sermons and frequently showed their agreement with the pastor by vigorous nodding. The offering of the day in three services was \$9.07. Several days later Pastor Freund left with the promise to help diligently in collecting funds for our mission in Winnipeg on his travels in Missouri, Illinois and Indiana.

A mission church in Canada is not complete with Sunday services and house to house visits during the week, but requires schools. But the city of Winnipeg has very strict regulations in regard to school buildings. No obstacles were placed in the way of establishing a parochial school. On the contrary the city was growing rapidly in population in those years, so that public school buildings could not be erected rapidly enough, and the authorities were naturally ready to let the German pastor and church relieve them of a part of their burden. In order to make the immigrants familiar with the English language and religion, evening schools were established in the different districts and also so-called "mission Sunday-schools" into which the children of the immigrants were to be collected under various pretexts and promises. Our chapel could not be readily used as a school building and the changes that were required necessitated an expense of \$150. The offering taken one evening in Winnipeg after the Lenten service brought \$55, certainly a beautiful example of self-sacrifice. Since Dominion City had to be served at the same time, the Central Board furnished a supply from Eden Seminary, Pastor F. W. Fischer, who was to conduct the school during the summer.

How the Work grew

At about this time a small Lutheran church in Elmwood, the northeastern section of the city became vacant. Since there was little prospect of a Lutheran pastor being secured, the members appealed to the Evangelical pastor for permanent service. They severed their connection with the General Council and in regular congregational meeting chose the Evangelical pastor as its minister. The church had a small but neat building and the indebtedness resting upon the property, was assumed by the Board for Church Extension. Thus we had obtained a footing at two points in the city. The members of the Elmwood church came from Austria and south Russia and were very regular attendants. A Reformed pastor of the city, who later also served the Synod for a year, called the writers' attention to an evangelist who, after some experience in Germany, might be ready to enter church work in America. The Board seized this opportunity and so this evangelist, Max Awiszus, came over and accepted the pastorate of the Lutheran church. According to a well established rule the stranger can only serve temporarily at advanced posts and is later given opportunity to become a member of the Synod in some organized District. Since Mr. Awiszus had not yet been ordained he was transferred to the Minnesota District in the spring of 1908, and Pastor F. W. Fischer assumed the ministry of the Elmwood church.

In the meantime conditions had arisen which seemed to point to an extension of our work in Canada. A Reformed pastor dissatisfied with his denominational connection and at odds with a portion of his membership, declared his readiness to co-operate with us and was made pastor of St. John's Church at Winnipeg. The Reformed Church had been working in the prairie provinces of Canada for some time, and the aged Pastor Hansen, after giving up his work in Winnipeg, had found an extensive field for operations in southern Manitoba, where he served, among others a few families at Morden and Brown P. O. At the latter place a number of German families from the Volhynia and Russian Poland had settled, built a little log church and were being served occasionally by a

Lutheran pastor. When the Lutheran pastor left, Pastor Hansen occupied the field and served the people for ten or twelve years in all kinds of weather, with sixteen miles of cross-country driving as the only means of communication. When age made it impossible for him to continue, the little church severed its connection with the Reformed Church and called the writer to serve them semi-monthly from Winnipeg with Sunday services and Saturday and Sunday-school.

In the meantime the few families had increased to about forty and the little log church could not hold all the people who gathered there on Sundays. During the winter holidays not only all the seats were occupied, but standing-room was at a premium and the pastor was literally surrounded on all sides by his hearers, while in summer the audience would swarm around the windows and the door in order to take part in the services. To keep school on regular school days was out of the question, and it was not easy to get the children together on the few school days a month. The chairs and the altar made up all the school equipment there was, and when the room was heated the snow that had accumulated under the roof began to melt and drip down upon the pupils.

At Morden there was a Reformed church, but no congregation and but one Reformed family, the other German settlers, mostly Austrians, would not join a Reformed congregation. The writer visited them and soon was able to organize Zion Church, the first meeting being held in a Baptist church; the services here were also held semi-monthly. The day following the writer's advent a Lutheran missionary came on a prospecting tour, but was unable to get a hearing. There was scant material for a congregation the members were not discouraged. The Baptist church was purchased at a very favorable figure, and in the summer of 1910 Pastor Fischer took charge of Morden-Brown parish in order to give all his time to it. In addition to this German church he also organized two English congregations, which he served until the beginning of the war, when the fact that he was a German reservist made his stay in Canada unsafe and obliged him to leave suddenly. At present the parish is being served from Winnipeg by the Pastors Winger, father and son.

Bequests

Forwarded by Pastor F. Klemme, bequest of Mrs. Wilhelmine Meckfessel, St. Louis, for Eden Seminary, \$400.

Forwarded by Pastor J. Nollau, bequest of Mr. John Sturzel, Waterloo, Ill.: Eden Seminary \$20; Home and Foreign Mission each \$10. Total, \$40.

Forwarded by Pastor F. C. K., Mo., from a friend, for General Treasury \$90; German and Swiss Red Cross each \$50. Total, \$190.

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This calendar is now so widely and favorably known it needs no endorsement. Its popularity is evidenced in sales of over a half million copies of the 1916 edition. The constant improvement however, which has characterized its make up from year to year, deserves mention, and especially is this true of this present edition.

The picture, which serves for the cover, is reproduced from an original oil painting by Will H. Low, of New York. It is entitled, "Christmas Morn," and is owned by the United States and shown in the permanent collection of the National Gallery of Art, Washington, D. C.

The beauty of the cover, showing all the natural coloring of the painting, is faintly portrayed in this one color production. The real cover is beautiful, and worth more than the price of the calendar.

This calendar is a daily inspiration, contains a full page for each month, a famous Bible painting for each page, a cheering Scripture verse for each day and each International Sunday-school Lesson title, Golden Text and Lesson Reference for the year; also the references for the Daily Bible Readings, bearing on the Sunday-school Lessons.

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Forwarded by Pastor J. Baltzer, bequest of Gottlieb Josh, Rochester, N. Y., Home Missions and Foreign Missions each \$500. Total, \$1,000; also bequest of Mrs. Anne Radert, \$50 each for Home and Foreign Missions. Total, \$100.

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Forwarded by Pastor Th. Hempelmann, Louisville, Ky., bequest of Mr. Paul Rondi: Foreign Missions, \$500; Ministerial Pensions and Relief and Emmaus Hospital for Feeble-minded, each \$200. Total, \$900.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all.

Eph. 4: 5, 6

VOLUME XV

ST. LOUIS, MO., DECEMBER 14th, 1916

NUMBER 50

Advent and Christmas

In the Evangelical Church Christmas is essentially a spiritual festival. Evangelical preaching concerns itself very little with the holiday as such, or the outward forms with which it is usually observed, but makes very much of the meaning of the Christmas message, for which all outward forms and customs are but a more or less suitable setting. The one thing to be emphasized is the great and eternal love of God finding expression in the supreme gift of a Saviour to sinful mankind. If Christmas customs and ways of celebrating agree with this fundamental meaning, well and good; if they are opposed to it they can not be tolerated.

With such a conception of Christmas it is quite natural that the ancient custom of preparing for it by observing the Advent Season has been adhered to by Evangelical churches. The four Sundays Advent are to lead up to Christmas as the climax and to prepare for a better and truer understanding of its essential meaning. The word Advent, or coming, states this meaning very pertinently, and the message of the different Sundays help to bring it home still more. The first Sunday in Advent tells of the Christ's lowly coming in the flesh, Zech. 9: 9; Matth. 21: 1-9; the second of His triumphant coming in the clouds of heaven to release His captive people; the third gives a glimpse of the outstretched hands and longing looks of millions of sin-stricken human beings praying for a Redeemer, while the fourth shows the herald-prophet meekly retiring as He whom he has announced to his people comes into view. Thus the very beginning of the Christian year puts the person and the work of Christ to the front where it belongs.

It seems to us that the Christmas season would stand a much better chance of being fittingly observed if the Advent season of preparation were more generally introduced in American churches. The popular celebration of this specifically Christian holiday has apparently not succeeded in getting very far away from the pagan customs of the Brumalia and Saturnalia with their riot and merry-making, which gave the date for the observation of Christmas as Christianity made headway in Europe. Even in Christian homes, where the outward observation has become quite decorous, the day and the season is too often degraded into a day of mere exchanging gifts, without any of its spiritual significance becoming evident, while the children even in the Sunday-schools are far too little impressed with the idea that their happiness is directly due to the great gift which God gave to the world in His Son Jesus Christ. And yet the day and the event it commemorates lends itself so splendidly to the spirit of sincere affection and friendship and to the exercise of true Christian benevolence and happiness. The Church should spare no effort to emphasize and establish the thoroly Christian character of the day in the homes of its members and in the entire community.

The Short Session of Congress

As we go to press the last session of the sixty-fourth Congress is assembling and the leaders and President Wilson are laying their plans in order to carry out as much as possible of their program. Many big things are waiting to be done in the four months of this session. Enormous appropriation bills are to be faced, and the bill enlarging the Interstate Commerce Commission, and the matter of increasing freight rates, will have to be attended to. Something may also have to be done in remedying the faults of the National Guard expansion of the Hay law, since the arbitrary calling out of the entire force, for no reason ever explained, to spend several months near the Mexican border showed every sensible young man the

imprudence of joining a National Guard organization that could be used in that way. With the failure of the Mexican American Joint Commission to accomplish any result worth mentioning, the whole problem of Mexico is again acute, and neither Villa nor First Chief Carranza seems inclined to show very much respect for their all too indulgent northern neighbor.

In his message President Wilson, as was to be expected, devotes most of his attention to recommendations for railroad legislation. He accepts the power of the Interstate Commerce Commission to raise rates freight as "indisputably clear," and recommends the compulsory investigation of labor disputes in cases coming within the jurisdiction of the Federal Government. In doing this he takes direct issue with the labor leaders who again threaten to strike on the

DO YOU KNOW

A successful farmer who reads no farm journal? or

A successful physician who reads no medical journal? or

A successful lawyer who reads no legal journal? or

A successful merchant who does not read his trade journal?

If you know a successful Evangelical pastor or an active Evangelical church worker or member who does not read his church paper, the editor will be glad to get the information.

ground that such legislation would create a condition of "involuntary servitude." It seems quite clear, however, that compulsory arbitration of labor disputes could impose no restraint upon individual liberty, but would operate only against concerted action by organized bodies of men, and against them only as long as may be necessary for purposes of investigation. We believe that labor leaders will choose the part of wisdom if they discontinue their opposition to the legislation outlined by the President. The people will watch the doings of their Congress with very great interest, and they will not stand for a repetition of the disgraceful surrender enacted during the closing days of the long session.

In this connection it is interesting to note that about sixty percent of the present Congress consists of lawyers, a group comprising less than one-half of one percent of the gainfully employed men of the country twenty-one years of age and over. About thirty percent of the voters of the country are farmers, yet only three percent of the members of Congress are chosen from among them. About one-tenth of the membership consists of business men; journalists and educators come next, with eight and five percent, respectively.

How Public Opinion is Influenced

We have repeatedly called attention to the surprising failure of the American press, during the European war, to see and perform its obvious duty and to recognize the unparalleled opportunity of asserting its independence and making a reputation for truthfulness, fairness and dependability. During recent weeks we have had another illustration of this fact, both in the way in which some things concerning the progress and conduct of the war have been published and in the way in which others have been suppressed.

Early last year Thomas Curtin, thru the influence of *World's Work*, edited by a son of Ambassador Page, secured passports to Germany and all the credentials necessary to insure him a welcome in that country. He spent ten months there and was given every facil-

ity possible to see conditions as they were and gather all the information they desired. When he left Germany he betook himself to London and began a series of articles, which were reprinted by the *New York Sun*, admitting that he was in the pay of Lord Northcliffe, and was all the time acting as a spy for the British government to furnish information about the German Zeppelins and submarines.

Mr. S. S. McClure, owner and founder of *McClure's Magazine*, during his stay in Germany and Austria not long ago, was given practically a free hand to see everything and was admitted to the closest official circles for confidential interviews. A German army aeroplane carried him for two hours over the Russian lines, which was certainly a token of friendly feeling toward one who was of no particular consequence to the German government. Upon his return Mr. McClure showed his gratitude for this courteous treatment by helping to prevent the shipments of milk to Germany.

Herbert Bayard Swope went to Germany as a correspondent of the *New York World*. When he returned he wrote long articles telling of the hatred felt in Germany for the people of the United States, and claiming that there was in the possession of German officials a map of the United States showing where nine million loyal adherents of the Kaiser lived, and that in case of an emergency these German Americans were ready to take up arms against the United States. This and a lot of similar stuff was published in New York on election day morning in the hope of swelling the Democratic vote in that city. The plan failed, however, and the expected Democratic majority of 100,000 to 150,000 dwindled down to 40,000.

We are not claiming that such persons represent American journalism. Nevertheless American journalism has been disgraced by their contemptible conduct and they deserve to feel the popular odium that should rest upon them because of it. But the entire press has made itself guilty of suppressing and condoning things against which the American spirit of fairness and of freedom should have raised a vigorous protest if it had not been muzzled by some sinister influence. When the German Chancellor on Nov. 9th delivered what is perhaps the most momentous of the speeches he has made since the war began, no English American newspaper printed his statement that Lord Grey, while claiming that it was only the violation of Belgian neutrality that forced England into the war, had assured the French Ambassador in London that the sailing of the German navy would be considered a *casus belli*; and that in 1912 there had been given to the Russian military authorities a confidential instruction from the government stating that a proclamation of mobilization was to be at the same time a proclamation of war against Germany. Both these statements are further evidence that there existed prior to the outbreak of the war a secret understanding between the Entente powers to make war upon Germany. But no American newspaper published in English printed this part of the Chancellor's speech. Nor has any one of them had much to say on the way in which the Allies are outraging the independence and the neutrality of Greece, thus doing their best to force a people into war who desire to remain peaceful and neutral. The manner in which practically all our newspapers give prominence to the fulminations of the *Providence Journal*, notoriously in the pay of Great Britain, and by no means troubled by any scruples as to what it prints, is either an admission of ignorance as to the character of that sheet, or an indifference as to the truthfulness of what is published. Either one of these, however, will destroy still more the confidence which the people have had in their newspaper press.

When Poverty is incalculable Wealth

"And he said unto them, Jehovah is witness against you, and His anointed is witness this day, that ye have not found aught in my hand. And they said, He is witness," 1 Sam. 12: 5.

After his public proclamation as king Saul apparently went back to his father's farm. It is quite conceivable that if he had at once assumed the title and the style of royalty, the worthless fellows who despised him might have made an attempt to do away with him. It was both magnanimous and wise that he held his peace and awaited some providential opportunity that would prove his right to the title of king of Israel. He did not have to wait long for an opportunity to show what manner of man he was. The Ammonites had attacked the town of Jabesh-gilead, across the Jordan, and had reduced the inhabitants to such extremities that they promised to surrender if not relieved in seven days. When Saul heard what had happened the Spirit of the Lord came upon him and his anger was kindled greatly. There came over him that spirit of courage, of noble energy and dauntless resolution which the emergency required, and his bold act and proclamation in sending the bloody fragments of oxen thruout all Israel roused the people to stand by him in avenging the insult. The unexpected attack routed the enemy thoroly and relieved the people of Jabesh-gilead. It also silenced all opposition to Saul, who had proved himself a valiant leader such as the people desired. When the cry rose to put to death those who had not accepted him as king Saul was again wise and large-hearted enough not to desire to stain his laurels with blood.

Nor was Samuel jealous of the man who had now taken his place as the leader of the nation. Seeing how the new king acknowledged God as the author of his victory he desires to take advantage of the opportunity to publicly and formally establish and confirm Saul in his kingdom. He wanted to strike while the iron was hot, and to consecrate the king with those sacrifices and offerings which God had appointed and with such a regard for God and His law, that when it was over the divine blessing should rest upon Saul and his kingdom and the whole nation as well. Samuel realizes also that his own work is now done and that the present occasion is as good an one as will ever offer for his own farewell from public life. Saul has become the political leader, Samuel is still the spiritual leader and teacher, and he claims the right to speak to his people as a prophet of Jehovah.

What he has to say concerns first his personal relations to them in the past. He is about to give them some important and valuable advice the effect of which depends very largely on what the people have come to think of him during the time he has been their leader. He wants them to understand that his leadership has been wholly disinterested; that he has never shown himself selfish in any way, and that he was as thoroly devoted to the best interests of the nation as any man could be. Nothing that he had ever done could have an unfriendly aspect put upon it.

Then there was the uniformity of his whole public and private life. They knew how he began and how he went on, until now the circle of his years was nearly completed, and thru it all he had always served the selfsame Master, without ever turning aside from such a devoted service to gain anything for himself, and there must have been plentiful opportunity for "graft," if even his own sons could not resist the temptation, and altho it would have been looked upon as quite natural if he had tried to look out for himself also while serving his people. It was certainly a rare thing and a great thing that Samuel was able to stand up before his people, look them squarely in the eye and demand whether he had ever departed one whit from the rule of strict integrity and absolute honesty in all his dealings with them.

Are such characters any more plentiful today in so-called Christian countries than they were 3,000 years ago in a nation just learning to understand the will of God? A question like this should give us a great deal to ponder in this age of intense competition in business and questionable methods of securing gain. Surely the rule of unbending honesty and absolute truthfulness is as binding upon Christian business and professional men as it was upon the Hebrew judge. If there is to be any difference one should expect that the Christian would conform to even higher standards, if it were possible to formulate them. And if Samuel resisted and overcame the temptations of his time, why should not Christians be

still better able to do so? Or is it true that, no one can make a living in these days unless he swims with the stream and becomes as corrupt as the people around him? Instead of Christian men accepting the questionable and corrupt ways of the world in promoting their business they should rather stand out as those who will not do such great wickedness and sin against God.

No doubt Samuel was a poor man, tho he might have been rich if he had followed the example of the powerful men of his time. But as he stood there before his people and called upon Jehovah for witness that they had not found aught in his hand, his very poverty is far more priceless and glorious than all the gold that could be accumulated, and even the man of the world instinctively admires and honors him for it far more than any one of our many modern multimillionaires. Even in this earthly life righteousness has its own reward, and no rule of business can be so absolutely and unshakably true as the words, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Martha Dill's Prize

BY REBECCA MIDDLETON SAMSON

II

This, too, was a paternal inheritance. True, Martha could remember a time when a gentler influence swayed her life; when she lisped prayers at the knee of a saintly mother and heard of a Saviour who taught only forgiveness and love. But this influence was of short duration, and it was the creed of the father—the creed that put self first and held justice to be greater than mercy, and vengeance sweeter than love—that Martha Dill believed in and followed.

Three months that little pamphlet lay in the pigeonhole of the old library desk, and not a day of all that time passed that Martha Dill did not think of it—yearningly, indignantly, despairingly. She wanted that \$1,000 as she had never before wanted anything in her life; and strange to say, the idea that she might not win the prize once she put her mind to the task, never occurred to her.

At last one day, just after a prolonged spell of April rains that had played cruel havoc with the old house, in a fury of desperation she flung open the desk, brought out the pamphlet and sat herself down to read it with a resolute: "We'll see now, once and for all, why I cannot do this thing. A life of Christ! Pshaw! Why not? One may write a life of Confucius, Mahomet, or any other man, without compromising one's own standard of belief or morality. I have been a fool not to think of this before."

The little book in which the publishers outlined with painstaking minuteness their wishes regarding the story, consisted of a goodly number of closely written pages. But Martha Dill did not hesitate; slowly, carefully, conscientiously, she read every word, and when she came to the end she was smiling. Yes, Martha Dill was actually smiling—in a way that made her look many years younger and certainly more attractive.

"It is child's play—mere child's play," she murmured. "The publishers ask for no rare plot—not even exceptional literary ability is required. All they want is a simple tale in which the words and the character of Christ are attractively and truthfully portrayed. And for this they are willing to give \$1,000. Why, it's ridiculous—ridiculous!"

In all her life she had never been so pleasantly agitated, so full of delightful hurry. There was need of hurry, for three months of the precious six were already lost, and there was much to be thought about and to read and prepare in the short time remaining.

Some moments later her gaunt figure, bonneted and cloaked for a walk, loomed up in the kitchen doorway, to the intense discomfiture of the little maid whose nervous system never could adapt itself to these silent and unexpected apparitions of her mistress.

"Letty, I'm going uptown to the library to get some books I want; you needn't hurry the dinner." Miss Dill said with a graciousness that made the unsophisticated Letty stare wide-eyed and open-mouthed, and caused her to ejaculate wonderingly when alone, "My eyes! but what's come over the missus to be so awful perlit!"

The old judge would have risen out of his grave in wrath could he have known the books his daughter brought home and deposited upon the library table—his table. Never before had the contents of those fusty bookshelves looked upon company so strange and unwelcome. There was a character of Christ

written by a famous evangelist, and a life of Jesus by a prominent theologian, while a third and a fourth treated of the works and the miracles of the Saviour.

"I'll go thru them all, no matter what it costs. I will force myself to be calm, uncritical, unprejudiced. I must not fail to win this prize thru any fault of my own," was Martha Dill's heroic comment as she surveyed the volumes before her.

So thoroly in earnest was she that the care of the garden, the feeding of the old horse, the mothering of the baby chicks—all were passed over to Letty, with no explanation other than a stern: "I have matters of importance to attend to."

"I should like to know if Martha Dill is trying for that prize story," the minister's wife said to her husband. She had heard from Esther, the parsonage little maid of all work and bosom companion of Miss Dill's Letty, that Miss Dill "set all day and half the night in the library, a-readin' and a-readin' and a-readin'." The minister's wife was a friendly body and she took a lively interest in the affairs of her husband's parishioners. But then, Miss Dill never came to church, so she couldn't rightly be considered a parishioner.

"All the same I mean to ask her if she's doing anything on the book," the minister's wife said to herself. "I think I have a right to know that much."

But in spite of this brave talk the good lady, after that first ungracious reception when she brought the pamphlet, didn't venture to beard the lion in her den by calling, and on the rare occasions when she ran across Miss Dill in the village, the sight of that hard, unsmiling face caused her courage to promptly evaporate, and she was content to pass on with a nod and a brief "Good-morning."

The only one who could have thrown any light on the question of Martha Dill and the prize story, was the old librarian who supplied her with books. But old librarians don't talk.

By the time the sweet pea vines had reached the top of the picket fence and the buds were preparing to put forth a glorious promise of blossom, it became apparent to even the unobservant eyes of Letty, that a curious change had come over her mistress.

"She seems to be takin' on a softer voice and smoother ways, and I catches her at times a-smilin' to herself as tho she was havin' awful happy thoughts," she confided to Esther. "And yesterday at dinner the potatoes was burned and I was a-waitin' all of a tremble for her to find it out—for nothin' makes the missus so mad as to have good vittles spilled in the cookin'. And would you believe it, instead of flyin' into a rage and tellin' me to pack my things and be off to the workhouse where I belongs, as she tells me often enough for littler things that spilling the dinner—she just says in the perlitest kind of a voice: 'Never mind, Letty; you didn't mean to do it, I'm sure. You'll be more careful next time, won't you?' I hope stayin' shut up so much by herself in that old library room with all them spooky pitchers ain't effectin' her mind," Letty added with a lachrymose snuffle.

"Is she readin' much as ever?" asked unsympathetic Esther.

"She's gettin' worse," Letty answered, putting down the pan of currants to give her words emphasis. "She don't 'low herself no time to eat hardly, and she sets up a-wastin' o' good oil late as two o'clock in the morning. Porin' over them books is turnin' her mind, sure's you live."

When the sweet peas in riotous bloom covered the garden fence in a mantle of honey-sweet, rainbow-hued, butterfly-delicate blossoms that were smothering themselves in their own luxuriance, the minister's wife, as she passed one morning, stopped to admire the entrancing sight and recalled, as she did so, the unlovely image of the woman she had seen planting the seeds, and wondered how one who cared to cultivate beautiful things in her garden cared so little to cultivate beauty of soul. She gazed wistfully at the frowning old house behind its thick screen of cypress and firs, and guessed that the row of shuttered windows to the left of the grim front door belonged to the library where Martha Dill sat "a-readin' and a-readin' and a-readin'."

"O John!" exclaimed the minister's wife to her husband that night, as she came back from quieting a restless child in the next room. "It's way past midnight and the light is still burning in Martha Dill's library. I can see the glimmer thru the slats of the shutters every time the trees move. She is certainly working over that prize story. What else could be keeping her out of bed at this hour?"

"Going over her accounts, I dare say. From what

I hear of Martha Dill's character I do not think she is one to burn midnight oil over a Christian prize story," sleepily laughed the good-natured husband.

"But it is the prize story," excitedly insisted the wife.

But if at that moment the minister's good little wife could have crept past the trees to the old Dill homestead, climbed the creaking porch and peeped thru the window whose lighted shutters against the blackness of the night outside shone like bars of ruddy gold, she would have seen upon the old judge's library table—not a completed manuscript signed with the writer's triumphant "Finis," but a stack of white paper, unmarked as it came from the stationer's, and beside it a woman's prostrate head. One sallow cheek lay pressed against the open page of a dead mother's worn Bible, while over the other fell a limp tangle of ragged gray curls. Above her head, across the table, her arms were flung in an abandon of strong emotion, and upon the faded cloth the hard brown hands opened and closed convulsively with the heaving of her chest.

"As we forgive! O Father, as we forgive!" the trembling lips imploringly murmured. Then suddenly dropping to her knees the woman raised appealing hands, lifted her streaming eyes to heaven, and in a voice piteously broken and halting, like that of a sobbing child, she prayed:

"Our Father—which art in heaven—hallowed be Thy name—Thy kingdom come—Thy will be done—on earth as it is done in heaven. Give us this day our daily bread—and forgive us our trespasses, as we forgive—O Father—as we forgive! As—we—forgive!"

Stateswomanship

By GUSSIE PACKARD DU BOIS

"So John has, after all, decided to call the baby by his full name instead of nicknaming him?" I said to a new grandmother, as she sat nursing her first grandchild.

"Yes, he announced the fact yesterday. Both the mother and I wanted it that way, but I said to her, 'Mary, just keep still and wait. I know my son well; he is hard to drive, but he will come to our way of thinking himself, and it will be all right.'"

How much there is of this quiet waiting that seems the natural prerogative of woman in the home—not by any means only or always in connection with the husband and father; she must wait for the fruition of all her plans. Hopeful waiting—that is the lubricant that makes the machinery of life run smoothly. It marks true stateswomanship; it is diplomacy of the highest order and a worthy place in the curriculum of the college girl who expects to have a home of her own, for it might well be taught, like music and the domestic sciences. It is the best known solvent of present marital infelicity—so-called incompatibility of temper. A girl is married, and she has scarcely entered on the honeymoon before she makes the—to her—alarming discovery that George and his folks do some things in a way that is diametrically opposed to the fashion of her forbears for generations, and of course her folks were right. She rebels, tries to teach George and his folks the error of their ways; the result is a flare-up and often, in the end, another name on the divorce list. If, however, she has been taught true stateswomanship she holds fast to her faith in George, even when his views differ widely from hers, and waits. Almost without exception, ultimately the two dissimilar methods fuse, and the best in each, a bright, pure resultant, survives.

Waiting is not easy; it is difficult to become a diplomat or a statesman. Both require a certain quality of mind to begin with, and fortunately, woman inherits this quality and usually needs only to develop it. It is natural for woman to wait, but the tendencies of the hour are all toward forcing, compulsion, demand, harsh attributes that harden her, and take away much of her God-given, special charm. When women wait, and hope while they wait, how many difficulties vanish! After all, the element of hope is the saving ingredient.

The mother pours out the sacrifice of her heart to her son. As he comes into young manhood, she sometimes sees defects and faults that cruelly hurt and disappoint her. If she is a good mother she waits and hopes, praying as she does so, and who shall say how many a boy comes up to his mother's high ideal eventually because of her waiting faith?

Waiting does not betoken subjection or weakness—only she who is far-seeing can wait. It requires strength, dignity, true faith, developed character, stateswomanship.

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

Be Strong!

MALTBIE DAVENPORT BABCOCK

Be strong!

We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! Tomorrow comes the song.

The Truce of Christmas

"On the night preceding the 25th of December, 1870," began the captain, "I was in command of a company of volunteers engaged in the defense of Paris. The siege had already lasted three months, and in the trenches my brave comrades were enduring martyrdom of suffering and privation. The cold was biting bitterly, the stars were shivering in the cloudless sky, the moon shone brightly on the snow-clad plain between us and the enemy; the German trenches were so close to us that we could hear the passwords of their sentinels as, hour by hour, they were relieved and passed into their camp.

"As I was walking about to keep my feet from freezing one of my men came up to me, and, saluting, said, 'Captain, I have a strange request to make; I want you to permit me for a little while to leave the trenches.'"

"Leave the trenches?" I replied. "But why? Because it is so cold? It will be warm enough when we begin to fight."

"It is not that. I ask you, as a favor, to allow me for a little while to leave my post. I can not tell you why, but, if you grant me leave, I promise you, you won't regret it."

"Impossible! You want to go to Paris. If I give you leave, I can not well deny it to the rest."

"No, not to Paris," said he, smiling, "but in that direction," pointing towards the German lines. I shan't be long."

"He had aroused my curiosity. I granted him permission, but warned him that he would most probably get killed."

"No fear," he said; and, leaping over the ramparts, he walked into the middle of the plain.

"We followed him with our eyes, listening for the sharp crack of the enemy's rifles and expecting at every step to see him fall. Not a sound, save the crunching of the frozen snow beneath his feet. As soon as he had come within hearing of the German sentinels, he paused, saluted, and began to sing a well-known Christmas hymn with the refrain:

"Noel! Noel! Christ is King of Israel!"

"It was so unexpected and so simply done, the strain took from the night, the scene, the circumstances such a beauty and sublimity, that the least religious of us hung upon his lips and the hardest-hearted in our trench were moved. The Germans neither spoke nor stirred. It seemed as if a spell had bound them all in silence and in immobility. The simple strain had doubtless made them think of home and of the happy groups around the glittering Christmas tree beyond the Rhine. They were evidently listening, for no other sound was audible—not a step, nor a movement of arms. As soon as X— had done his hymn, he gave another military salute, turned on his heel as on a pivot and deliberately walked back to our line.

"Well, captain," said he, "are you sorry that you gave me leave?"

"Before I could reply, a soldier had begun to move across the snow from the opposite camp. He, like X—, saluted, and, between the companies of armed men, he sang a lovely German version of the "Noel, Noel," that the French recruit had sung. I had given orders, tho they were superfluous, not to fire on him. He sang the hymn thru, verse by verse, and when he came to the refrain, the soldiers in both camps joined in the chorus:

"Noel! Noel! Christ hath ransomed Israel!"

"The same emotion filled all hearts. All diversities and enmities had been forgotten in the presence of the Prince of Peace. The soldier then departed to the German lines and disappeared. A few hours later we began to fire again."—*Methodist Recorder*.

The Law of Growth

Can one become a Christian at once?

Yes, for one is accepted of God when he puts himself on God's side and begins to follow Christ.

Can one become a full-grown Christian at once?

No; that is as impossible as for a child to become a man in a day.

What is the great law after one has begun to follow Christ?

The law of growth.

Do we grow in the Christian life as we grow in body and mind?

The law is the same. We learn about the teachings of Jesus as we learn arithmetic and history. The power of the soul increases with age and use. We advance in love, faith, self-control, and in efficiency for service, and the most difficult things in religion become plain if we are patient and live near to Christ.

Ought a young Christian be discouraged because in the beginning he knows so little about the great things of religion?

Not in the least. He should follow Christ; that will keep him a Christian. Then let him grow and work and learn.

For not Knowing Better

"I did the best I knew!" protested the dressmaker's apprentice sullenly, when she was sharply reprimanded for a piece of ill-judged work that ruined a valuable dress and vexed a valuable customer. "I don't see what she's blaming me for!"

"I'm not blaming you for doing the best you know how!" said the employer, overhearing and turning on her crisply; "I'm blaming you for not knowing any better! You ought to—you've been here long enough. You mean well, but good intentions aren't enough to carry on the dressmaking business."

They aren't enough in any business. It is an old proverb that good intentions pave a place of very disreputable character. "He meant well" is about the poorest thing one can say of a person, short of actual detraction; unless we except that other phrase of mild apology: "He did the best he knew how." Whenever you hear either of these you know at once that it is a case of failure on somebody's part to do the right thing at the right moment, and usually, if you look closely enough, there was fault behind the failure. To do the best we know is not enough when we might know any better.—*Kind Words*.

Honesty in Christmas-Giving

With the approach of Christmas we hear again the usual talk about 'the obligations of the season, the burden of shopping, the farce of exchanging presents.' We haven't a particle of sympathy with people who take this attitude. 'Christmas' and 'obligation' are words which in their true meaning contradict each other, and if any regard gift-giving as an obligation and a bore, this is a good year for them to emancipate themselves. Christmas is the festival of childhood, and it is a pity that we cannot accept the opportunity of showing thoughtful kindness in a more child-like spirit. If our giving could only be made spontaneous, freed from routine, from the fear of 'setting an unwise precedent,' from all suggestion of barter it would cease to be a burden and become a delight. Once in the year we have an opportunity of expressing friendship in a tangible form—why not rejoice in it? One woman of our acquaintance claims that a thoughtless, unloving gift is dishonest. In a personal letter she writes: 'I have some rather unworldly, and I suppose they would be called silly, notions about gifts to friends. Why, just a tiny card, with the Christ-child illuminating it and reminding us what the day signifies, or some bit of written or printed verse which is sent 'because it made me think of you,' means so much more and is truly in keeping with the good will which distinguishes the day. If only we would never insult any one with a gift which is not honest clear thru!'—*Selected*.

Denominational

Christmas Seals

The Christmas season is at hand, and the Christmas seals which have enjoyed such popularity in former years are again offered to the members of our churches for use on their letters and parcels. The seals are executed in the Christmas colors showing the photographs of Elmhurst College and Eden Seminary and the usual Christmas and New Year greeting. The returns from the sale of these stamps are devoted to the support of the educational institutions and a large sale is therefore expected.

The Christmas seals should have an especial interest for the students of the Elmhurst Summer School and they will no doubt have many opportunities for recommending them to their friends.

Place your order immediately with Eden Publishing House, 1716-18 Chouteau Ave., St. Louis, Mo.

Pennsylvania District

Steubenville, Ohio

The beautiful new Zion Evangelical Lutheran Church, built of Bedford stone and costing not less than \$55,000, one of the finest and the most modernly equipped church buildings in the city of Steubenville and vicinity, was dedicated to the worship of the triune God on Sunday, October 22, 1916. The church has a seating capacity of 350, and by opening the sliding doors this can be increased to 600. The art windows, the electric lights, in fact all of the furnishings are very attractive. The basement can be used for social gatherings. There is a well equipped kitchen and also dining-room in the basement.

An elaborate program was prepared for the dedication day. In the morning at 9:30 o'clock, the Bible-school dedication services were conducted by the superintendent of the school, Mr. E. Rueggeberg and the pastor. The large audience present participated in dedicating the Sunday-school to the glory and honor of God for the teaching of the Word, for the saving of souls, for the building of Christian character and for the training in Christian service. An address on "Every Member a Worker for a Bigger and Better Sunday-school," was delivered by the Rev. Aug. C. Rasche of Wheeling, West Va. The German dedicatory services followed in which the pastor of Zion's Church, the Rev. G. H. Freund, under whose wise guidance the congregation has increased greatly in numbers and especially in interest for the upbuilding of the kingdom of God, uttered the dedication prayer, and in which the Rev. Wm. Ulfert of Wheeling, W. Va., delivered the German sermon on "Our House of Worship," and the Rev. O. W. Breuhaus of Lowell, Ohio, president of the Pennsylvania District, preached an inspiring and masterful sermon on "The Lord is Here!" He also brought the greetings of the Pennsylvania District and congratulated Zion's people for their zeal and sacrifice in securing such a place of worship.—At 2:30, a Junior Christian Endeavor Rally was held under the able direction of Miss C. Lippmann. The societies of many of the neighboring churches attended and the Rev. Otto W. Breuhaus spoke to the children.

The Senior Christian Endeavor, joined by many members of the Christian Endeavor Leagues of the other churches, had a good rally meeting at 6:30 p. m. The leader of the meeting was Mr. Ernst Rueggeberg. The society had the pleasure of hearing an interesting message by the Rev. O. H. Hempelmann, of Pittsburg, Pa., a former pastor of the church. In the evening services, the Rev. O. Hempelmann spoke on "Worship, the Chief Function of God's House," and the Rev. Aug. C. Rasche on "The Efficient Church." One of the inspiring features was the special music rendered by the well-trained choir under the able direction of the organist, Miss Eda Spies.

Zion's people have done well in projecting what was in their hearts into a beautiful structure, in creating a temple of worship so graceful and churchly in its appearance, that it proves to be a valuable asset to Steubenville and a monument that will silently preach to those who pass, that this house is a house of prayer where the Lord may be found and worshipped by a people who desire to be efficient in the service of this Lord. May God bless and continually use Zion's people!

Aug. C. Rasche.

Iowa District

Remsen

Under the aggressive leadership of the pastor, Rev. E. H. Eilers, the Sunday-school of St. Paul's

Church has experienced a remarkable increase in membership. A year ago the enrollment was thirty-five, today it is ninety-five. A Bible class was organized on Jan. 2, the first Sunday of the year, with five charter members. At the present time there are thirty-four names on the class roll.

Thru the efforts of the pastor Remsen has been able to secure one of the great illuminated "Go to Church" signs, now being supplied to one hundred towns in Iowa as an extension of the work of the "Non-Sectarian Society for the Encouragement of Religious Faith by the Leonard Fowler Bulletin Service."

Keokuk

St. Paul's Church, one of the most progressive churches in the Iowa District, has remodeled its church hall and reopened it as a parish hall. About \$1500 were expended to bring about this valuable improvement. Rev. A. C. Ernst is pastor of this congregation.

Geneva

On Oct. 22 the new parsonage of St. Peter's Church near Geneva was dedicated by the pastor Rev. Theodore Storck. The dedicatory sermon was delivered by Rev. E. Hardt of Clarksville. The new parsonage is thirty-two feet long and twenty-eight wide and has all the conveniences of a modern country home.—In the afternoon the annual mission festival was observed, the speakers being: Pastors G. Meinzer, Ackley; C. J. Barth, Hampton and W. Buehler, Hubbard. The offering for missions amounted to \$153.

Kahoka, Mo.

The house of worship of St. Paul's congregation was destroyed by fire from an unknown cause on March 15 last. The erection of a new church was begun as soon as possible, the corner-stone being laid on Aug. 9th. The building is now rapidly nearing completion and will probably be dedicated before the close of the year. The new church costs \$12,000 and when fully equipped will represent a value of nearly \$16,000.

Marshalltown

The new wing of the Evangelical Deaconess Home and Hospital was dedicated on Nov. 15. The president of the Iowa District, Rev. J. E. Birkner of Creston, after speaking briefly on 1 Cor. 13: 8, offered the dedicatory prayer. Services were conducted at the Evangelical Church in the forenoon and afternoon and at the Methodist Church in the evening. Rev. J. E. Drake of the German Presbyterian Church near Holland and Rev. P. Traeger of the German Reformed Church near Baxter preached in the morning on Gal. 5: 6 and on 2 Cor. 4: 6 respectively. The main speaker in the afternoon was Rev. F. P. Jens, superintendent of the Evang. Deaconess Home and Hospital at St. Louis, Mo. Using 1 Peter 4: 10 as his text he eloquently set forth how the deaconess serves the congregation and how the congregation serves the deaconess. President Birkner followed with an address preparatory to the consecration of Miss Louise Luekens. Rev. Carl Rest, the superintendent of the institution, Rev. C. J. Barth, president of the board of directors, and President Birkner performed the act of consecration. Miss Luekens, who spent her preparatory years partly in a deaconess home in East Prussia and in Marshalltown is the first probationer to be consecrated at Marshalltown.

In the evening addresses were delivered by Rev. P. Jens, Rev. W. G. Crowder of the Methodist Church of Marshalltown and Dr. O. D. Ellett of Marshalltown.

The new wing contains a large laundry, chapel, dining-room, special nurses' dining-room, diet kitchen, two solariums, eight additional bed rooms, closets, store rooms, etc. The remodeled Boardman home contains many new rooms for the sisters. The entire institution is worth \$100,000 at the present time.

A big campaign has been inaugurated to wipe away the remaining indebtedness. The business men of Marshalltown are serving on the teams and are doing their best to bring the campaign to a successful close.

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DO WE WISH IT?

A Partial Answer to the Question: Does the Federal Council get Results? If it Did Nothing else than Abolish Overlapping it would be eminently worth while. Succeeding Issues will Tell of other Things

By ROY B. GUILD, EXECUTIVE SEC'Y. OF THE COMMISSION ON FEDERATED MOVEMENTS OF THE FEDERAL COUNCIL

Wish what? The Christian unity about which there is so much talk today. Books are written, conferences are held, sermons are preached, prayers are offered in the interest of it. We all profess we wish it.

Do we?

Yes, on our own terms. We are perfectly willing to have all people become one with us in our Church.

The secretaries of the Commission on Federated Movements desired an answer to the first question. For six weeks secretaries Guild and Whitmore in a visit to twenty-five cities in ten states reaching from the Atlantic to the Pacific sought the desired information. They obtained their answers from laymen and ministers, from home missionary superintendents, from representative groups gathered in these cities.

Some Answers

A railroad president said: "Surely we wish to have practical Christian unity. In a town on our road they have a church for about every family. We will work with you to bring in a better state of affairs."

In one state in the northwest, the railroads furnish transportation for the Inter-denomination County Committee to any part of the state the members wish to go in the effort to remedy the evils of the over-churched town.

A bishop went on record as follows: "If I do not accomplish anything else, I wish to have it said that I helped in the advance toward Christian unity." Marked progress has been made in that state already.

A secretary of the bureau of associated charities made an earnest plea for the unifying of Protestant forces. "It is such a mixed up group, we have no way of securing the religious aid that is necessary for the rehabilitation of a family. Clothes and food and shelter amount to but little if the religious element is lacking."

One splendid Christian woman who gives many thousands of dollars annually to missionary work in the Orient, pledged the larger part of an executive secretary's salary for a coast city. "This city cannot be made Christian unless the Protestant churches are

united in work under capable leadership. We must have unity here for the sake of the missionary work in China."

One layman agreed to make a generous contribution to the salary of a city secretary, yet there was a doubt in his mind when he said: "I am willing to give this and more if you will prove to me that the Protestant ministers in this town even want to co-operate." He wished it anyway. Those ministers are giving evidence that most of them wish it also.

It was such a minister in another Pacific Coast city who listened to the story of the things done in Cleveland, Indianapolis, Cincinnati, St. Louis, Atlanta, and other cities. At the request of the chairman that different ones express their judgment concerning attempting work in the city, he said: "It is inspiring to know these tasks are being performed. We must do the same thing here. I can put all of my thought into the words of the old hymn:—

"This way I long have sought

And mourned because I found it not."

The hearty applause proved that others felt the same way.

Hopeful Signs

When these individuals, whether laymen or ministers, faced the proposition of going to work to bring the kingdom of heaven to earth, they were willing to make denominational growth secondary in importance to the good of the community. If it is a matter of denominational propaganda or community welfare they chose the latter. Those who did not thus express themselves, at least did not have the effrontery to say so. And this is a hopeful sign.

There has never been a time when so many ministers and laymen were ready to enter upon a sane and constructive Christian program of co-operation under efficient leadership as now. This commission must meet this situation in a more aggressive way than has hitherto been attempted.

More interesting than the answer given by individuals was the answer given by denominational home missionary secretaries. The work of the national mis-

sionary secretaries thru the Home Mission Council is bearing fruit. The state superintendents, who are often condemned so bitterly, know more than any others about the terrible waste due to denominational rivalry.

The majority of these men are wearied of these conditions, and long to play the game on a bigger scale. And many of them are doing it. Conferences were held with them in Minnesota, North Dakota, Montana, where the organization of a state federation was completed, Washington, Oregon, California, Utah, and Colorado. In two of these states the home missionary superintendents, at the conference with the *commission* secretaries, voted to form state Home Mission Councils like the one in Colorado.

Some Examples

In North Dakota the Congregational and Methodist superintendents made a list of twelve towns having both churches, each receiving missionary money. By agreement, each denomination withdrew from half the fields, leaving the other in charge to the advantage of the community and of the churches. In several states these secretaries agreed that when two churches were thus adjusted, the one new church generally had more members than the two old ones and the church was more respected.

Where this co-operation of secretaries does not exist, the people are taking the matter in hand as in Plummer, Idaho. On October 17 a mass meeting was called by the business men for a "free and frank discussion" of the advisability of re-erecting a church that had been burned. They believed that one church in good condition, if maintained by all the community, would do more good than two weak churches. Whenever the printed bill containing the call for this meeting was shown to a group of secretaries, they showed their approval.

Only those who are close to the home missionary work can realize what the active interest of these men is coming to mean.

He Changed his Mind

In Colorado a superintendent visited a small town with one church. He found an ardent denominationalist holding a meeting with a view to starting another church. He protested. The other paid no attention. "I will report this matter to Mr. —, your state superintendent."

"Do you know him?"

"I do, we are close friends. We are members of the Home Missions Council and this matter will be discussed there."

That night at the close of the evangelistic meeting this ardent sectarian said: "On account of certain circumstances, this will be the last of these meetings."

Of course there are people in this state who do not approve of such action, but the superintendents backed by the secretaries of the national boards are apparently more interested in making Colorado Christian than in making the year-book statistics large. They are taking seriously the teaching of the Saviour:—"He that would save his life will lose it, but he that will lose his life for My sake shall find it."

For ten years, co-operation has been a reality in Los Angeles. There is a record of splendid achievements. At a luncheon of representative men, the executive committee was urged to secure the funds for the employment of the most capable general secretary as general of the Protestant forces of that city.

In Minneapolis, St. Paul, Seattle, Spokane, Portland, San Diego, Denver, strong committees were appointed to promote the organization of city-wide federations, that executive secretaries might be employed to combine the various Inter-church committees already existing, and to lead in performing outstanding community Christian tasks. San Francisco has a federation, and most of the salary for an executive secretary was secured. As soon as these organizations are completed, Mr. Guild and Mr. Whitmore will return at the call of the officers to help in securing the necessary funds, and in working out the programs. There are now fourteen such executive secretaries in the cities of Cleveland, Cincinnati, Indianapolis, Chicago, New York, Atlanta, Louisville, Buffalo, St. Louis, Dayton, Erie, Toledo, Kansas City, Sacramento.

The record of accomplishments in these cities is the best evidence not only that Christian men of all churches wish to work together in the service of our one Saviour but do work together. With three to five years experience in inter-denominational team play the continued progress in the practice of Christianity is assured.

WHY SUPPORT OUR EDUCATIONAL INSTITUTIONS?

Too many Churches Act as if there Were no real Reason why they should Support them. In one District, typical of many others, 35 Churches did Nothing last year. Is YOUR Church Doing Its full Duty?

By REV. S. A. JOHN, REPRESENTATIVE OF EDUCATIONAL INSTITUTIONS

Frequently I have been asked: Why do you ask the churches to give toward the support of the colleges? Are they not self-supporting, and if not, why not? Other colleges are not only self-supporting, but are making money. This query is not only a justifiable, but a welcome one, and I have always answered the question cheerfully, and I believe satisfactorily. I will endeavor to answer it for the larger constituency of the Church.

The Educational Institutions Belong to the whole Church, hence it is the Business of every Congregation to Support them

In the first place, *because they are not self-supporting*, never have been and presumably never will be self-supporting. Our educational institutions, Eden Theological Seminary, Elmhurst College and Ft. Collins Academy, differ from privately owned institutions in just this respect that they are not the property of an individual, or corporation. Our colleges are the common property of the Church, i. e., the Synod. They do not make money nor are they conducted with this end in view, but rather that they might serve the Synod. The relation of our colleges to the Synod is similar to the relation of the state university to the state. The state holds that it is beneficial that as many as possible of its citizens be educated. Since the cost of an education in a privately owned university is prohibitive to the greater majority of men and women, the state founds a university of its own, *which is supported by the levying of a small tax on every citizen of the state*. Charging only a nominal sum for tuition, it enables a large percentage of the citizens of the state to acquire a college education. State universities are not supported by the tuition of its students. I know of no university which is self-supporting in this sense.

Just as the state university is common property of the people and is supported by them, so our educational institutions are the common property of the Synod and must be supported by the churches of the Synod. But while the university enables the citizen of moderate means to acquire a college education, which in turn enables him to enter into a profession and acquire position and wealth for himself, our colleges are pre-eminently institutions for the training of ministers and teachers. Our graduates are expected to place their knowledge and training at the disposal of the Synod, which enabled them to acquire an education at the least possible cost to themselves, and not use it for personal advancement, or the acquiring of fame and name in the world, or gaining wealth. Is it asking too much of the churches, who are constantly making use of these trained men as ministers and teachers, and who are really getting all the benefit of the product of the colleges, to co-operate in the support of these institutions. We do not ask the churches to furnish all the money needed for the maintenance of the colleges, we only ask them to co-operate. Last year for instance, the students paid more than \$10,500 in tuitions, and the Publishing House of the Synod contributes annually anywhere from \$1,400 to \$14,000 to the college-treasury. For whatever money we do not get from these sources, we are dependent upon the liberality of our churches.

Suppose only those Churches were given Ministers that do all they can to Support the Colleges?

In the second place, we ask our churches to help support our colleges, *because the very existence and growth of the Synod as well as the individual church depends upon our educational institutions*. These institutions are the very nerve-center of the Church. Without them the individual church and the Synod will soon cease to exist. The fathers of the Synod fully realized this. Only ten years after the founding of the Synod they founded the theological seminary, being fully cognizant of the fact that the Synod could not live and grow if they failed to provide for an institution in which young men could be trained for the ministry. A church without a pastor is unthinkable. The pastor is the shepherd of the sheep, the preacher of the Gospel, the friend and counselor of the members. Take the pastor out of the church and the

church is doomed. No church can live for any length of time without a pastor; this is self-evident.

Now, if the very existence of the individual church is dependent upon the pastor, how much more is this true of the institutions which educate and train the pastors? If our educational institutions should be obliged to discontinue their work, where would our churches go for their pastors? The supply from the fatherland has well nigh ceased. At best this was only a temporary source of supply. The men who founded our first college were all trained in Germany and Switzerland, and yet they found it not only necessary but self-evident that an institution be provided wherein young men born in this country could be trained for the ministry. To make a practice of recruiting ministers of other denominations for service in the Evangelical Church is not fair in the first place, and then would never be sufficient. Our Evangelical churches are dependent upon our own institutions for their ministers. It seems to me that if there was no other reason, our churches ought to support the colleges, so that they might always have a supply of ministers when needed. Self-preservation is a primitive instinct. It is evident even in the animal. Should not an intelligent Christian church provide for those institutions from which its spiritual life flows, upon which its very life as a church depends?

Non-Support of the Educational Institutions is Disloyalty toward the Great Work of the Master

But there is yet another reason for this support. *It is the love we bear to the Head of the Church, our Lord Jesus Christ*. The Lord himself called the apostles; for nearly three years they "walked with God," being trained for their future vocation. On the Mount of the Ascension they were ordained and sent out "to preach the Gospel to all nations." We owe practically all the spiritual knowledge we have to our pastors, who taught us the word of God. The foundations were laid in school, Sunday-school and confirmation instruction. The preaching of the Word built upon this foundation. And if today we are joyful in the possession of the spiritual verities, we owe it, next to the grace of God, to our pastors. Will the appreciation of our Christian faith declare itself only in selfish thankfulness for gifts received by us, or will it find its better expression in giving toward a cause which brings this faith, so dear to us, to others? Our colleges are training men for the ministry, whose ultimate aim is to bring the Gospel to every creature, both at home and in heathen lands. Does not the "love of Christ constrain us" to support to the uttermost just those institutions in our Synod which educate and train men to be "preachers of the Gospel" and "teachers of righteousness?" Does it not bring the blush of shame to our faces, when we are told again and again that our colleges, which are the source of spiritual blessings second only to the Holy Scriptures, are so meagerly supported, that they are compelled to go into debt if they would continue their blessed labors? We seem to have a sufficiency of money for every other need; are we really too poor to support our colleges as they deserve to be supported?

Statement

Debt on November 15th.....	\$52,000.00
Receipts to November 25th.....	131.25
Present state of debt.....	\$51,868.75

Chips

Thank God, we have made a beginning. "The debt must go," it has started to go already. No, we did not receive 5,000 responses, as we had suggested and hoped for. We received but twenty-three; but these twenty-three sent in sufficient money to pay the thirty-nine cent allotment for 336 people. That is rather better than we had hoped for. Now, if the remaining 134,977 members of our churches keep up this average, we will soon have money to *loan* instead of having to *borrow* it.

And why should not *every* member of *every* church in the *whole* Synod give *thirty-nine cents* toward this debt? The individual share is so small that there will be but few who *cannot* give it. I am loth to think that there are any among us who *will not*

contribute. The only reason which I can think of, why not more of our people have contributed in the past week is that they have decided to take up the matter later. Do not do this, friends, for we are apt to forget what we postpone. Procrastination is the thief of time, it is also the rock upon which our effort to pay off the debt may be wrecked. Sit right down now and send us your thirty-nine cents.

The first contribution toward the debt fund came from a pastor's wife in Ohio, and consisted of a check for \$100. Wasn't this splendid? Other contributions ranged from \$7.80 from a friend in Indiana, who paid for nineteen other church members, to forty cents. Strange, isn't it, that we received *not a single thirty-nine cent contribution*? Perhaps others have thought like the friend who wrote: "I can figure even numbers better than odd ones." By all means make it an even number, if you like, forty or fifty or 100 or 1000. We'll not grumble, for let us whisper it in your ear, we too can figure even numbers better than odd ones.

Perhaps you will be interested in some of the correspondence.

Here's part of a letter from a friend in Nebraska: "Last Sunday, while reading your articles on our colleges, some things came to my mind. Some rich people have the money, but not the will to give, while some poor people have the will to give, but not the money. So I made up my mind to do my share, even tho it is only the 'widow's mite.' I send you \$1.20."

Here's part of a letter from a dear old retired minister in Ohio: "I have read your articles on our colleges with a great deal of pleasure. It came to mind as I read, that this time you have hit the nail on the head. I am glad that you present such a practical method of liquidating the debt. Now I wish that every pastor would present this matter to his church member at the annual congregational meeting in January, and if possible arrange to pay thirty-nine cents a member immediately. I inclose my dollar toward the fund, and may every one do likewise."

Our Educational Institutions

Eden Seminary

It is not so long ago since we last reported that we should be obliged, in accordance with the instructions of the General Conference, to report again. But if no report from Eden Seminary were to appear at this time all our readers who read our report during the Advent season and are accustomed to act upon it, would miss something. They would feel like the man who was so accustomed to being visited every year by one of his relatives that he once said: "Every year when the time for this visit comes I miss something, until the visitor has been there." We would under no circumstances have our friends among the readers of our periodicals feel dissatisfied on our account, and so we are on hand with our report at the usual time.

Not that there are matters of special importance to report. The fact that we have been able to continue our work without disturbance or interruption since our last report will not be regarded as extraordinary; if it had to be regarded in such a light things would indeed be in a bad way at Eden Seminary.

Those who find life interesting only when they experience something extraordinary every day, or hear or read about extraordinary experiences, must either go to war themselves—then they can experience the most extraordinary thing that can happen to a human being, that is to perish unexpectedly,—or if this should prove to be *too* extraordinary they can read the reports of the Allied press. Then they will learn of things that are *so* extraordinary that they could not have happened, and they may read long articles that are *so* extraordinary that about the opposite of their statement is true.

Even tho we do not want to fill our report with such material, none of our readers will find it too short, for we have something to add to it to which our readers themselves are kindly asked to add as much as they want to and are able. For this is the Advent season. And during this season people have all sorts of expectations. Some people expect to give something and others expect to get something. The Seminary is in this latter class. It is not that the Seminary never had anything to give. Only last June it gave the Synod *twenty-five new pastors* for its churches. In this connection something very extraordinary may be noted, altho no special mention was made of it. *For in this year the total number of ministers graduated from Eden Seminary has exceeded the first thousand by nine.*

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Religious News

Mormons busy in many Ways

New York, Pittsburgh and Detroit ministers are reporting unusual activity on the part of missionaries of the Church of Latter Day Saints. These missionaries are accredited Salt Lake City business and professional men, spending, as is the plan of the Mormon Church, one, two and three years in Eastern cities at their own cost. Usually men of ability and talent, ministers say they are offering to sing in their choirs, to teach their Bible classes, even to serve on their official boards. The charge is made by responsible ministers that in such places they serve in double capacities.

The National Reform Association is charging, while making its campaign for an amendment to the United States constitution, that many new religious movements in large eastern cities are financially supported out of the Mormon Church fund of \$400,000,000. The Association states that this fund now amounts to this sum, and that the unusual number of new "religions" that have appeared of late are Mormon efforts under different names. Chicago, Detroit, Pittsburgh, Philadelphia and New York have seen many of these new sects of late.

Small Student Increase

Protestant seminaries for the training of ministers, some hundreds in number, show no increase of students this fall. There are slight gains in two bodies, the Disciples of Christ and the Methodists, but they are offset by losses in Congregational, Baptist, Episcopal and Reformed seminaries. Colleges also show no gains in numbers of students who thus far have announced their purpose to take seminary courses after their college ones. Lutherans and Presbyterians just about hold their own. While missionary receipts in money, and membership growths show marked advances, numbers of young American seeking ministerial careers do not.

Causes given by seminary authorities and other Christian leaders why such situation should obtain are various. Some profess to think the allurements of business keep young men from the ministry. Others say so many opportunities arise for Christian work by laymen that the ministry is superfluous. The liberals say the old-fashioned theology does not attract. It is found that many young women want to do Christian work, but do not desire deaconess orders. In the Middle West the seminaries show some increases, but most of those in the East either show none or have fallen off in matriculants this year. About 4,000 new ministers are needed each year by the bodies named merely to maintain present numbers.

Demand for Serious Books

Makers of holiday books report numbers to come from the press to be much reduced over ordinary years, and their character distinctly changed. The reduction in numbers is due to high prices of paper and other materials. The changes in character come from changes in the public mind. These changes run less just now to frivolous topics, and far more to serious ones. Book makers are among the first to report an American public opinion that compares in seriousness with war nations of Europe.

The Methodist Book Concern, Pilgrim Press, Presbyterian Board of Publication and the Bible dealers are among the first reporting that American people have become serious minded above the ordinary, and at this holiday season are refusing to buy lighter literature. These and most of the denominational publishers report the largest demand for religious books, and those of the most serious character, they have known in years.

The number of new books is considerably less from the presses of these publishers for different religious bodies. This fact is attributed to miscalculation in part. It was argued by publishers that owing to the higher prices smaller numbers would be called for. The new seriousness, comparable to that obtaining in France and to some extent in England, was unforeseen. A result is such drawing out of books of former years, from shelves long bearing their weight, as has not been known for many Christmas seasons. Retailers in the East report similar conditions. To date no reports have come from the West, but denominational publishers say they believe like conditions to obtain thruout the country.

Jesuits Celebrate

Cardinal Farley of New York, Apostolic Delegate Bonzane of Washington and other Catholic prelates

have just been helping Jesuit Fathers of their New York and Maryland province to celebrate the golden jubilee of the founding of their greatest of New York parishes, that of St. Ignatius Loyola. Use was made, almost for the first time, of a day nursery that has cost \$500,000 and of a high school that cost \$1,000,000. Yet so great are Jesuit plans for American education that one of the jubilee speakers dwelt at length upon the subject of Jesuit poverty, contrasting it with the wealth of almost all other Christian enterprises.

There are 1,150 Jesuit fathers in America, 754 teachers known as scholastics, and 950 lay brothers. The Maryland province is only slightly larger than the St. Louis one, and other provinces include the German and the California, the latter only recently raised from the standard of a mission. The other missions are New Mexico, New Orleans, Rocky Mountain and Alaska. In connection with the jubilee celebration just held it became known that present efforts of Jesuits in America are directed toward the founding of at least four new colleges, one of them to be for New Mexico.

Twelve new cardinals—ten just created and two more to be created right after the first of the year, brings the Sacred College up to sixty-six, or within four of its traditional number of seventy. The Pope avoided bringing the sympathizers of the Central Powers and the Entente Allies together by the simple device of holding two consistories, a month apart. He also avoided a possible charge of favoritism for one or the other side by creating only two French cardinals and none from Belgium or other Entente nations. The two to be created next month, the Archbishops of Breslau and of Prague it is announced, even up the numbers.

Eight of the ten just named are Italian, and their strength much increases the prestige of Italy in the College. That strength had been reduced almost to the vanishing point by death, and the seeming lack of care on the part of Benedict XV. whether Italy retained its historic ascendancy or not. More than any Pope for centuries, Benedict has thus far made the College world rather than Italian only. There is now in the College an Italian majority of six.

Larger Church Efficiency

In St. Paul, Minneapolis, Portland, San Francisco and Los Angeles there have just been formed—in a few cases enlarged—federations of Protestant churches of all names, modelled after earlier federations in Cleveland, Pittsburgh, Indianapolis and Louisville. Strong men of churches of these and some other cities argue that if churches hold their own in America they must do so in cities, and if they do in cities they must frame and maintain a comprehensive program that is big enough to command time and money of big men, and continuous enough to produce results.

Reports from these cities are to the effect that men of Church pews are responding to such programs. It is stated that in Cleveland in one season no fewer than 10,900 persons were added to church membership. Social service and evangelism are the things worked at the hardest by these federations. A national promotion bureau is maintained, and federations are projected in a score more American cities.

The church efficiency men report activity among laymen of the pews, and the introduction into Christian work of scientific methods, to an extent never before known. Cities in which organizations of men are coming into existence, or have recently gotten into active work, include Columbus, Cleveland, Youngstown, Fort Wayne, Newark, Utica and Philadelphia, and the older organizations, much expanded this fall, Chicago, Cincinnati, Richmond, Washington and New York. The Federal Council of Churches is entering upon the work, while the Federation of Churches in many cities have doubled their active working staffs, all volunteer, within the year.

New books on the subject of church efficiency are appearing almost daily. Leaders claim that national movements have created sentiment in favor of Christian work, and that the next task in order is the intensive one of better methods and more work in the local churches. Laymen are making canvasses, not merely to bring in money but to bring in people. Accessions of memberships reported in Ohio and Indiana cities, to some extent Michigan ones, are far in excess of usual autumn records. Social service is being emphasized, and workers in some churches are entering into the temperance and prohibition crusades. Indications seem to point to an almost complete change of Christian methods in the direction of larger results without increasing investments and outlays.

"Examining the Scriptures daily, whether these things were so"

December 24, 1916. Fourth Sunday in Advent

Helps for a Good Meeting

Rev. Henry Katterjohn

FULFILLING CHRIST'S COMING

- M. Dec. 18. Publishing the message. Isa. 40: 9-11.
 T. Dec. 19. Praying for men. Jas. 5: 16-20.
 W. Dec. 20. Fishers of men. Matt. 4: 18-20.
 T. Dec. 21. Examples for men. Tit. 3: 1, 2.
 F. Dec. 22. Lovers of men. 1 John 3: 14-18.
 S. Dec. 23. Victory! Rev. 5: 6-14.

Sun., Dec. 24. Topic—Helping to Accomplish the Purpose of Christ's Coming. John 10: 1—16. (Christmas meeting).

Suggestions to the Leader

This meeting gives the society an opportunity to prepare for the real celebration of Christmas. The officers of the society ought have some special plan in preparation. What is your society going to do to make some one happy? What can you do? Is there no shut-in you can visit; no helpless or needy one whom you can comfort; no institution to whose inmates you can bring the Christmas joy?

Your society will miss a wonderful opportunity of advancing and extending its influence and helpfulness if it fails to make the best possible use of Christmas.

Perhaps the Sunday-school superintendent will be glad to point out how the members of the League can aid in preparing the Christmas for the Sunday-school. The pastor will be glad to show how they can help in various ways. Ask them to tell the society how the members can help accomplish the purpose of Christ's coming, to bring joy and hope to all mankind, and direct the thoughts and hearts of men heavenward.

The Topic Presented

Christ's coming was the greatest event in all history. Paul speaks of the fulness of time, thus indicating that the world needed but one thing more for its perfection, the coming of the Christ. His coming made the world complete, and full.

It is necessary to bear in mind the purpose of Christ's coming; how He succeeded in setting to work the forces which alone can make this world with its opportunities completely adapted to human needs.

1. The lesson-story describes the purpose of Christ's mission on earth. Christ came to lead men to the Father. His own example, His precept, and above all His suffering and death served this one purpose, to make the way to the Father so attractive that men would take that way of their own accord. Thus Jesus became the door to the divine life, to the Father's presence.

But Jesus did more than that. He gave to each one sufficient bread for the way. He did not merely point out the life, but gave each one of that life. His purpose and mission was to so fill every one that followed after Him with abundant life, that he might have full enjoyment of the life, and sufficient strength to meet every obligation.

There is no other way to the abundant life than thru Jesus Christ. The Pharisee boasted of the way of the law, and every disciple of the Pharisees tried that way. But the rich young ruler came nevertheless to the Master and asked despairingly: "What lack I yet?" Neither law nor precept suffices to lead to God, the personal guidance, the personal touch with the Master alone can keep us on the way.

Thus Christ came not for the Jews alone, but for all the world. Europe and Africa and America share alike in the promises of the Christ. The poorest and most degraded pagan is not second to the cultured American or Caucasian in Christ's eyes, because his real needs are just as vital to his life. These other sheep must be brought into the fold.

2. Thus we see what part of the task we ourselves can undertake to do. Christ depends on us to lead these other sheep to Him. The world is to be won for the Kingdom thru human agencies. Christ cannot dispense with human aid in saving the world, because men are saved as they work for one another. If Christ's coming into the world is the greatest event in history, then our bringing others to Christ is the greatest event in their history. The blessing Christ brought has been of value to men only in so far as they were brought in touch with the Christ.

Some Questions on the Topic

What was the purpose of Christ's coming?

Why is our help needed to accomplish the purpose of Christ's coming?

How is our society helping to carry out Christ's aims for the world?

How can we bring the message of the new-born Christ to others?

Some Scripture on the Topic

Isa. 40: 11; 44: 3; 63: 9; Matt. 8: 3, 16, 17; 9: 36; 14: 14; 15: 32; 18: 11—13; Luke 19: 41, 42; 2 Cor. 8: 9; Heb. 4: 15.

A Prayer

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are afar off, and to them that are nigh; grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; thru the same Jesus Christ, our Lord. Amen.—From the Book of Common Worship.

The Advanced Bible Lessons**Lesson 13. God Incarnate**

(CHRISTMAS DAY LESSON)

DAILY BIBLE READINGS

- M. Dec. 18. Isaiah 9: 1-7. The Messianic Vision.
 T. Dec. 19. Micah 5: 1-9. The Vision of Micah.
 W. Dec. 20. Luke 2: 1-14. Christ is Born.
 T. Dec. 21. 1 Tim. 3: 14-16. The Mystery of Godliness.
 F. Dec. 22. Hebrews 9: 8-13. The New Covenant.
 S. Dec. 23. Rev. 19: 1-10. Crown Him Lord of All.
 S. Dec. 24. John 1: 1-14. The Eternal Christ.

Lesson Key:—"That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also." 1 John 1: 1—3.

It is interesting to note the peculiar method John adopts in order to win the men he could reach to God. He presents the thought of God, of Christ and of salvation in a manner very different from any of the other disciples, but in a way that interests and attracts a class of persons whom probably neither Paul, James or Peter could have reached. He did not begin to write until after the destruction of Jerusalem and the death of all the other disciples, and he wrote from a different view point than any of the others could have had. He writes in a way that any one, whether Jew or Gentile, Greek or Roman, could understand, by proving how the coming of Christ, His life and work, His deeds and His death met the deepest longings and desires of all men, and at the same time formed the climax of God's revelation to man. The best Christmas present we can give to any one is that for which he or she was long secretly wishing, and which they could perhaps have obtained in no other way. The gift of God in the person and the life of Christ was something for which all the world had been waiting, tho it knew it not; which all mankind needed more than anything else, and which it could have secured in no other way than as a gift of God.

The salvation of man from the sin into which they had fallen depended upon God's making himself and His will known to men, for only in this way could they be made to turn away from sin. From the very beginning God had spoken to men of this salvation in different ways, from the promise in Paradise: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel," to the message to Mary which definitely announced His birth as a human being. Thru all these centuries, thru the patriarch, the psalmist and the prophet, God had spoken in words, thru human language, in order to make the meaning of His plan and purposes with man and His will for them as clear as possible. Yet even those to whom all this wonderful revelation had been especially addressed, had misunderstood, and misinterpreted and misapplied it. There was needed a form of revelation that would make God's meaning so plain that it should appeal irresistibly to all who yearned for it.

In making this revelation God awaited the right time, such a time when men should be most ready to receive what He wanted to give, when the fulness of time came "God sent forth His Son, born of a woman, born under the law, that He might redeem them that

were under the law, that we might receive the adoption of sons." When all the world had been united under one government, the Roman empire, that gave free and safe access to every part of the known earth; when there was but one chief language, the Greek, in which the message of salvation could be proclaimed to all peoples; when, for the first time in the history of the world, there was universal peace, so that men's thoughts were free to think of the best and highest things of life; when the Jews, with their knowledge of God, of His truth and His will, were scattered thruout all countries of the earth, so as to arouse even the pagan world to a sense of their spiritual need, and when there was a general decline in all the powerful religions of the heathen world, so that men everywhere should be ready to accept a new revelation:—then God gave His great Christmas gift; then His Word, the content and the meaning of what He had spoken to men all thru the centuries, became flesh and dwelt among men so that they could behold His glory, as John says, a glory as of the only begotten of the Father, full of grace and truth.

Jesus Christ is thus the human manifestation of God, an object lesson, as it were, by means of which men may see and know who and what God is as they had never been able to see and to know before. Under the old dispensation men had been forbidden to look upon God, yea, to see Him meant death, because none could see Him and live. Under this new dispensation God appeared in the form of a human being, that all might look upon Him and live, for to see Him and believe in Him meant life everlasting. By thus beholding the word of God in the form of a human being like themselves men were able to form a clearer idea of what God really was than anything else would have been able to give them. They could observe and study His life, see for themselves how He behaved under all the varying conditions of earthly existence, study the spirit of His life and work and compare it with their own motives and the results of their own lives. As one of their own number Christ lived among men, that He might show them the Father's love and mercy, the Father's mind and heart, and draw all men toward Him.

That is the supreme meaning of Christmas: the coming of God into the flesh, His entering into human life in order to lift it to a higher level, to transform it into something better, bigger, brighter and to fill it with a divine love and hope and joy. If we have not come to realize this we have missed the meaning of Christmas, no matter how often we may have heard the Christmas story or sang the old Christmas hymns. All the well-known signs and customs of the Christmas season, the giving of presents, of gifts to charity, the use of song and music to lift up and beautify, all the merriment and feasting, yea, even the attendance at the services of worship, is worthless unless we have come to see and to experience that God is in Jesus Christ with all the power and all the life and all the help and salvation that He could bring. Under the old dispensation God appeared to be a distant, exalted Being who inspired awe and fear, but had little or no regard for the little every-day intimate needs of men; a Being who demanded holiness from men but showed no way of reaching it. Thru Jesus Christ all this is changed. He showed us the Father in heaven as having such a tender regard for the small affairs of men, that even the hairs of their head are numbered, that He knows all their needs just as a Father does those of his children, and that He can be depended upon to give them only that which is best for their spiritual, temporal and eternal welfare. Thru Jesus Christ himself there is also given the way of attaining the pure and lofty life God desires of His children. No man can even contemplate the life of Christ, to say nothing of studying it, without being inspired with a new vision of life, a nobler purpose in living, and a determination to conquer sin and to serve God. Such is the true Christmas spirit, and it means an experience that is never forgotten or out-lived.

Our Educational Institutions

Continued from Page 6

But when Christmas comes Eden Seminary belongs to those who expect to receive. Of course this is well known, but we feel something like the children do who surely expect the Christ-child to bring them something, but nevertheless write Him a letter lest they might be forgotten. And so we again make our modest request for Christmas gifts for our Seminary. We shall appreciate gratefully every gift, whether

large or small. From the beginning the Seminary has known the value of small gifts, tho large ones have by no means been despised. If the Seminary had not received the many small gifts it did it could not have been founded nor could it continue to exist.

W. Becker, Director.

Elmhurst College

The work of the students and the faculty has so far continued without disturbance. The general health of the students is good. We are endeavoring to do all we can in order to be found faithful in our service of our Master. So far God has evidently been with us. The following items may be of interest:

On Oct. 1 the Church League of St. Paul's Church of Chicago paid us a visit and left a donation of \$250 with which to pay the tuition of one student for one year. In the evening service Pastor J. Pister preached the sermon.

On Oct. 15 Pastor C. A. Koenig gave us a very interesting lecture on "The Evangelization of Italy."

On Oct. 24 the Central Board for Home Missions held a special meeting in our institution.

On Oct. 29 we observed Reformation Day with an illustrated lecture on Luther's life in the evening.

Nov. 5 was the day for the common celebration of Reformation Day by the churches of Chicago, in St. John's Church (Pastor A. E. Meyer). A goodly number of our students took part.

On Nov. 8 the Board of Control met for its regular session.

On Nov. 14 and 15 the Budget Committee held its annual meeting in our institution. At the evening service Pastor F. E. C. Haas of Amsterdam, N. Y., delivered a very stimulating lecture on "The Conduct and the Need of our Denominational Household."

What made this lecture especially interesting to us is the fact that the prices of all food stuffs have risen to such an extent that our household expenses will certainly be several thousand dollars more than in former years. Every day we need three bushels of potatoes, and every week three or four barrels of flour, with other groceries in proportion. *For a car-load of potatoes we had to pay more than \$1000.* Our friends may see from this to what extent we must depend on their active support.

Time flies swiftly. Already the Advent season is almost over and Christmas is at the door. In view of this we add our annual Christmas request. For many years our Ladies' Aid and Young People's Societies, and many individuals, have done and contributed good things and have given us special gifts for Christmas for our students. May we ask for them again this year? If there should be a surplus, that is if we do not need all that is sent in for Christmas, it will be turned over into the treasury of the institution. We are grateful in advance for every gift and wish all our readers the highest Christmas joy and the best Christmas blessings. D. Irion, Director.

The Evangelical Academy, Fort Collins, Colorado

The readers of The Evangelical Herald have recently heard and read something of the conditions in this region—conditions are often stronger than human beings.

We had intended to begin our school year on Nov. 15, but our brethren, who must earn the greater part of their living for themselves and their families, were still out on the beet fields. This year the weather was so unfavorable that many hundreds of acres of beets are still in the ground, and many of them may never be harvested. On Nov. 20 we finally did begin. The members of the Board of Control resident in Colorado, the Pastor G. A. Schmidt and P. Juelling, were present with us. There were no new scholars; some who had applied for admission and had been received have not yet appeared, so that we cannot say whether or not they will come. Under the conditions in which we are working we can expect nothing else, all the less so because, as has already been reported, we were obliged to advise some of the less talented scholars to discontinue their study. The five brethren, however, who have now begun the third year of study are earnestly seeking to fill up the gaps in their knowledge and to make real progress. It was a most disagreeable disappointment for them that they were obliged to return to the beet fields after a week of study, in order to harvest the beets, which could not be done before on account of the snow and hard frost. If they had declined to return to work they would probably not have received any wages because they are under contract to complete their work. We hope, however, to be able from now on to do our work without interruption.

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EDEN PUBLISHING HOUSE,

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This year the lectures are no longer given in the Sunday-school room of Immanuel Church, but in one room of the Students' Home, where our unmarried students reside. The removal to these new quarters—new only in the sense that it was a new place for us—brought much additional work, but the change made it more pleasant for teacher and scholars. Instruction in English is again given by Mr. L. E. Sargent, a senior of the State Agricultural College, while Pastor F. Loeffler, the new pastor of Immanuel Church, is instructing in German. We pray for the Lord's grace and blessing for the new school year—may we expect such intercession also from the readers of The Evangelical Herald? John Jans, Director.

Iowa District

Continued from Page 4

Altho the institution belongs to our Evangelical Church almost all of the other Protestant churches in Marshalltown and vicinity are generously supporting it by word and deed.

West Missouri District

Billingsville, Mo.

On Sunday, Nov. 12th, one of the most beautiful and complete of all rural churches in central Missouri was dedicated at Billingsville, to the worship of the triune God, by Rev. Ed. W. Berlekamp and his energetic people. For months the pastor, the building committee and the workmen had been faithfully at work, and many a day of free labor was gladly donated by the various members of the church. At last the work was done and with glad hearts the congregation and a large number of friends gathered Nov. 12th, the day of dedication, before the portals of the new church. After singing an appropriate hymn and after prayer Mr. Toelle, the contractor, presented to the pastor the church keys, the doors were opened and the congregation entered the church for the first time to worship God. Rev. Berlekamp led the dedicatory services, assisted by the following pastors: F. C. Klick, President of the District, F. Sabrowsky, R. Hinze, B. Freese, D. Behrens, J. Doellefeld, Th. Berlekamp, J. McArthur and F. Umbeck. Three services were held during the day and three times the church was more than filled. Both dinner and supper were served in the large Sunday-school rooms in the basement by the ladies of the congregation to the hundreds who had gathered.

The history of St. John's Church dates back to a

period long "befo' the war." In the year 1853 John Stegner and John Paul Stegner with their families built their homes in the virgin forests of Cooper Co., where the buffalo and the deer still followed the trails to the "salt licks." Other families followed and in 1855 the first religious services were held in the home of John Hoflander. These services were discontinued during the Civil war, as all able-bodied men were called upon to defend the honor of the country. In 1866 the services were resumed and it was decided to have a regular meeting place, Oak Grove school being chosen as a place of worship. "Father" Greiner, pastor of the Evangelical Church at Boonville, was called to conduct these services. After Rev. Greiner's death the pastors Lange, Schneider, L. Kohlman, A. Pister, B. H. Leemann, W. F. Herman, (who became the first resident pastor), D. Behrens, K. Mueller, C. A. Stadler and E. W. Berlekamp, the present pastor, served the congregation.

The new frame church, 49x51, is modern in every respect. Beside the main auditorium and lecture room, separated by large rolling doors, there are the pastor's study, a choir room and ladies' rest room on the main floor, while below are located the Sunday-school parlors, a fully equipped kitchen, toilets, and large steam and boiler room. Church and parsonage have their own electric light plant and private water works and sewer system. The artistic stained glass windows, the altar, pulpit and marble font were donated in memory of loved ones gone before.

If it is true that the happiest hours of man's life are those in which he has the consciousness of having successfully finished a great work, then the members of the St. John's Church at Billingsville may justly be glad.

May the new church stand for greater and better work in the Master's kingdom. U.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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Christmas-tide a Time for Giving

Everybody gives at Christmas-time, and those who do not care to give—if there are such—or those who have nothing to give, or none to whom they may give, are indeed deserving of our sympathy. It is entirely appropriate that in the holy season which witnessed the divine love-gift of a Saviour to a sin-sick world,—the greatest gift conceivable because none greater can be desired,—mankind should reflect something of the same loving disposition.

But our giving needs to be led into larger channels. It is not enough that we should remember to the best of our ability those who are bound to us by ties of blood or friendship, nor can we meet entirely the spirit of the season by adding gifts for the needy and the suffering. It is well that they should be remembered, and no truly Christian heart will overlook the opportunity to help carry their burden and let the sunshine of sympathy and tender kindness flow into their gloomy lives. But let us not think that either our opportunities or our obligations have been exhausted when we have done the best we knew with even these least of Christ's brethren. The light of love and service which God's supreme gift to mankind shed over the world is not fully or fittingly reflected from so small an area. God's gift was given to meet a world-need, and we dare not be satisfied with our giving until, as far as we are able to make it so, it shall conform to the image thus set before us.

The conflict, the sorrow, the suffering and the ill-will that is afflicting the world today only emphasizes the fact that the world-need is still there as it was two thousand years ago when first God's gracious gift was given.

And yet Christ is here and His kingdom is in our midst, able and ready to extend their blessed reign. There is no doubt in our minds that Jesus Christ and His kingdom represent the one adequate and dependable remedy for all the troubles that make this old world a vale of tears. It has shown its beneficent results wherever it has been applied. It has brought heathen nations out of the darkness into the light and has once more made life worth living for the down-and-out. It has lighted the lamp of knowledge, fostered the growth of freedom, promoted science and civilization and is even now seeking to replace suspicion and hostility among the nations by good-will, fraternity and friendship. We have all felt its blessed influence in our lives and none of us would want to see its power wane in the community or in the nation. We cherish no fonder hope than that our people and every department of our national life should become leavened and directed by the heavenly force for which the kingdom of God stands. But what is our attitude, our relationship toward it? Are we giving anything of ourselves, our thought, our time, our effort, our courage, our enthusiasm, our determination, our patience, our wisdom, our gifts of mind and heart and the worldly goods with which God has prospered us—are we ready to give as whole-heartedly, as self-sacrificingly and as generously as God has given to us?

Over in Europe men have been giving themselves for many months for earthly ideals and possessions with an eagerness and a constancy that seems appalling until we remember their ideals and their motives. They are giving everything that the world holds dear for what they regard as the highest earthly, temporal considerations. The followers of Christ and the citizens of His kingdom have also been called to a glorious war, not for glory or gain, not for revenge or conquest, nor for any earthly aim or end, but for the

giving themselves to the warfare of the flesh, we could speedily encircle the globe with the Gospel of grace, and we could quickly create an atmosphere in our own land in which greed and oppression, injustice and wrong, disease and crime and poverty could not exist, and where the devils of hatred and jealousy would be unable to breathe.

In our own beloved Church, too, the blessed Saviour is calling, calling for men, munitions and money. The appeal of our educational institutions is still sounding in our ears, and from distant India the call comes ever louder and more insistent, and the neglected, the indifferent and the oppressed and unprivileged in our own land need our sympathy and our service so very much. Can we afford to overhear the call, or to pass by on the other side as tho it did not concern us? Are not the men, women and children on the mission fields and in the dingy districts of the city or the forsaken fields of the country our brethren and our sisters, flesh of our own flesh and blood of our own blood? Dare we appropriate for ourselves alone the blessed light and warmth of God's love? Can we afford to deny to our souls the opportunity to go out into the larger fields of service and to give unselfishly and unceasingly the very best, nay, *all* that we have to give?

If all our hearts were really fired by something like the supreme love and sympathy that prompted the first Christmas gift, there could be no lack of men for the ministry or of women for missionary and deaconess service. If all of us had felt the deep significance of God's great gift to men there could be no lack of the money needed to give to our educa-

tional institutions the generous and loyal support and the permanent endowment without which it is impossible for them to accomplish their appointed task in the twentieth century. If there were among us in a spiritual way anything like the patriotic abandon with which the peoples of Europe are serving their country our foreign mission work would not be crippled for lack of means, and the many opportunities for social service of every kind in our larger cities would not need to go begging. In every branch of the growing and important work in which our Church is engaged there are great opportunities for manifesting the spirit of the Christmas season, the spirit that gives anything and everything it has to give.

Shall we ignore these opportunities? Shall we refuse the call of the Master that comes to us thru them? For it is the Master himself who appeals to us to have a share, *our own full share*, in His holy and glorious campaign on behalf of His kingdom. Let us give ourselves to our Lord in uttermost consecration. Let us give Him our spirits in ceaseless intercession. Let us give Him our strength in the readiness of real service. Let us give Him our money in cheerful and joyous benevolence. Let us give to the point of blood, and find out for ourselves the joy of sacrifice. Let us make this our constant attitude toward Him who is our Master and toward all those who are our brethren.



Rejoice, rejoice, ye Christians,
With all your hearts, this morn!
O hear the blessed tidings,
"The Lord, the Christ, is born,"

Now brought us by the angels
That stand about God's throne;
O lovely are the voices
That make such tidings known.

greatest and the best possessions that can be imagined, for truth, for righteousness, for love, for salvation from sin and for the life that is life eternal. In this holy war we are led by Him who came not to send peace on earth, but a sword, and are in the brave and sainted company of those who have put on the whole armor of God, the shield of faith, and the helmet of salvation, and the sword of the Spirit, which is the word of God, and there is a glorious record of conquest to cheer us on in the fight. But often, as we ponder on the slowness of the march, and the many needless defeats, and the lack of spirit and enthusiasm, and above all on the great indifference and disobedience that characterize the army of the Kingdom, we wonder whether we are really soldiers or only spectators, nay, whether we are not really even less than spectators, not even sufficiently interested to turn our eyes upon the glorious war.

At this blessed Christmas-time, when all are ready to give for love and friendship and charity, and to give abundantly, what are we ready to give for the glory of our Saviour, and for the extension of His kingdom of love and truth and righteousness, of salvation and life eternal? It has been well said that if all the followers of Jesus gave themselves and their money to the service of their Lord with the same enthusiasm and devotion as the soldiers of Europe are

Cordial Christmas Greetings from the Editor to Every Member of the Herald Family!

Christmas in the Little Red House

A Tale of Love and Reconciliation

By SUSIE BOUCHELLE WIGHT

I

It was the fourth time since noon that he had strayed restlessly back to her side, from the smoker, an unlighted cigar between his teeth, his brows contracted in a frown. She slowly turned a listlessly inquiring look up at him from her long contemplation of the pines sighing in the wind as they flew past.

"This business of Christmas reunions is a beastly bore!" he growled.

"We need not have come."

"We should not have. It was folly to be influenced by Phoebe's sentimental urging. She would be far better off with a Christmas box, such as you excel in fixing, and her own fond imaginings, than to have me moping around for a week, out there in the woods. I am bound to mope, and I can't dissemble such feelings as some folks can."

She made no comment, but picked up a magazine and straightened up the bent corner of the leaf, which indicated where she had left off in an article that had interested her mildly. It was a long article, an effort to strip the garment of authority from the faith of the writer's fathers, and leave it naked and shivering in the face of twentieth century cleverness in criticism. There had been a time when an attack like this would have revolted Grace Brady furiously, but by a gradual process she had come to align mysticism with superstition, and to regard unquestioning loyalty to church and creed as either indolence or intellectual blindness. When she ran over the contents of book or magazine these later days she always turned first to the chapter or article that promised to be most critical of things she once held dear, and it never occurred to her to analyze her motives.

Mr. Brady half arose, as tho to return to the smoker, and then sat suddenly down.

"Suppose you read aloud," he suggested.

She handed him the magazine. "Select something. This article would bore you profoundly. There is an illustrated story of Wall Street that looks interesting."

He shook his head. "What I'd select would be sure to bore you. I'll just go and smoke a bit. We'll be in Jacksonville in ten minutes."

He left her, and she resumed her unseeing gaze out of the window, thinking dispassionately:

"A tacit admission of our utter division of interest! This makes all this talk about incompatibility and divorce unutterably cheap. There is no reason in the round world why two people cannot separate their lives without publishing undignified facts about themselves. A fortunate thing it was for me that I had sense enough not to sit down and cry when he sold himself for money success, but instead, just looked about me and found an ambition to pursue and win—as surely as he did! I wonder if Phoebe will notice the difference and be grieved! She used to be so much with us when we were thinking each other's thoughts and smiling and joking about it, when one or the other gave first expression to them, and when the children were small and clamoring for our joint attention every minute of the time we were together. The children now are as independent of us as we are of each other."

A sudden shadow sent its gray over her delicate face. The children! No outside interest had ever been able to still the pain that the thought of their independence brought. She was mother, and very human, and it hurt her that they no longer had joys or perplexities to send them to her knee—these two young people who commanded their parents' pride and disdained their tenderness.

This long journey South thru the blizzard would never have been undertaken, however Phoebe might have pleaded, if Marion's duty as a settlement worker had not made it inexpedient for her to leave Little Italy at Christmas time, and if Doctor Ned had not been too absorbed in a slow scientific experiment to leave the hospital for even a day.

By one of those efforts of will which had become second nature to her, she threw aside her gloom as they stepped out of their cab at the hotel door in Jacksonville. Mr. Brady had fussed and fumed his way thru the crowded depot and all thru the reeking streets, so she was rather glad to see him enter the office and leave her. She followed the bell boy thru the long corridors. A door ajar for a moment gave a glimpse of sumptuous linen, of sparkling silver and glass, and she caught the smell of carnations. It all

suggested pleasant thoughts of dinner and comfort. In her room, she took a few of the exercises which always rested and relaxed her, freshened hair and toilet, and was standing before the open fire of their sitting-room when her husband entered and slammed the door savagely.

"The most infernal mess you ever heard of!" He frowned down at her blackly. "Wires down all over; southbound trains held up at St. Augustine by wash-outs and bridges and the Lord knows what! We may be held for two days."

"So much less of the woods for you, then," she replied, coolly. "This is a comfortable spot in which to do our waiting."

"Most comfortable," he agreed, sardonically. "My pocket happens to have been picked, however, in that God-forsaken depot, of money, tickets and everything else."

"Why, that's nothing! I have money." Mrs. Brady spoke with determined cheerfulness, and brought from her room a netted silver bag.

"Exactly enough here to pay for this suite till tomorrow night," he announced, as he counted its contents.

"We'll just take something less expensive, then."

"Not in this house! We'll clear out of here as soon as we have our breakfast in the morning. That clerk called my attention to the rule that guests without baggage may have the privilege of paying in advance—so if you'll allow me, I'll settle for tonight with your funds, and tomorrow we will find another place, unless there is some chance of getting on the way to Phoebe's! I never did take any stock in this Christmas foolishness, but it is a ghastly thing to think of being dead broke at such a time in a cheap hotel, so if the trains don't get to running by morning, it is to be hoped that at least the wires will be in such condition that we can wire home for money."

It was most annoying, and the novelty of it added no zest to the situation; but Mrs. Brady found a covert amusement in her husband's discomfiture—an amusement which she masked under a studied calm during dinner and the little while they spent afterwards in their sitting-room. She went early to her own room and left him there. He had smoked twice his allowance of cigars for two days past, and a smothering sensation kept reminding him of something he never was able to forget for long at a time. She heard him blundering restlessly about, as she was drifting into sleep.

"It is an obsession," she thought, drowsily. "Without his everlasting chase for money, he is like some man deprived of a drug that has poisoned him into dependence upon it."

A sudden thought stung her half awake. If he were a dope fiend he would be a subject for reform, and therefore of interest to her in her rôle of social student. The covers, however, were soft and light, the rain drowsed against the windows in a droning lullaby and she was tired, so she slept.

Morning came in a midwinter glory. The sky was bluest blue, the air a golden wine of exhilaration and the streets were filled with a laughing, jostling throng. Flags flittered in the breeze, there were bells on the horses' bridles and a steady pop-pop and toot-toot came from the groups of children with their fireworks in the backyards. The two fared forth, and as they walked Mr. Brady commented upon the strange recuperative power of cities after such disasters as the fire of 1901, which had devastated the very streets about them. He shrewdly calculated the value of the handsome public buildings they passed, and noted carefully the quality of the paving. They came presently into the residence section, where prosperous looking houses, with bells and wreaths in every window, fronted on a fine park. The sidewalks were crowded with children, who made walking a precarious venture, with their Irish Mails, their deafening roller skates and their trundling hoops.

"Heavens!" Mr. Brady was almost knocked double by the impact of a youngster who rounded the corner full tilt on a velocipede.

"They all are making for this tiled sidewalk. Let's turn here into a quieter street," proposed Mrs. Brady. After a few steps she stopped quite still, looking before her.

"Oliver!" she exclaimed in a tone that he had almost forgotten her voice held. It was the third house from the corner that had arrested her. He followed her impulsive gesture and a slow change crept over his face.

"By George!" He stopped, too, and stared at the little red house nestling back among a smother of

camphor and wild olive trees, with a honeysuckle vine rioting over it, and two curly-headed babies in rompers building a playhouse in a corner of the grassy yard. She went slowly forward, then turned and beckoned to him. There was a card in the clean and shining front window.

"Furnished Room. Light Housekeeping."

"I hate a cheap hotel as fervently as you do," said she. "You say it will be impossible to get on before tomorrow. Suppose we take these rooms and get meals here if we can—if not, we can go down-town. It isn't far."

"I don't mind. You might go in and see about it, if you wish. I'll just stop out here on this garden seat." He took a paper from his pocket and made as tho to read. They avoided each other's eyes, for neither would have cared to have the other know how they had been shaken about in their shells of divided interest by the sight of the little house, an exact duplicate of one they had dreamed over and built in their courting days.

As she disappeared within, he laid his paper across his knee and looked about him at the red walls of the house and the frazzles of honeysuckle vine which kept tap-tapping lazily against the posts of the veranda. If he saw shining visions instead of two flesh and blood babies piling brick with their cold little red hands, and if his drawn face betokened a tugging and tearing at that place in his bosom where he used to think his heart lay, ah, well, he had been reckless about smoking, and it was all a beastly bore anyway!

His wife beckoned from the door. He followed her thru a wee reception hall, wherein stood a Boston fern, a rubber plant and an arbor vitae in a painted tub.

"See!" She threw open a door. "Aren't they nice? If you'll just get our handbags, now." He looked about him, raised his hat silently and left her.

The rooms were very fresh and sweet. The make-shifts in the furniture line stood honest and square on their homemade legs; there were ruffled curtains of swiss at the windows, and the counterpanes were fresh and crisp from the iron. An open door disclosed a bit of a dressing-room fitted up as a kitchen, with pots and pans and an oil stove of archaic design resting in state upon a box covered with white oilcloth.

Something went to Mrs. Brady's head—a combination of house and honeysuckle vine and bareheaded babies in rompers. If there was a little ache there, too, she knew just how to dispose of such, and it interested her to experiment with her emotions. Ned probably inherited his inquiring turn of mind from her. She removed her hat and wrap and folded her veil neatly between her fingers and then, with a smile, she shut her eyes tight and advanced toward a closet door.

"If my memory serves," she said to herself, "there should be a shelf just here at the left." She extended the hand that held the hat. Ah, there it was—the little shelf she had used for her hat in that other house! So much for the ready-made plans which had flooded the whole country twenty-five years before and made it possible that duplicate houses should be built in Florida and Maine—and so much for that wonderful thing that she called sub-consciousness. It had been years and years since a thought of that little shelf had ever occurred to her.

She went into the small kitchen and stood before the oil stove, her finger on her lip. That had a strangely familiar look to her. It brought back a host of forgotten things and suggested a little experiment which, if successful, would provide material for a most interesting paper for her Psychological Club.

When Mr. Brady returned with their traveling paraphernalia, he found her enveloped in a big blue gingham apron which she had borrowed from the lady of the house, and in the midst of various things from a grocery nearby, the oil stove was alight and purring comfortably.

"I didn't know you expected to do the cooking!" he spoke in cold surprise.

"No more do I intend doing it," she replied absently, half smiling to herself, and handling her materials slowly and cautiously. "I am merely making a little experiment in the subconscious—trying a Radford Relish. It has been fifteen years since I have even thought of one—but breaking the eggs, grating the cheese, bit by bit it is all coming back to me—fifteen years."

"Yes, all of that," he agreed, with a faint stirring of interest. "We never had it after we got to where we could afford servants—their hands were too heavy

for it." He went back to stray restlessly thru the rooms, and she scarcely noticed when he left the kitchen.

"Oliver!" she came to him presently, a dish in her hands. "Did you ever see it lovelier?" Her eyes were eager with enthusiasm, and a soft, unaccustomed rose glowed in her cheeks. She held it toward him, delicate and palpitating with lightness. It was a dish the two of them had invented together and named for a friend who especially enjoyed it, and it was but natural that she should ask his confirmation of her own approval of her effort.

"Isn't it interesting?" she asked.

"Why, yes—it looks good! Is it to be eaten?"

She laughed like a girl. "I had never thought of eating it. My interest was purely subjective—scientific, but it does look appetizing, and if you want some, I'll bring you a fork and get one for myself, too. One should have good coffee to go with it, tho. Wait—I'll borrow some from Mrs. Worley."

When Grace returned with the coffee, some water was already steaming in a saucepan, and her husband explained cynically that he too was minded to psychological experiment, and had subconsciously remembered the trick of lighting the ancient stove without allowing the oil to trickle down the burners, or get on his fingers.

The Greatest Blunder of My Life

In the Crerar Library, Chicago, is a book in which five hundred men, out of work, have written of "the greatest blunder of their life." It is a collection made by Dr. Earl Pratt. Here are some of them:

"Didn't save what I earned."

"Did not, as a boy, realize the value of an education."

"If I had taken better care of my money, I would be better in health and morals."

"Did not realize the importance of sticking to one kind of employment."

"The greatest blunder of my life was when I took my first drink."

"One of the greatest blunders of my life was not to perfect myself in one of the lines of business I started out to learn."

"My greatest blunder was when I left school in the fifth grade."

"The turning point in my life was when, at fifteen, I ran away from home."

"Spent my money foolishly when I was earning good wages."

"When I let myself be misled in thinking that I need not stick to one thing."

"Self-conceit, and not listening to my parents."

"Was to fool away my time when at school."

American Weekly.

Impossibilities

Gouverneur Morris, of New York, who made his reputation as a statesman in Revolutionary days, declared that a railroad under any circumstances was impossible. A member of the New York Legislature, Henry Meigs, who had the temerity to believe that steam carriages would some day be operated, was considered in consequence to be an imbecile or insane, and his prospects as a lawyer were ruined. About the same period an Englishman, writing of the fearful velocity at which it was proposed to travel by steam, said: "Even supposing that means were found to abate one-half of the violent shock in stopping, enough remains to terrify considerate men from risking their persons in such species of conveyance. Till we have bones of brass or iron, or better methods of protecting them than we now have, it is preposterous to talk of traveling fifty or sixty miles an hour as a practical thing."

In this generation there are few who will deny in the physical realm the possibility of greater miracles than that of the locomotive. But our faith still halts when it comes to the realms of social and spiritual life. Wireless telegraphy, of course—why not? But direct answer of prayer? Have we really a living faith in that? A man may yet fly as freely as a bird—but who shall make laws to govern this traffic of the air? Shall the Parliament of Man be forever considered the idle dream of poets and impractical folk?

Let us have nothing to do with that word "impossible." It has bullied us too long and cheated us of much happiness. Given time enough and all things are possible.—*Selected.*

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

A Christmas Carol

Long ago angelic harpers sang the song we sing today,
And the drowsy folk of Bethlehem may have listen'd
as they lay!

But eager shepherds left their flocks, and o'er the
desert wild

The kingly sages journey'd to adore the Holy Child!

Has any man a quarrel?

Has another used you ill?

The friendly word you meant to say,

Is that unspoken still?—

Then remember, 'twas the Angels

Brought glad tidings of good will!

Of all the gifts of Christmas are you fain to win the
best?

Lo! the Christ-Child still is waiting himself to be
your Guest;

No lot so high or lowly but he will take his part,

If you do but bid him welcome to a clean and tender
heart!

Are you sleeping, are you waking?

To the Manger haste away,

And you shall see a wondrous sight

Amid the straw and hay—

'Tis Love Himself Incarnate

As on this Christmas Day!

—*Pall Mall Magazine.*

The Dollar Chase

L. D. B.

Youth living in the Realm of Idealism, attended by the Good Spirits of Justice, Mercy, Truth, and Good Health, awaited his opportunity to enter the world's work.

Presently Smooth Tongue approached and persuaded Youth to try his fortune with the boss, Big Business.

"What will be expected of me?" inquired Youth.

"You must chase the dollars and land as many as possible in your pocket."

"May I take along all my good spirits?"

"Yes, if you like. You can dismiss them whenever they become inconvenient."

Youth entered the dollar chase. There were big crowds engaged in the same pursuit. They were all trying to grab as many dollars as possible. One pushed the other aside. The weaker were overcome by the stronger and many were trampled to death. Deceit, Graft, Jealousy, Avarice and Hate were everywhere in evidence. The good spirits attending Youth huddled together and wished themselves back in the Realm of Idealism. Youth in his endeavor to protect them, missed many a dollar and was himself pushed aside.

He went to the boss to complain and seek advice. As the boss was out, managing a church bazaar, his private secretary, Oppression, received Youth, heard his complaint and volunteered this advice: "You are too considerate of your laborers. Make them work harder and longer and give them less pay. When they object, make it emphatically understood that right is always on your side."

Youth obeyed and that day dismissed Justice.

Dollars came faster now, but Youth became more eager to outdo other chasers, who were still more successful than he.

Heartless took him aside one day and asked: "Why do you not sell that widow's house and get the money she owes you?"

"But how can I put her and the children out into the cold?"

"Isn't the money yours? Haven't you a perfect right to it? Why didn't she provide for a rainy day? Is that your fault? Always remember that business is business."

Youth listened and that day dismissed Mercy.

The chase became wilder, the dollars rolled in faster.

One day Business Lie whispered into Youth's ear: "You are doing fine. Adopt me and you will be one of the most successful chasers."

That day Youth dismissed Truth. Good Health being left alone, soon departed of her own accord.

One day the boss sent for Youth and said, "You have become so successful in the dollar chase that I want you for a partner. Look yonder! Tell me what you see."

"It is a stream of dollars flowing along like water."

"Yes, Efficiency has found a way to make dollars flow into my treasury without effort. When you are my partner you will own such a stream."

Suddenly Youth exclaimed: "But look at those dollars more closely! They are reeking with sweat and blood. In the mist above the stream float the great miseries: Disease, Poverty, Starvation. Look there—the souls of men, women and even children worked to death in sweat shops; and there—the cripples mangled in the machinery; and there—the spirits of dead warriors, sacrificed to the business greed of nations—all crying out for vengeance. Oh horror!"

"Nonsense. I see only dollars. That's business. You still have a conscience, which makes you see things. But look you, here is an excellent potion which will deaden your conscience and dispel all those phantoms."

"What is that potion, pray?"

"It is the extract of donations to charitable institutions."

"Give it to me."

Youth drank it eagerly. He fell into a deep sleep from which he awoke to a life of all-that-money-can-buy.

How to Keep Christmas

But there is a better thing than the observance of Christmas Day, and that is, keeping Christmas.

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to the hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what are you going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you keep it for a day, why not always?

But you can never keep it alone.—*From The Spirit of Christmas.*

His Basis of Criticism

Grant Allen relates that he was sitting one day under the shade of the sphinx, turning for some petty point of detail to his Baedeker.

"A sheik looked at him sadly, and shook his head. 'Murray good,' he said in a solemn voice of warning; 'Baedeker no good. What for you see Baedeker?'"

"No, no; Baedeker is best," answered Mr. Allen. "Why do you object to Baedeker?"

The sheik crossed his hands, and looked down on him with the pitying eyes of Islam.

"Baedeker bad book," he repeated; "Murray very, very good. Murray say, 'Give the sheik half a crown'; Baedeker say, 'Give the sheik a shilling.'"

Denominational

THE EVANGELICAL YEAR-BOOK 1917

Our readers will be glad to learn that the 1917 volume of the Evangelical Year-Book is ready for delivery. An aggravating delay was caused by the difficulty in getting the covers, because of the demoralized condition of the paper market. The covers have been planned with a view of showing the significance of the year 1917 for Evangelical churches. The date 1517 points to the beginning of the Reformation 400 years ago, while 1817 commemorates the establishing of the Evangelical Union in Germany 100 years ago. A rapid sketch of the 400 years and a fascinating story illustrating the establishment and progress of the great movement make up the greater part of the volume. The reports of the denominational boards and officers afford an up-to-date review of all the Church's activities. **NO EVANGELICAL HOME CAN AFFORD TO BE WITHOUT IT.** Only FIFTEEN CENTS at your pastor's, or eighteen cents postpaid, direct from

EDEN PUBLISHING HOUSE,
1716—18 Chouteau Ave., St. Louis, Mo.,
300 Lakeside Bldg., Chicago, Ill.

Indiana District

Louisville, Ky.

Dear Evangelical Herald:

In recent months your columns have brought reports from various of our Louisville churches, but it has been a long time since St. Paul's Church, the eldest among her sisters, has given an account of herself. Even now we would not ask you for a portion of your valuable space if we did not honestly believe that we have something to report that will really interest many of your readers.

During the past two months we were privileged to celebrate two great days. The first was our eightieth anniversary as a congregation. This anniversary was celebrated on Oct. 8 and 10. The guest of honor and speaker of the day was our honored President General, the Rev. John Baltzer. He gave us two splendid messages on anniversary Sunday. A special "Home-coming and Community Service" was held on Tuesday night, Oct. 10th. Our own local Evangelical brethren were with us and the pastors of the neighboring churches and members of the faculties of the Presbyterian and Baptist Theological Seminaries were present and gave brief addresses. The anniversary offering was \$7,051.51.

St. Paul's Church was organized in 1836 by Rev. G. Brandau, who served the congregation until 1840. The following ministers have served the church: C. L. Daubert, 1841—1874; F. Weygold, 1874—1897; L. G. Nollau, 1897—1903; Wm. F. Mehl, since 1903.

On Sunday, Nov. 19th, the second celebration was held. At this time the newly erected parish house was dedicated. Brief addresses were given by the president of the church, Mr. H. Vogt, the superintendent of the Sunday-school, Mr. W. A. Scheer, and the pastor.

The new building was erected to supply a real need. The growing Sunday-school demanded it. Our equipment as a school is now complete. Every department from Primary to Adult has a separate room. In addition to this the new building has been so arranged that the upper floor can be used for athletic purposes. The cost of the new building is \$14,000.00.

We thank God for every success given unto us and pray for His benediction upon us and our efforts in the days to come.

Wm. F. Mehl.

Cincinnati, Ohio

At the recent rally of the Brotherhoods of Cincinnati and vicinity, in Immanuel Church (Rev. H. J. Sonneborn), there were about 150 men present. The delegates who attended the St. Louis convention made a report at the afternoon meeting; Mr. J. Hoffmann reported on the religious end, Mr. G. Baas on the social side and Mr. A. Ammann on the business work of the convention. The three delegates created quite an enthusiasm for the nation-wide Brotherhood movement. The following resolutions were adopted:

1. Resolved that we express our sincere thanks to the pastor, church board, Brotherhood, the ladies and the choir of the Immanuel Church, also to the speakers and all others who have so splendidly contributed to the success of this rally.

2. Resolved that we give the plan of raising an endowment fund for the seminaries of our Evangelical

Continued on Page 8

"Other Sheep I Have"

Many of our Readers will be Glad to Help our Missionaries in a very Special Manner. If we Cannot Send more Workers to their Assistance, we can at least Help them Save as much Time and Labor as Possible. Let the Christmas Spirit DO IT NOW

Automobiles for India

Automobiles for India? Many of our readers will doubtlessly ask with some surprise and perhaps with not a little dissatisfaction. Shall the kingdom of God now be built by outward speed and shall it be carrying the restlessness of our times into the exalted calling of proclaiming the message of Salvation? Shall distant heathen lands and the people of the East lose their unperturbed conservatism which has always formed so pleasing a contrast to the restless hurry and worry of civilized nations?



Where the Missionary Loses Time

We see before us the picture of the customary vehicle for traveling in India, the picture of a *tanga*, or ox-cart, which our missionaries are obliged to use when they visit their out-stations. It certainly carries no suggestion of speed laws, and can safely be regarded as the symbol of slowness, if not of carelessness. We seem to see the broad-browed animals walk along quietly and in even pace without haste, toward their goal. And when we think of how our missionaries are obliged to use these vehicles on sandy roads, thru the burning sunshine of India, struggling toward the distant station, we have before us a typical illustration of missionary work in tropical lands.

And now all this is to be changed? We ask, and we are to carry the swift modern means of transportation into the easy-going customs of the East? Is this right?—Yes, it is right, it must be right, because it has become absolutely necessary.

We are by no means affected by the extreme "efficiency" methods of our modern business apostles who, in their ceaseless and restless business activities, regard human beings as a machine and seek to exploit his strength to the last atom. We have come to this decision by sane and calm deliberation and have been forced to it by the bitter seriousness of present conditions.

The number of our workers is small compared with the size of the field: the terrible war has still more reduced the faithful band. Tried and capable men are obliged to remain at home, new men cannot be sent out—and enormous burdens of work rest upon the shoulders of those who have remained. We are filled with anxiety when we think of the brothers and sisters who are obliged to work under such difficult conditions. Every letter carries an urgent request for help—and we can do nothing; we cannot grant their requests. What shall we do? We cannot send the human aid as long as the war lasts, and so we shall at least try to do all that we can do to ease their burden. If we cannot send them the human helpers we can at least send machines to help them.

One of the most serious hindrances for conducting the work at the out-stations successfully, especially now, when the forces have been so greatly reduced, is the great distance and the slowness of transportation. The ox-cart requires more than one day to reach a station twenty miles away. This means the loss of a whole working day for the missionary. How different

would it be if these stations could be reached by an automobile in one or two hours. In this way the larger part of the day may be used for missionary work instead of being spent in inactivity in the ox-cart. It requires about two weeks for one of our missionaries to make a tour of all his out-stations. With an automobile, however, the task may be accomplished in a few days, not counting the convenience of being able to return to the home station after so short a time. This certainly means a great saving of time and an enormous lessening of the missionary's labor, a

gain of many hours now lost, which may now be made useful for the kingdom of God. It means an increase of fifty percent in the working capacity of the missionary without overburdening him any further. Shall we hesitate longer in view of this fact? No, let us seize upon this task at once and do all we can in order to make the work in India as easy as possible for our missionaries, and strengthen them in any way we can.

Another reason makes it desirable to do this. Other missionaries working in India and Africa have made use of the automobile and the motor-cycle for many years with good success. They are therefore tried out and we are not making an experiment. What has kept us from using them in the past is by no means the principle involved, but

the fact that sufficient means were not at our disposal.

What we need just now are two automobiles for our older missionaries and for the women, and three motor-cycles for the younger men. The prices are considerably higher than here. We expect to purchase the cars and the motor-cycles in India, as the machines must be adapted to the roads in that country, and as the repairs for cars manufactured here would also have to be sent out in large quantities. Machines built in India are built for the climatic conditions prevailing there and machines made here would hardly fit into them. It is thought that about \$3,000 would be required to purchase the cars needed.

And now friends, who will help? Let us send the automobiles and the motor-cycles to India as a Christmas present for our workers. We do not want to raise a "collection" thruout the Synod for this purpose, but it is hard for us to secure the necessary money. The gifts for our foreign missions are smaller than usual and perhaps this request may help to make a heart here and there more willing to give. The secretary of our educational institutions has just explained how small the individual contributions may be, if only all would help in order to lift the debt from our educational institutions. May we come before you with a similar request? Here it is: We need 300 friends each of whom is ready to give an extra Christmas gift of \$10 for our missionaries; or 600 friends with a gift of \$5 each; or 3,000 with an extra offering of \$1. Will you not, dear reader, classify yourself in one of these ways? Come and help.

H. Manrodt, 1022 E. Second St., Brooklyn, N. Y.

A Good Word

The following letter from a friend of our foreign mission work speaks for itself.

"Dear Brother Menzel: I have read that the general secretary of your Board has been obliged to resign because of the reduced income. At once I asked myself, How can it be possible that the contributions should have been reduced to such an extent, as all the men in our churches are at work, and very many of them receive far higher wages than ever before? For the sake of obtaining clearness in this matter for myself I have gone thru the minutes of the various Districts in order to diagnose the trouble. The results will surely interest you.

Since the minutes of the Mission Districts were

not all at hand, only those of sixteen Districts could be examined. I have studied all the resolutions relating to foreign mission work; then I have looked up the figures given by several District presidents regarding it; and finally I have counted the churches and the families, according to the statistics, which have given nothing for foreign missions in 1915.

I. District Resolutions

In reading the resolutions of the sixteen Districts I was pleased to find that all of them have so energetically testified to their appreciation of the work of the Board and its work in India. Judging by the resolutions one should not think that the gifts for foreign missions had fallen to such an extent. No single District declared itself in any way against continuing the work. Without exception all of them have pledged themselves most decidedly to support the work on the field. A number of Districts have given the reason for this testimony. For instance: "We are doing God's work, not that of men." The resolutions of some Districts are almost identical with those given below, for that reason I am not quoting all of them. In order to show how encouraging and refreshing they appear to a friend of the work, I am placing several of them side by side. They come from eleven different Districts:

1. "With all our love and faithfulness we will stand by you with our gifts and our prayers."
2. "The District encourages its members to do their missionary duty as usual, gladly and entirely, by prayer and cheerful giving."
3. "The District pledges its most active support."
4. "We encourage all churches most heartily to observe mission days and mission services and to undertake missionary work in the Sunday-school."
5. "We rejoice in the fact that our District is among the three whose offerings for foreign missions exceeded the sum of \$3,000, but are determined to keep right on working."
6. "We are of the opinion that our work in India under present conditions should rather be pushed more energetically than to be limited in any way."
7. "The District urges all its pastors and churches most heartily to support still more actively the work in India to which God has called us."
8. "The District deprecates the decline in the offering for our foreign missionary work and calls upon its members to increase the gifts by more systematical work, especially thru duplex envelopes."
9. "The District encourages the continued building up of our missionary work in India."
10. "The District expresses the conviction that we are pledged to continue to labor on and to make this possible by more liberal contributions than ever before."
11. "We promise our full and hearty support."

The resolutions in regard to extending the work are no less encouraging. Only one District is opposed to sending out new workers. Two Districts say nothing concerning new workers. Two others leave this matter in the hands of the Board. Eleven Districts, however, decidedly favor the sending out of new workers and that as early as possible.

II. Statistics Compiled by the Vice-presidents in Different Districts

1. "The receipts for foreign missions were \$1,043.09 less than last year, (in the tables I found that *thirty-seven churches* of this District have given nothing!)"
2. "104 churches have raised \$3,052.13 for foreign missions. Twenty-six report no offering. A decline of \$952.53." The same sad fact could be found in the reports of other Districts. There are for instance in one District *forty-five churches* which have given nothing for foreign missions. From the tables it is also evident that many churches have given disgracefully little in proportion to their membership. In some cases the amount reported for foreign missions has been contributed very largely by the Sunday-school so that far more could be expected from the church itself.

III. Statistics of the Districts

More than 380 churches with more than 11,000 families have given nothing for foreign missions. Counting, on the average, three adult members to the family, we would have the large number of *33,000 persons who still owe a contribution to the foreign missions for 1915*. To these must be added in the other churches the thousands of families who *did not happen to be present in the service* when the offering for foreign missions was taken.

IV. Remarks

1. Could not the District boards for foreign missions or the committees on benevolences in every District be requested to call upon these nearly 400 churches to do their duty, and base this request upon the fact that the receipts for foreign missions have declined about \$10,000? If the 11,000 families would contribute \$1.00 each for that year, the deficit would be more than made up.

2. Assuming that in every one of the 1,000 churches which have sent an offering there are on the average twenty families who have given nothing, there would be 20,000 families who have not done something for foreign missions. If each one of these

families would give fifty cents a year, (hardly one cent a week), we should have another \$10,000. Could we not appeal to the District boards or committees to ask a special gift from all those members of churches from which offerings have come in who have not yet contributed to this cause?

3. Could not the three Boards, those for Home Missions, Educational Institutions and Foreign Missions, co-operate in working out a plan by which each church is shown how all the members may be trained for giving? In my opinion every board will have financial troubles on its hands until we work energetically and systematically toward the goal: *a gift for others from every member every week*.

PROTESTANTS GETTING TOGETHER

The Third Quadrennial Meeting of the Federal Council of the Churches of Christ in America was a Big Object Lesson in Protestant Unity. Tho Doctrines and Opinions Differed the Whole-Hearted Devotion to the One Lord and One Faith was Abundantly Evident

There are so many Protestant denominations in this country, and their views on many questions of teaching and polity differ so radically, that Protestant diversity and disagreement has become a standing reproach. It is even asserted that Protestantism, having been born in discontent and discord and grown up in dissension and disagreement, would never be able to overcome its hereditary weakness and arrive at anything resembling unity of spirit, or the bonds of peace. It should not be overlooked, however, that the outward uniformity prevailing in the ranks of our Roman Catholic brethren must by no means be mistaken for unity of spirit in the bonds of peace. If all the different factions and elements acknowledging the authority of Rome dared to speak their minds with the same freedom with which Protestants utter their convictions, it is not impossible that the result might be an even larger number of distinct divisions differing just as emphatically, if not more so, on many important and even fundamental questions than do the Protestant denominations.

However true it may still be that Protestantism is divided into about fifty times as many parts as was ancient Gaul, the contention that dissension and disagreement are essential to its character is being more disproved, at least as far as American Protestantism is concerned, by the events of the last decade. And the meeting of the Federal Council at St. Louis from Dec. 6—11 was a striking illustration of the unity of the Spirit among American Protestants that has already been achieved. Not as tho there were no longer any differences of opinion between the representatives of the various denominations, or as tho these differences were studiously kept in the background; not as tho everybody was ready to sanction heartily every move that had been made by those entrusted with the management of the Council's activities, or approved of all its aims and intentions as they are expressed in the reports of the different commissions and in the resolutions that were adopted by the whole body. There were interesting tilts between the proponents of various measures and courses, and there were not a few conflicting and diverging currents of opinion; in more than one instance the action taken was decided upon only after spirited debate and was not at all unanimous; and in some instances it will probably be not at all satisfactory to many of the affiliated bodies and churches.

But those who attended the sessions of the Council at the Second Baptist Church and listened to the addresses at the public meetings could not but recognize the deeper unity underneath all the differing and conflicting currents of opinion that appeared in the discussions, nor fail to feel something of the frank and fraternal sympathy growing up between the Christian bodies of the country. Everywhere there was evident the spirit of single-hearted devotion to Jesus Christ, tho the methods of expressing it in word and deed differed greatly; everywhere there was manifest the one great desire to exalt Him as the Saviour, Redeemer and Lord of men, tho the immediate ways and means of accomplishing it were many and various; everywhere there was the determination that the kingdom of God must come and His will must be done on earth as it is in heaven, altho there was considerable difference of opinion as to just what that will might be under present conditions, and as to which one of the immediate tasks confronting the Church and the churches was the more urgent. But thru it all

there was no mistaking the unity of the Spirit that bound together all who were present, and the bond of peace in which the deliberations and discussions were conducted. It was good to have been there, to see and to hear and to feel what could be seen and heard and felt there.

Let us say right at the outset that it is impossible to report adequately the proceedings of the Council in the brief space of two or even three articles. Even the seven volume report, embodying the findings of all the commissions and committees and the resolutions adopted in regard to all the weighty matters that were discussed, will not be able to give an accurate picture of what the Council was and meant to those who were privileged to be present—and most of all to those who could not be present. The matters that came before the Council were so many, and their ramifications into practically every field of religious and social endeavor so complex and far-reaching that one mind in scarcely able to grasp it all, or one pen sufficient to write it down. And even if everything that played a part in the meetings could be set down in type for the people in the churches to read, it would have lost the compelling human interest it had at the time it transpired, and would not be read except by those who did not need to read it. What we shall attempt to do here is merely to give a glimpse of some of the high lights that made the sessions interesting. A very brief suggestion of the program carried out, the reports presented and the resolutions adopted concerning them and the other matters that came before the Council will appear in the next issue.

What it Meant to St. Louis

The work of the Council meetings began two days in advance of the Council sessions with the coming together of the various commissions for the final discussion of the reports that were to be presented. Incidentally the St. Louis Church Federation took advantage of the presence in the city of so large a number of religious leaders and counseled with them in regard to its own pressing problems of evangelism and social service. A local feature of the week was the service rendered by the visiting ministers in the shop and factory meetings which the St. Louis Federation has been conducting for several years. Many of the most prominent ministers of the country mounted packing cases, freight cases, work benches or anything that might serve as an improvised pulpit to preach the Gospel to the working men and women in their own surroundings. Twenty-five meetings of this kind were held daily and were attended by many thousands who would probably not have visited a church to hear the Gospel preached.

This campaign was made noteworthy by the presence of Rev. Chas. Stelzle, the pioneer in this form of Christian service. Mr. Stelzle, who was for four years the pastor of a St. Louis Presbyterian church, was born in a New York tenement and was a machinist for several years before entering the ministry. As a pastor he took up the problem of the laboring classes and their relation to the church and made it his business to educate the Presbyterian Church in the U. S. A., and thru it all the denominations of the country, to a better sense of brotherhood with the unprivileged. His biggest success was at the Labor Temple in New York, and with noonday meetings in the factories. Here he has found men and women in their every-day apparel among shop-mates, and without embarrass-

ment willing to listen and receive word of what the Church has to offer. Since July 1, 1916, Rev. Stelzle is engaged as field secretary for special service by the Federal Council in investigating various aspects of the temperance propaganda. Mr. Stelzle is still a workingman and refers to his employment as "his job." For twelve years he has attended all gatherings of workingmen and all conventions of the American Federation of Labor.

In addition to the shop and factory meetings noon-day meetings were held every day in a downtown theater, while the Council was in session. These meetings were addressed by the Revs. W. E. Biederwolf, "Bob" Jones, C. R. Scoville, Prof. Harry F. Ward of Boston University, Chas. Stelzle and Wm. J. Bryan. A comprehensive plan of city-wide evangelization was adopted for St. Louis, providing for a four-year program. In the coming season, ending April 30, 1917, a Lenten series of evangelistic meetings is proposed to be held in all the churches, the method in which they are to be conducted to be left to the different denominations. In the next year, ending April 30, 1918, a great union meeting under the leadership of some evangelist of commanding influence is to be held. A third year proposes a city-wide campaign of pastoral and personal evangelism, and the year ending April 30, 1920, a series of Lenten union district evangelistic meetings.

Dr. Mott Sounds the Keynote

The keynote and real opening address of the Federal Council sessions was that by Dr. J. R. Mott, secretary of the International Committee of the Y. M. C. A., on "Christian Co-operation."

"The upheaval in Europe has clearly shown that Christianity there was built upon a shifting basis," said Dr. Mott. "It has shown that Christ is the only firm basis on which to build. The European war has placed a colossal burden upon America. The conditions there are a challenge to Americans to band together. Nothing can be accomplished with a divided front. The Christian forces of the United States must draw together. The choice is not optional, but obligatory if we are to be true Christians."

"The man who thinks that this country can be won for Christ by divided forces is mistaken. Co-operation is absolutely necessary because of the emergency of the case and because there is so much to do and the time is so short."

Dr. Mott gave nine guiding principles, which, in the battle for Christianity were more important than money, methods "or anything else."

These principles which he thought should guide Christian bodies in their co-operation, were: 1. The headship of our Lord, Jesus Christ. 2. To honor the independence, individuality and autonomy of the bodies co-operating. 3. That each agency concerned should have a clearly defined field. 4. That when one agency is cultivating a field with a reasonable prospect of success, other agencies should allow it to do its work without the waste that competition would entail. 5. That in determining the sphere for each agency due regard should be paid to existing crises. 6. That invitation or acceptance of co-operation on the part of independent Christian organizations must be voluntary. 7. That the methods of co-operation must be simplified. 8. That the co-operation desired involves identification of interest, and thoro and timely consultation which must be wholeheartedly entered into to be effective. 9. That the leaders must be on guard as to things in their own life which might injure co-operation.

In closing his address, Dr. Mott said, "Let us do fewer things next year and see more of each other."

The Opening Session

The sessions of the Federal Council were formally opened at 2:30 on Wednesday, Dec. 6, by devotional exercises in which Eph. 4: 1-16 (containing the Evangelical motto, verses 3-6), was read. Among the noteworthy men upon the platform were two former presidents of the Council, Dr. W. H. Roberts, Presbyterian; Bishop E. R. Hendrix, M. E. South, and Dr. E. B. Sanford, Congregational, honorary secretary, to whose enthusiastic and tireless efforts are largely due the organization and effective development of the Council. The roll call showed the presence of 375 delegates, among them two women, Mrs. Harriet Peale, of Sabina, Ohio, and Miss Mary S. Page of East Lynn, Mass., representing the Five-year Meeting of Friends. Since the basis of representation in the Council is proportionate to the membership in the respective churches, and no color line is drawn, there was a large delegation of Negroes. Pastor John Baltzer

was the Evangelical member of the business committee, which received and worked over the reports presented by the different commissions. This committee consisted of thirty-six persons representing all the denominations affiliated with the Council. The committee of fifteen, which had been appointed from outside of its own membership by the executive committee for the purpose of reporting to the Council upon the general conduct of affairs, gave a resumé of what had been accomplished.

An interesting statement was that of the treasurer, Mr. Alfred R. Kimball, of New York, who reported beginning the quadrennium with a deficit of \$4,023.67, but was able to close it with a clear balance to the credit of the Council and with office furniture, apparatus and supplies fully paid for carried at \$5,000, and valued at nearly double that amount. The treasurer is following the wise plan of having each commission, thru the central office, finance itself separately. Plans are always laid out with the provision that the funds must first be provided.

Dr. Frank Mason North, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, and chairman of the executive committee of the Federal Council during the past quadrennium, was elected president. Dr. North repeatedly gave evidence of his fitness for this responsible position by the manner in which several delicate and difficult situations arising during the sessions were handled.

What the Council Stands for

In an address delivered at the evening service Dr. Shailer Mathews, the retiring president, dean of the divinity school of Chicago University, spoke in part as follows:

"The Federal Council is an outstanding illustration of the fact that while there are many members there is only one body, the head of which is Christ. So far as we can forecast the future, there is no indication that American Christianity will be organized along other lines. For my own part, I do not see how the existence of denominations can cease in Protestantism. Denominational alignments may disappear, as in the cases of those denominations that are closely alike, but denominations are likely to be a persistent fact."

Dr. Mathews said it had been realized that there was a danger of "bureaucracy" in the conduct of the affairs of the Council, but there had been evident, on the part of those charged with the affairs of the Council, a determination to avoid this danger at every turn.

"The Federal Council stands pledged to no peculiar theories, social, theological or political. It has refused to lend itself to programs threatening to identify it with some propaganda or party, and has stood unqualifiedly for those great principles which are in the heart of our evangelical faith," he said.

"In the field of social service the Federal Council has been, and now is, able to share in the leavening of social evolution with the spirit of Jesus Christ. In the field of international relations the Council has been able to make evident the place of the Christian spirit in human affairs."

America and Europe

Rev. Dr. Charles S. Macfarland of New York, in his report as general secretary, reviewed his trip to Europe, saying that he was more and more "impressed with sorrow at the fact that we in America are willing to build up ourselves financially out of the misfortunes of our brothers in Europe."

Concerning the different countries, he said:

"A mistaken movement for peace at this time might work incalculable harm and delay."

"The general attitude in Germany has undergone a marked change from the manifest spirit of bitterness at the beginning of the war to the present attitude of Christian reconciliation, which it is declared to be without reference to the political differences still maintained. I believe they might easily be ready for an adjustment on the assumption of the situation before the war; in other words, on even terms. The Allies, however, especially France, are not ready for this."

"There soon may be opportunity for some kind of moral intervention. I doubt the pope's chances for it unaided. European Protestants do not want papal intervention at all. While it may need to be unofficial or only semi-official, I believe that the nations of Europe are really looking, or will look, to the United States. Even tho the nations decide to meet face to face without the immediate participation of outside

nations, they will require our moral assistance and sympathy."

Negroes Stir up Interest

Negro speakers caused some of the most exciting moments of the sessions in presenting unfair conditions of life, as they claimed, for the Negro race. The discussion came out in a report of the committee on special interest of the Negro denominations, of which Bishop W. P. Thirkield is chairman.

One of the delegates injected humor into his statement that "we down in Georgia don't care anything about the law; sentiment is much higher than law."

"In almost any community the Negro is given the most unhealthy part in which to live, where there is no sanitation. Why do the Negroes die at such a rapid rate? They are being killed; they live in such miasmatic conditions."

"As to the liquor question, a Negro never owned a single liquor manufactory. White men manufacture that stuff, and white men sell it to us."

Negroes in Exodus from South

More violent expressions were uttered by J. R. Hawkins of Washington, D. C., financial secretary of the A. M. E. Church. He declared that members of his race were leaving the South by hundreds of thousands. "If you travel on the train you will see them. They sit with bated breath; they are afraid to tell you why. Conditions have become intolerable. The whole problem rests with the white men who have control of the government and the railroads and the municipalities. If you want to settle it right, go back to your homes and confer with a few negroes, who will tell you the truth, if it be guaranteed that they won't be run away from their homes. They love their homes, but life is not worth living there."

Other incidents of a similar character came up during the Friday afternoon session, when the change of name of the special commission for colored churches was under consideration. There was disagreement among the Negroes themselves as to whether the words "colored" or "Negro" should properly be used in designating such a commission, and also as to whether such a commission should exist at all. It was claimed by some that the existence of such a commission would put the Negro churches of the South in a false position in the eyes of many white residents and church members, and that it might be best to have the Negro solve his own problems in his own way, grateful as he always would be for any aid or counsel his white brethren might be able to give him.

Mr. Bryan on Peace, Prohibition and Woman Suffrage

A feature of the Saturday morning session was the address of Mr. Wm. J. Bryan, following the report of the commission on peace and arbitration, in which, with characteristic vigor and eloquence, he suggested that the churches of America appoint a deputation to go to Europe to confer with the religious leaders of that continent, and offer to co-operate with them in efforts to bring about peace. In his opinion the American Government should tender its good offices in this direction, but if the government does not do so, the Churches should. At the afternoon session Mr. Richard Bartholdt, former congressman from Missouri spoke in a similar strain. Mr. Bryan's Sunday afternoon address to members of the Federal Council and the public was an eloquent argument in favor of suffrage, national prohibition and world peace.

During Monday, the closing day of the Council sessions, interest centered in discussions on peace and arbitration, family life, Sunday observance and the temperance question. The discussion in regard to peace and arbitration was enlivened by the introduction of the subject of military training in the public schools. The resolution presented by the business committee opposed military training in the elementary schools. This was opposed by many, especially by the Quaker representatives, as seeming to favor military training in the high schools and colleges, tho it was pointed out that for educational reasons, if not for military, some form of military training in our educational scheme might be highly advantageous and was by no means to be regarded as necessarily fostering a bellicose spirit. The resolution was finally tabled because a large proportion of the Council delegates had already departed, and because those who remained did not feel prepared to take up the discussion of the subject as thoroly as should be done before the churches of the country spoke upon so important a matter.

An interesting phase of the discussion of Sunday

Continued on Page 7

"Examining the Scriptures daily, whether these things were so"

December 31, 1916. Sunday after Christmas

Helps for a Good Meeting

Rev. Henry Katterjohn

LESSONS FROM THE PAST

- M. Dec. 25. Sloth. Amos 6: 1-11.
 T. Dec. 26. God's patience. Isaiah 46: 1-11.
 W. Dec. 27. God's care. Luke 12: 1-7.
 T. Dec. 28. Shortness of time. Psalm 90: 1-17.
 F. Dec. 29. Joy of service. 2 Cor. 1: 12-14.
 S. Dec. 30. Our need of power. Matt. 16: 21-28.

Sun., Dec. 31. Topic—Lessons to Learn from the Past. Eph. 5: 15—21. (New Year's meeting).

Suggestions to the Leader

Why not plan a pageant of 1916 for this meeting? Select twelve members of the society, each one to represent one of the months of the year. Let each such impersonator tell the story of that month, relating in general the more prominent events in our country and in the world, and more especially the story of the work of the Church in its development and progress. Such a pageant might be interspersed with suitable songs, or enriched by other additions, in order to recall as far as possible the events of the past year.

Symbolical figures might be introduced, e. g., the spirit of righteousness, conscience, missions, opportunity, Sunday-school, etc., showing what we failed to do and what we might have done. This last meeting of the year 1916 can be made full of meaning, providing the officers of the society and the leaders will devote some thought to the program of the meeting.

The Topic Presented

The memory of the past will never down. For a while a few of the events will occupy a prominent place in our memory. These outstanding events will prevent us from getting a glimpse of the progress of the entire year; after a while all will be reduced to one level, the general average, and the entire impression that remains will be either pleasant or unpleasant according to the nature of this general impression that has left its impress upon our memory and heart.

Paul gives us some valuable advice that will be of special importance at this season of the year.

1. *We should walk carefully, not as the unwise, but as the wise.* The unwise man or woman does not heed the obstructions that seek to hinder his progress. Like the inexperienced child he looks not at the way, but at the attractions about him. The child is not aware that the law of gravitation always pulls him down to the earth. Neither has the child gained such control of its muscular system that he instinctively and reflexively can maintain his equilibrium. He is prone to fall the moment the least obstruction meets his feet. He is lacking that state of general expectancy, which is ready for the obstruction because it expects to meet obstruction. What Paul means to say here is that we walk not like unsuspecting, careless, inexperienced children, but as such who have acquired the necessary wisdom of life, that leads to the instinctive resistance against every obstruction that would impede our progress.

2. *We are admonished to redeem our time.* The word *redeem* implies a making better, a liberation. This has a distinct reference to the conditions under which human society existed in those blood-filled days when no man's life was secure; when informers were ever ready to denounce a man for any and every thoughtless word or act, placing a wrong interpretation upon them in order to make the charge of treason against the state and the emperor.

Yes, the days are evil, said Paul, but it is our privilege to make them better. To that end we must redeem the time, and lead men into the full liberty to be found in and thru Jesus Christ.

3. *Understand the will of the Lord.* Knowledge of the will of the Lord makes man wise and strong, instills the divine ideals of right living and pure thinking. The man who seeks the will of the Lord does not see the fulfillment of life's purposes in riotous living, which was the ideal of the heathen world, but in upbuilding of character, in the sacrificing service rendered to others. The Spirit-filled life alone is worth while, and leads to life; while the carnal spirit leads to death.

What has the past year done for you? What have you done for others in the past year? These two questions are uppermost in our mind at this season of the year. New Year's day leads to retrospection and

introspection. Have we done our best? If not, why not? Will we do our best in the coming year? Let us at this time pledge to God our best service for the year 1917. Then the time will be spent well, we will acquire wisdom and strength, joy and happiness, for the evil days will then have been redeemed and transformed into days of profit and success.

Some Questions on the Topic

1. What is the saddest lesson of the past year?
2. What lesson from the past year is the happiest?
3. How can we make the next year the best year?
4. How can we redeem time?

Some Scripture on the Topic

Deut. 32: 7; Josh. 24: 15; 1 Sam. 7: 12; Job 14: 1, 2; Psalm 23: 1; Psalm 73: 23, 24; 103: 1—5; 121: 8; 143: 5; Jer. 17: 7; Luke 12: 37; 24: 29; John 20: 19; Gal. 6: 4, 5; James 4: 15.

A Prayer

We thank Thee, heavenly Father, for the days of the past year. Not every day was filled with sunshine, many were filled with tears and sadness; not every day brought victory, many witnessed defeat and downfall, but even in the sadness we heard Thy comforting voice, and that voice restored our strength, and made greater victories possible. Every day brought to us evidences of Thy presence. For this abiding presence we thank Thee, and pray that it may continue with us in the year to come. Let our going out and our coming in be hallowed by the fellowship with Thee. Then day by day will witness greater strength, and greater joy. Guide us, O Lord, in the new year, and abide with us, when the evening shadows fall, and our strength wanes. In life and death we would be with Thee, thru Jesus Christ, our Saviour and Lord.

Amen.

The Advanced Bible Lessons**Lesson 14. John, the Seer****DAILY BIBLE READINGS**

- M. Dec. 25. Rev. 1: 1-20. Vision of the Son of Man.
 T. Dec. 26. Rev. 3: 1-22. Message to the Churches.
 W. Dec. 27. Rev. 4: 1-11. The Throne in Heaven.
 T. Dec. 28. Rev. 6: 1-17. The Six Seals Opened.
 F. Dec. 29. Rev. 11: 1-13. The Contents of the "Little Book."
 S. Dec. 30. Rev. 19: 1-21. The Glorious Advent of Christ.
 S. Dec. 31. Rev. 21: 1-27. The New Jerusalem.

Lesson Key:—"The kingdom of the world is become the kingdom of our Lord, and of His Christ; and He shall reign forever and forever." Rev. 11: 15.

We can readily understand that the children of God, both Jews and Gentiles, were greatly troubled when Jerusalem was destroyed in so terrible a manner. Was it possible that God should have utterly forsaken His people? Were the promises He had given concerning their great and glorious future to remain unfulfilled? Were the heathen after all to control the earth and to wipe out the believers thru terrible persecutions? Were the promises of Christ that He would come again as they had seen Him ascend into heaven idle words, and were all their hopes for a speedy coming and the glorious salvation of His own to be dashed to pieces? John was the only one of the Apostles that remained, and when he and the Christians of the churches which Paul had founded in Asia Minor, Greece and Rome, thought upon the things that were transpiring, things which they could not understand, and which brought sorrow and perplexity to their hearts, they must have longed for some sign or revelation from God that would give them light.

And the light came, as is often the case, in the midst of the deepest darkness. After many years of ministry at Ephesus John, the last one of the Apostles, had been taken prisoner and banished to the island of Patmos to spend the remainder of his days in captivity, or perhaps, to suffer a violent death. And behold, as he was there in the island called Patmos, for the word of God and the testimony of Jesus, he was lifted up in the Spirit on the Lord's day, and heard a great voice giving him the command to write in a book the things he was to hear and see, and to send it to the seven churches in Asia Minor. Obedient to this divine command John wrote the book of Revelation, the only prophetic book of the New Testament, and the one setting forth the final triumph of the kingdom of God over the enemies that apparently were seeking to destroy it. It was at the same time a warning to

the Christian churches addressed in the first three chapters to hold fast the truth delivered unto them, even at the cost of severe persecutions and distressing sufferings, lest they lose their share of the spiritual and eternal blessings vouchsafed unto them. They were to remember that the fulfillment of the promises of God did not depend so much upon the time or the immediacy of Christ's second coming, as upon the fact of *their own faithfulness and devotion* to their Lord and Saviour, even in spite of any tribulations that might be visited upon them as a result of their steadfastness.

The book of Revelation is one of the most interesting and valuable books of the Bible and at the same time one of the least known and appreciated. From its very character as a record of visions expressed in picture language, it is not easy to understand except after continuous and consecrated study. The symbols used are largely those used in the book of Daniel, and both books should be studied together in order to get the true connection and the full meaning. Both books show that God rules in human history; that no matter how much earthly rulers and material forces may seem to be opposed to the divine plans and purposes, they will never be able to set them aside or destroy them; that the forces of evil, no matter how powerful and successful may seem they will finally be forced to yield to God's power and purpose, and that the children of God, no matter how much they are oppressed and afflicted, are nevertheless under the special protection of God and will finally share His great and eternal victory over every foe.

"If the gospels are chiefly intended to lay the foundations of faith, and if the epistles aim to *kindle love*, Revelations gives *food to hope*. Without it we should perhaps see in the Church only a *place across which believers pass* in order to attain, individually, to salvation. But by the help of Revelations we see in her a body which develops and struggles, until with all its members it attains to the full stature of Christ."

Protestants Getting Together**Concluded from Page 6**

observance was the emphasis upon Sunday as the "divinely sanctioned" rest day in a resolution that had been presented independently of the report of the commission. Upon the protest of the Seventh Day Adventists and Baptists the objectionable phrase was finally stricken out because opposed to the letter and spirit of the constitution, which states that "the Federal Council has no authority to draw up a common creed of form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it." A fuller presentation of the matters brought before the Council in the reports of the commissions will appear in our next issue, together with the more important resolutions adopted.

The Exhibits

A most important feature of the meeting was the exhibit dealing with a variety of important subjects. A large poster directly in front of the audience kept before all the delegates all thru the sessions the outline of the Council's task and the numerous activities in which it was engaged. Eighteen important forms of service were there shown which no other organization would be able to perform as effectively as they have been and are being performed by the Federal Council. These forms of service are:

1. Instituting and conducting conferences on great questions.
2. Acting as a clearing house for nation-wide religious interests.
3. Originating and presenting memorials on behalf of great causes.
4. Sending Christian embassies abroad.
5. Promoting Christian relations between America and the Orient.
6. Relieving suffering caused by war.
7. Assisting stricken churches in war areas.
8. Suggesting national seasons of prayer.
9. Urging additional chaplains in the army and navy.
10. Aiding the celebration of the quadricentennial of the Reformation.
11. Helping religious work at international expositions.
12. Giving special service to the colored churches.
13. Making presentations at conventions and conferences of religious and social bodies.
14. Preparing publications relating to phases of united work.

15. Compiling year-books of general information for the churches.

16. Furthering the publicity of religious news.

17. Developing ways and means for the conservation of human life.

18. Organizing systematic work thru the commissions (the list of commissions has been revised and will be given in the next number.

As a concrete instance of what the Council can accomplish when opportunity offers is the action taken when the Lackawanna Steel Company, employing 7,000 men, asked the New York State Industrial Commission for exemption from the One Day's Rest in Seven law of that state. The Federal Council immediately protested and sent letters enclosing arguments opposed to the request to forty-eight ministerial associations, 130 Y. M. C. A. secretaries, fifty-five labor unions, 2,679 ministers and over 100 leading daily newspapers. Religious newspapers were urged to print articles discussing the question; labor organizations and religious and social bodies presented formal protests, and addresses were made at the hearing. When the question was voted upon by the commission it unanimously declined to grant the request. The Federal Council proposes to push similar campaigns whenever necessary.

In the same spirit the Council is undertaking a nation-wide campaign for the preservation of human life as a "task for those who believe that, while the spiritual needs of men are supreme, we dare not forget that they have bodies." In this campaign the Federal Council will co-operate with the recognized authorities and social agencies. A survey of the liquor traffic conditions in New Jersey just concluded by Rev. Chas. Stelzle presented most interesting information, as did also that of the National Child Labor Committee and several large corporations carrying on welfare work for their employees and the public. Much space was also devoted to setting forth the menace of the "yellow press," especially in regard to American relations with Japan. Dr. Gulick's story of how the interchange of fraternal delegates between the workingmen of Japan and the American Federation of Labor, recently referred to in these columns, was brought about, was of compelling interest.

DENOMINATIONAL

Continued from Page 4

cal Church, our hearty and prayerful co-operation and grant the executive committee full power to act when proper information has been received from the general campaign committee.

3. Resolved that the executive committee secure sample copies of *The Evangelical Herald*, and the *Friedensbote*, to be distributed to the various Brotherhoods of our Evangelical churches in Cincinnati and vicinity, and recommend that each Brotherhood appoint one or more members to solicit subscriptions for same.

4. Resolved that we recommend the organizing of men's Bible classes in all our Brotherhoods. S.

New York District

Dunkirk, N. Y.

Sunday, Nov. 5 was a day of great joy for St. John's United Evangelical Church, Dunkirk, N. Y., for on that day it was permitted by the grace of God to celebrate the sixtieth anniversary of its existence. The present church edifice, which was erected during the pastorate of Rev. F. Muehlinghaus, was handsomely decorated for this festive occasion. Two services were held, which were well attended. In the morning service the Rev. Conrad Bachmann of Cattaraugus preached the German sermon and the Rev. Louis Miller of Westfield the English sermon.

The pastor, the Rev. Carl Haass, read a letter of congratulation and best wishes from the Rev. Muehlinghaus, who had served the congregation as its pastor for a period of eighteen years. Mr. Louis Grunewald read a poem, written by himself for this occasion and the secretary, Mr. F. Schiffmann, read a brief history of the congregation, which was founded on Nov. 4th, 1856, and which has during the time of its existence been served by seventeen pastors. Special mention was made of the fact that no debts rest upon the property of the congregation.

The evening service was conducted entirely in the English language, the local pastor preaching the sermon. Short addresses were given by the pastor of the Swedish Lutheran Church of Dunkirk, the captain

of the Salvation Army, Mr. Schroeter, and the Rev. L. Miller. Both this service and that in the forenoon were beautified by the services of the choir and orchestra of the congregation under the able leadership of Mr. Henry Wingertzahn.

Approximately forty members of the St. Peter's United Evangelical Church of Westfield, together with many members of the Swedish Lutheran Church and members of the Salvation Army were in attendance.

May the almighty God, who has abundantly blessed St. John's Church in the past, bestow His richest blessings upon this congregation and its pastor, the Rev. C. G. Haass, in the future.—L. C. F. M.

"Uncle James," said a city young lady, who was spending a few days in the country, "is that chicken by the gate a Brahmin?"

"No," replied Uncle James, "he's a Leghorn."

"Why, certainly, to be sure!" said the young lady. "How stupid of me! I can see the horns on his ankles."

Pat was a bashful lover; and Biddy was coy, but not too coy. "Biddy," Pat began timidly, "did ye ever think av marryin'?" "Sure, now, th' subject has niver intered me thoughts," demurely replied Biddy. "It's sorry Oi am," said Pat, turning away. "Wan minute, Pat!" called Biddy, softly. "Ye've set me a-thinkin'."—*Harper's Bazar*.

THE EVANGELICAL TEACHER

PROSPECTUS OF VOLUME II

An Announcement by the Editor

From the very beginning *THE EVANGELICAL TEACHER* sought to be an aid in the development of the Sunday-school as an organization, and of the teaching efficiency of the officers, teachers, and workers. Volume I is now completed, and a perusal of its index will convince us that this principle has been closely adhered to, and to a great extent accomplished. The first number of Volume II will be in the hands of our Sunday-school workers, and of our pastors in a few days. *THE EVANGELICAL TEACHER* will follow closely the adopted and established policy in the contents of Volume II. The editors and contributors will seek to discover the actual needs of our schools, and offer workable plans and methods for the correction of these deficiencies.

The following are some of the new special features that will help enrich the numbers of Volume II.

1. A department on *Sunday School Management and Equipment*, dealing with the externals of the Sunday-school work, conducted by Miss Agatha Le Blanc, of New Orleans, La. Miss Le Blanc is ready to answer all questions touching on the organization, equipment, management etc., of the Sunday-schools.
2. A department for the *School of the Rural Community*, to meet the special needs of the school of the small town and rural districts. This department will be in charge of Rev. Henry Dinkmeyer, of Wright City, Mo. Rev. Dinkmeyer is the pastor of just such a church and school, and knows not only the needs and problems of such schools, but can offer definite suggestions how to meet these peculiar problems.
3. *The International Lessons* will be treated by Rev. John E. Stilli, of Louisville, Ky., *From the Social Point of View*. Rev. Stilli is chairman of the Social Welfare Committee appointed at our last General Conference, and as such has given a decided impetus to the study of social conditions and remedies. This form of treatment will be especially helpful to the teachers and members of adult classes.
4. *The Superintendent's Calendar*, suggestions for the platform-talks of the superintendent. Incidentally the superintendent is reminded in advance of coming events, and is given a cue how to plan for these special days, and when to begin his preparation.
5. *Special articles* by the editors and contributors, Rev R. Niebuhr, Miss Louise M. Schellhase, the General Secretary, Rev. Theo. Mayer, the Department Superintendents, and many others.

THE EVANGELICAL TEACHER of 1917 will be brim full of good things, furnished by a corps of more than twenty-five regular contributors, and a large number of writers, who will offer to our Evangelical Sunday-school officers and teachers their best thoughts based on their own experiences.

THE EVANGELICAL TEACHER will increase the teaching of efficiency of your school and a Sunday-school can make no better investment than to order *THE EVANGELICAL TEACHER* for all of its officers and teachers.

Henry Kathryn

Editor of *THE EVANGELICAL TEACHER*.

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 Rev. A. Bockstruck, De Soto, Mo.
 Rev. Karl Buff, Inkster, Mich.
 Rev. F. W. Fischer, Western, Nebr.
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 Rev. Wm. M. Jeschke, 6809 Gravois Ave., St. Louis, Mo.
 Rev. C. Krickhahn, Breese, Ill.
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 Rev. W. G. Mauch, Larchwood, Iowa.
 Rev. A. D. Rahn, 2520 Shakespeare Ave., Chicago, Ill.
 Rev. E. Rahn, (New parsonage), N. Albany and Barry Aves., Chicago, Ill.
 Rev. H. A. Schmidt, 402 Ninth St., Greeley, Colo.
 Rev. G. Schoettle, 822 E. Church St., Adrian, Mich.
 Rev. N. Sulzer, 809 Drew St., Kenosha, Wis.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XV

ST. LOUIS, MO., DECEMBER 28th, 1916

NUMBER 52

Fifteen Years of It

With this issue The Evangelical Herald closes the fifteenth year of its life. It is rather a short period compared with the sixty-eight years of *Der Friedensbote*, its older German brother, but it is long enough to show that it also has a rightful place in the Evangelical family, and a definite and important work to do. The Messenger of Peace, of which The Evangelical Herald is the new series, was established two years after *The Evangelical Companion*, the Sunday-school paper for Intermediates, and until 1910 the two papers had the entire field of English Evangelical journalism to themselves. In that year they were joined by *The Children's Comrade*, the paper for the little folks, and four years later by *The Junior Friend*, for the boys and girls from eight to twelve years of age. In 1915 *Evangelical Tidings*, the young people's paper, got into the game, and one year ago *The Evangelical Teacher*, for Sunday-school workers, as its name implies, appeared on the scene, so that now there are an even half dozen English Evangelical periodicals to meet the needs of all ages and classes of Evangelical people and workers. Each of them has its own field and the Church could not afford to miss any one of them. Indeed, it may well be proud of all of them.

The publication of special helps for young people's society and Sunday-school workers in *Evangelical Tidings* and *The Evangelical Teacher* has doubtless caused many who would have otherwise continued as readers of The Herald, or who might have become such, to prefer the periodicals suited to their special needs, which is as it should be if they cannot subscribe to all three of them. Every periodical published by the Synod has its distinct place and purpose, and no single paper can do justice to all of them. The Evangelical Herald is "the paper for Evangelical churches and homes," and as such it has a field which no other Evangelical paper can or attempts to cover. If you are an Evangelical Sunday-school or young people's society worker, you need either *The Evangelical Teacher* or *Evangelical Tidings*—both would be still better,—but none of them offer the complete reports all the year around of all the branches of Evangelical church work which The Evangelical Herald brings from week to week, and there is no branch of church work which it does not seek to encourage and to stimulate. In addition to this it stands for the spirit of Jesus Christ in the home and the community and in all the affairs and relations of men with one another. To induce those who are not yet Herald readers to join the growing Herald family is to help them to the fullest measure of intelligent and active Evangelical church membership and service.

During the year beginning with the next issue The Evangelical Herald will offer its readers a special assortment of vitally important and greatly interesting material in regard to the 400th anniversary of the Reformation and the first centenary of the Evangelical Union. By way of stories, biographies and other articles the real significance of these events for the Evangelical Church in America will be set forth in a manner that it is hoped will give our readers a new and higher appreciation of their Church and of the glorious heritage of the Reformation. The usual helpful departments will be continued with the exception of the Advanced Bible Lessons on page seven, for which something better will be substituted. See announcement on that page.

Will the Nations Get Together?

Those who expected that the official reply of the British government to the peace proposals of the Central Powers would be different from that given by Premier Lloyd-George in his address on Dec. 19 were poor psychologists. The neutral world, after such

bitter warfare, both in the trenches and in the public press, as it was obliged to behold for more than two years, hardly expected that any one side would fall over itself to accept any kind of proposition made by the other, and it is more than probable that the German government itself did not expect immediate acceptance of its proposal. And Lloyd-George could not have said anything else than he did say without stultifying himself in the eyes of his own people and of the world. It is safe to assume that a very large part of the address of the British premier was intended chiefly for home consumption, since a closer analysis of what he really said shows that the British government does not refuse to consider terms of peace or the idea of a conference.

Whatever may be the next step taken in the negotiations, it is foolish to assume that England or the Allies could prolong the war indefinitely until "Prussian militarism is crushed." It is well to bear in mind at this stage of the proceedings that what the Entente leaders call "Prussian militarism" came into being

A THOUGHT FOR THE SEASON

We are bound, by every rule of justice and equity, to give the New Year credit for being a good one until he proves himself unworthy the confidence we repose in him.—Dickens.

only as a means of self-defense against the day when the chief European nations, envious of the growing wealth and influence of a united Germany, should plan to destroy it. Those who are in any way informed as to the character and attitude of the German people and their government know very well that a policy of aggression and conquest has no place in German ideals, and that the government would have been only too glad to devote itself wholly to its own internal affairs instead of spending enormous amounts on military preparedness. The German government, we are quite sure, will be found more than willing to consider plans of disarmament just as soon as they feel safe enough from British navalism, French chauvinism and Russian pan-Slavism. In making the peace proposal Germany simply made an effort to end a war which had been forced upon her at the time when it seemed most advantageous for her to do so. In taking this step in the open public way she did she has the distinction of being the first to break with the old traditions of conventional diplomacy and to open the way for negotiation rather than continued war as a method of settlement.

Meanwhile it is becoming more and more evident from reports reaching this country thru returning visitors that conditions in all the warring countries will soon enforce some kind of peace. Great numbers of Russian laborers are reported to be imprisoned because they opposed the continuance of the war conscription measures, agitated against the high cost of living or struck for more wages and better conditions. In addition to this her people are hungry, some of them starving, and her finances disorganized. In Italy, living on England's dearly bought bounty, the mass of the people have more than enough of the war. In France sentiment is crystallizing against England, as a widely circulated pamphlet warning the people against the latter's selfish ends, which was reprinted in the *New York Evening Mail*, shows conclusively. In England thousands of persons are in prison for terms varying from six to ten years for opposing militarism and military service, and many prominent persons are subjected to the most humiliating treatment and even indignities and torture. Owing to the shortage of food due to the submarine blockade

prices are higher in England than anywhere else, and if it were not for the increased earnings in the munition and war supply factories running on borrowed money, the masses of the people would be suffering intensely. Earl Loreburn in the House of Lords not long ago warned the nation of a tremendous revolution if the European struggle were prolonged.

Under conditions such as these the responsibility of those who advocate a continuance of the war "to the last man and the last shilling" when peace is in sight is too dreadful to contemplate.

How to Help Secure Disarmament

Before a recent conference of peace societies in New York, says *The Survey*, Lillian D. Wald, speaking for the American Union Against Militarism, of which she is chairman, introduced a resolution urging all the organizations represented to agree that securing the widest publicity and the earliest possible action "on the so-called Hensley clause in the naval appropriations act of 1916" is of paramount importance in their work for the year ahead.

Walter L. Hensley, of Missouri, was one of the "anti-preparedness" minority in Congress last year, the small group of Democrats who followed Representatives Kitchin, of North Carolina, and Bailey, of Pennsylvania, in opposing the big armament plans of the majority. They were overwhelmed, Congress having voted the largest war-preparation budget ever adopted by any nation in time of peace—\$662,476,512 for army and navy in 1916 against \$461,830,459 by England and \$293,181,125 by Germany in the year before the war.

The Hensley clause requests the President "to invite at an appropriate time, not later than the close of the war in Europe, all the great governments of the world to send representatives to a conference which shall be charged with the duty of formulating a plan for a court of arbitration or other tribunal, to which disputed questions between nations shall be referred for adjudication and peaceful settlement, and to consider the question of disarmament and submit their recommendations to their respective governments."

It authorizes the appointment of nine citizens to represent the United States at such a conference and appropriates \$200,000 to carry out the plan. And it provides that if such an international tribunal is established before the naval construction provided for in the act is contracted for, "such naval expenditure as may be inconsistent with the engagements made in the establishment of such tribunal . . . may be suspended" by order of the President.

The American Union Against Militarism hails the Hensley clause as "congressional authority for scrapping the dreadnaughts before they are built." "Here, indeed," writes Crystal Eastman, executive secretary of the Union, "is a new precedent in naval bills: 'We authorize you to build these ships, but we authorize you also to try to get the other nations to stop building theirs; if you succeed, then don't build ours.'"

The Union has set out to "let every despairing pacifist in the country, every exhausted anti-militarist, every lover of democracy, every radical, every man who objects to having the taxes wasted, every trade-unionist, every ordinary citizen who dislikes to feed the war-trust—let them all know that there is an 'it' in the huge naval program, that a good share of the \$315,000,000 can be saved to the people if we can hold up the new building contracts until an international understanding is under way. Under the law, certain of the contracts must be let before March 1, 1917. But that gives us time enough to tell the whole world about the Hensley paragraphs and the practical hope they hold out for world-wide organized peace."

What is Your Life?

"What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away," James 4: 14.

More than any other day in the year New Year's day emphasizes the flight of time. The more we come to realize how time flies the more we try to make the best possible use of it. That is the only reason for New Year's resolutions, which are really only new efforts to do better the things in which we have failed. This looks very reasonable, does it not? The future is the child of the past and the present, and the parents determine to a very great extent what the child shall be. Measured by human standards, therefore, those Jews who said, "Today or tomorrow we will go into this city, and spend a year there, and trade, and get gain," were saying nothing unreasonable. Had they failed in a certain city or in a certain line of trade? Then they would go elsewhere where the outlook was more promising. Had they not given time or effort enough to building up a business? Then they would profit by their mistakes and do better. Had they been successful in their undertaking on a small scale or in a small field? Then the same principles and methods applied on a larger scale or in a wider field would achieve even greater success. They were only endeavoring to make the past serve the future.

Nevertheless the apostle proceeds to point out the flaw such reasoning contains. "Come to, now," he says, "ye know not what shall be on the morrow." After all the problem is not as simple as it looks. Other things besides their own skill and perseverance must be considered. And when one does not know "what shall be on the morrow," it is obviously not safe to say that one will do certain things at some future time. Your resolutions for the new year may be ever so sensible, and you may be ever so much in earnest about them, but the uncertainty of the morrow will always make the result doubtful. If one could only get a lease on life by the year, or make contracts for sufficient time to carry out one's pet projects! But the stubborn fact that "ye know not what shall be on the morrow" spoils all our planning and figuring. What is the use of making plans when we cannot even say what tomorrow may bring? And yet that man or woman would be altogether wrong who would make no plans at all for the future because an unfavorable tomorrow might spoil it all. It is not to make us careless of the morrow that St. James reminds us of its uncertainty, but rather to make us *more careful of today*, and to help us seek a kind of success that is not affected by the flight or the uncertainty of days or years, nor even by the very ending of time.

It is this thought that makes the apostle continue: "For what is your life? It is even a vapor, that appeareth for a little time and then vanisheth away." Altho man has been fashioned in the image of God, and even tho his life has the promise of immortality, the kind of life that plans for the morrow without remembering that "ye know not what shall be on the morrow," that spends its time and effort of mind and body in planning and calculating for greater material success, regardless of the warning sounded by every fleeting day and hour, is quite aptly described as a vapor. The white, fleecy clouds that float along the horizon may appear very beautiful and even very majestic, but a sudden gust of wind may scatter and destroy them in a moment. Likewise the lives of the worldly- and carnally-minded may have all the appearance of beauty, value and success, but the thought of the uncertainty of the morrow makes their case a very doubtful one.

To the earthly-minded the new year we are entering seems especially uncertain. The artificial prosperity which our country is enjoying, a prosperity based as it is upon bloodshed and destruction, is already beginning to vanish when the mere suggestion that the conflict may cease in a short time causes prices to fall and stocks to tumble. Those who have been coining millions out of the death and the deviltry across the sea, and who have been secretly wishing and planning that the war might continue so that they may continue reaping their ungodly and blood-stained harvest, may well remember "ye know not what shall be on the morrow." Sooner than they think or expect the house of cards they have been rearing will crumble. The opportunities for making new millions will have passed away, and with it perhaps the millions they have made, and only their guilty conscience remains. And with the guilty ones there may go down many an innocent one who took

advantage of the opportunity to share the prosperity everybody else was enjoying, or whom the stern chains of necessity had bound hand and foot. If the end of the great war is really coming soon, it is almost certain to bring about changes and adjustments of trade and business that may work great hardship upon large classes of our people. Those who have put material prosperity and business success first, and have perhaps even staked all upon them, will feel something of the bitter truth of the Apostle's words, "for ye are a vapor that appeareth for a little time, and then vanisheth away."

If our lives are to be more than a vapor that perishes without leaving a trace of its existence, if we want them invested with an eternal meaning and value, we shall have to plan for the things that the uncertainty of time cannot affect. "For ye ought to say, If the Lord will, we shall both live and do this or that." Not by ourselves alone are our purposes and aims achieved. It is the power and the will of God that guides the workings of the universe, the destinies of nations and the smallest details of each human life. Our successes and our failures, our joys and our sorrows, all the large and small affairs of our lives are shaped and guided by His wise and omnipotent hand. *If He will* we shall both live and do this or that.

We have no means of knowing whether or not God wills that we shall live another year and do the various things we would so like to accomplish in the coming year. It is best that we should not. Our safety lies in undertaking nothing that is not in harmony with God's plans, and in giving our time and effort only to those things that are in line with His eternal purpose. Then, if we live thru the new year we shall have achieved more than the most brilliant material success shall have accomplished; while, if the Lord does not will that we should live and do this or that, our life will not be like the vapor that appeareth for a little time and then vanishes away, but rather a strong, beautiful and abiding monument to truth, righteousness and love.

Christmas in the Little Red House

A Tale of Love and Reconciliation

By SUSIE BOUCHELLE WIGHT

II

It is a singular thing this breaking of bread together, this simple sacrament of every day. How often differences fade away, and gloom gives place to cheer, when the hearts that meet about the table are beating to the homely music of clinking spoon and cup! As these two very separate and distinct individualities sat over their bit of a meal, this subtle influence warmed them, and the magic of remembered things wrought unrestrained. They talked over other things as long forgotten as the closet shelf, the oil stove and the Radford Relish—things that had happened in that Maine house so like this one; in the days before prosperity came and ambition made them tear it away to build a larger. They reminded each other of Marion's strong will and of Ned's proclivities for treating sick cats and crippled chickens before he was out of kilts.

By tacit consent they drifted into no immediate personalities. Were they both not perfectly satisfied? Had he not gone far beyond his first request of fortune, and had not her social campaign been a brilliant success, based as it was on a recognition of the principle that being sought was a mere bagatelle beside the larger issue of being worth seeking?

He pushed back his chair after a while and counted over the money from his pocket. "About ten dollars left," said he. "We can make it all right on that, and maybe the wheels of traffic will limber up by tomorrow."

Late that afternoon, after each had gone for a walk, he among the banks and up-town streets and she among the parks and residences, they met in the crush before Santa Claus' Headquarters on Bay Street. She smiled quickly as he bowed. It promoted sociability to see a familiar face in all this pushing crowd of strangers.

"Would you like to bum around a little?" he asked.

One slim hand immediately rested on his arm, and they made as tho to pass on, when almost within touch of them they recognized the careworn face of their little landlady. She was saying in a low, hurried tone to another woman: "Oh, I can't! I've got to hurry home, because I left Lottie and Carl locked up in my room while I ran down to get their Santa Claus. I had about given up all thought of anything for them, or of anything extra for Christmas dinner,

but in the Lord's goodness some folks rented my rooms this morning and paid a week in advance."

The crowd swept Oliver Brady and his wife out of further hearing, but they exchanged glances.

"This hurry and bustle," he remarked judiciously, "incites to thoughts of foolishness. Many a man or a woman indulges in reckless buying who would hold on to their money if they would stay quietly at home and think out what they want before they get into such a rush."

"Yes," said she agreeably. She had recently studied causes of poverty in a social science class. "Yes, you are quite right, and money that would keep a poor family in nourishing food for a week is spent for jumping jacks that are smashed to pieces before Christmas night. Oliver, do you suppose we will be able to wire for money by tomorrow morning?"

"I hope so—why?"

She colored and laughed shyly. "Because I feel a keen desire to buy jumping jacks. This excitement has gotten into my blood. I'll keep doing the cooking, now that I've started it—can't we afford a little extravagance?"

"Oh surely." His voice was a little constrained. Her voice and her request were like something that had happened many, many times in the long ago. They proceeded to make believe, these two keen-witted individuals, but it was as good a way as any to kill time that threatened to hang heavy on their hands, and it was Christmas Eve; so they shoved their way thru the good-natured throng about the toy counter.

"Now keep back enough to let us prepay a wire for more and to buy the most frugal fare for tonight and tomorrow morning," she cautioned, as he drew the money from his pocket. He put aside a small amount, and then the two joined in exhausting the possibilities of seven dollars and fifty cents.

"It is a very rash proceeding to be spending substance in this way, in our embarrassed financial condition," he commented as he paid a dollar for a top that sang a tune, "but it is entirely in keeping with the spirit that invades the land at this time of the year."

"Quite!" she responded thoughtfully, trying to decide between a blue-eyed doll and a brown one.

"These trains are clever little things!" With a thump he sent a tiny engine racing round its track.

"They are too expensive for us tho," she objected, and held up a doll chair, an achievement in Old Mission. "Aren't these distracting, and only ten cents apiece?"

They were in harmony at the candy counter, for subconsciousness was working glibly. Marion's preference had been for bird eggs, Ned had liked the kind of caramels that stuck his teeth tight together, and he and she had always enjoyed pink mints, all of which were there in tempting pyramids.

"All gone? You don't mean it!" she exclaimed, when he paid for a glittering tangle of tinsel. "Why, I haven't bought a single sensible thing, and I did want two of those darling little red caps over there. The children were bareheaded, you remember."

"It is quite in keeping that there should be nothing left for practical gifts," he commented, but he pushed his way to the other counter and spent a dollar of their reserve fund.

"Oh come away!" she begged, laughing. "You are worse than I am—and we must keep back enough to prepay telegrams."

Almost before they were clear of the crowd about the store door his gay mood had vanished, and he grew quiet and unresponsive. She was surprised at herself that it should give her a pang to see him weary so soon of the little game they had been playing, and she asked him rather spiritlessly at the door of the red cottage if he cared to help her make the arbor vitae tree into a Christmas tree for the Worley babies. He shook his head and passed silently into his room. Her joy in it was all gone—the pretty make believe was all at an end.

"He lost the power of taking interest in simple things when he staked everything on stocks and bonds," she said to herself bitterly, as she dressed the little tree. "And I? This day has been nothing in the world but glamor and myth that could not have amused me for half a second if it were not for a woman's ineradicable silliness."

She thought of the two children of twenty years before—the children that had not died, else they had been her own forever, but who had grown up thru her own training into such earnest purpose that glamor and myth were alike unintelligible to them. She sighed and turned reluctantly toward their rooms.

He would be irritable and fretful, and possessed so to make up for the folly of the afternoon that had come of Christmas and the shelter of a house that reminded him of youth and love.

A moment later a frightened cry rang out thru the little house. Oliver Brady lay crumpled down beside his bed, his face upturned and gray, with dreadful half closed eyes.

It was but a part of this strange day on a doubled trail that the doctor who came at the landlady's call should be a friend of other days. She called him Tony and he greeted her as Grace. The two watched and worked together thru the long hours of the holy night, the doctor's hand scarcely leaving Oliver Brady's wrist and the other limp hand held and chafed between two soft and jeweled ones that had almost forgotten the trick of caressing. She did not cry, she asked no single question, but over and over again she moaned to herself:

"It was I who let him go—I who let him lose himself, when I should have borne the ache and held him fast, instead of looking about for something to absorb me other than love and the home feeling! It was I, oh God, who forgot to set love so high on our family shrine that the children would see and know, instead of straying off after ambition and other strange gods."

The delicate face grew as ashen as that on the pillow, as the words tracked monotonously thru her brain. At daybreak the doctor broke the long silence.

"He'll be all right now, Grace!" he said heartily.

She held herself in tense control and listened to his directions, and then, quite as an after thought, explained their presence in the cottage. He smiled over the situation. "Shall I wire the children?" he asked. "I think the wires are working by now."

She reflected for a moment. "I think not, if he really is out of danger—you're sure he is?"

"Oh quite. He'll have a splitting headache today from the nitroglycerine, but that will not amount to anything more than the pain that he'll just have to bear, because I don't dare to give him sedatives. You'd better try to divorce him from business for a while and inculcate a distaste for cigars, but he'll be all right—till the next time."

"Don't wire then," she said. The doctor gave one curious look into her white face, but before he could speak there came to them the sound of hushed shrieks and laughter and the patter of little bare feet out in the hall where the arbor vitae stood.

"Mrs. Worley's kids are up and at it early," said he smiling, half shamefacedly. "If I don't hurry along I'll miss seeing my one grandchild make his first acquaintance with Santa Claus. I'll be back after a while."

He came and went several times thru that Christmas Day. Stupor was succeeded by a blinding pain that made the strong man moan and writhe in spite of his clinched teeth. He gave her no sign of recognition, tho his wife waited on him with exquisite tenderness, and with cool white hands stripped of their rings stroked and smoothed tirelessly. At last it seemed to her that she could bear it no longer, and then Grace Brady—that calm, that utterly reasonable being, who did not believe at all in the kind of petty prayer that would, if it could, arrest great universal laws of punishment for sins against nature—prayed aloud by that lonely bedside. With great heartbreaking sobs she besought that God would allow her husband's pain to pass into her own body. She told him that women were made for pain and men for power, and that it was she and she alone who should be punished for such laws as both had broken, because she had rebelled at her allotted pain and had not borne it when she might have saved them both. He grew suddenly and strangely quiet, and she sprang up in affright at what seemed the quick answer to her desperate prayer. The doctor came into the room at the instant and smiled encouragement.

She slept close beside her husband that night, her hands over his, her head touching his on the pillow, afraid lest he stir without waking her, after her long vigil. It was he who first awoke in the morning, and she sprang up at his first movement and looked hungrily down into his eyes for recognition.

"So I wound up the day with a sensation, did I?" he whispered, for somehow his voice did not come. He looked up at her with a little cynical smile playing about the lips that were drawn and parched from his hours of pain. "It was a great way to finish off a lark, but I fought it all the way out here. I had a notion of dressing up like Santa Claus." She turned her

Continued on Page 8

* For the Heart and the Home *

"Leaving you an Example, that ye should follow His Steps"

At the Portal

FRANCES RIDER HAVERGAL

Standing at the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear;
Spoken thru the silence
By our Father's voice,
Tender, strong and faithful,
Making us rejoice:

"I, the Lord, am with thee—
Be thou not afraid;
I will help and strengthen—
Be thou not dismayed.
Yea, I will uphold thee
With my own right hand;
Thou art called and chosen
In my sight to stand."

For the year before us,
Oh, what rich supplies!
For the poor and needy
Living streams shall rise;
For the sad and sinful
Shall His grace abound;
For the faint and feeble
Perfect strength be found.

He will never fail us,
He will not forsake;
His eternal covenant
He will never break;
Resting on His promises
What have we to fear?
God is all-sufficient
For the coming year.

It is a Good Time

To retrace the course of the year and note the bright spots along the way.

To own up that much of the trouble we anticipated never materialized.

To note the good that came from hard experiences.

To thank the people—parents, ministers, Sunday-school teachers, day school teachers, neighbors, friends—who have given us a push upward.

To write a letter to a person who thinks you have forgotten him.

To remember that the holiday season is likely to be a sad time for the bereaved.

To settle that old quarrel.

To begin to read your daily newspaper a little less and your Bible a little more.

To start family prayers or to resume them, even if you can spare only five minutes at the breakfast table.

To get a copy of the Evangelical Year-Book and find out what your Church is doing.

To ponder on the desirability of building a little annex to the minister's salary.

To join the church.

To help in sensible, tactful fashion some one to become a Christian.

To plan not to spend all your enthusiasm on politics the coming year, but to reserve a little for the kingdom of God.

To renew your subscription of The Evangelical Herald.

To introduce the paper to some one does not know it.

To rejoice that you live in the best of all countries, and in the most inspiring of all centuries.

A Barrelful of Joy

Of all the memories of childhood which abide thru the grown-up years, none is perhaps more vivid than that of the joy stowed away in the fragrant, hospitable apple barrel of yore—the plunging of small hands into mysterious depths, the groping for a "big one," the first crispy bite—usually with the fruit grasped firmly in both hands to give good leverage—and the rapid demolition, even to the core! For youth knows no discrimination, and core and skin are but part of the spoils. Edwin L. Sabin thus recalls the joy-barrel of his own boyhood:

The barrel and its companions were stored in the dark, cool cellar—whose confines thereupon grew sa-

very with the illusive aroma of ripe orchards. A section of the head was pried up; and, day and night, the faithful barrel responded to the unremitting tapping. There was no stinting of apples in those days. "Eat an apple a day and you'll never be sick," was a favorite expression; and we children were privileged to visit the barrel as frequently as we were inclined. When we got home from school we rushed for the apple barrel; after we had been home a little while, we went to the barrel again; and when we left on an errand or schoolward bound, we munched our way along the street, generously distributing "bites" and cores among covetous companions.

It was a comfortable feeling that—to have the apple barrel, ample and ready, awaiting our pleasure in the cellar—our cellar. A dish of apples usually was sitting on the table upstairs; and when mother or the girl or other elder members of the family descended, at night, to the barrel, to replenish the supply thus kept handy above, they bore a lamp. However, no lamp was needed for us. No. The path to the apple barrel was as plain by night as by broad day. And what bliss to raise the section of the cover, and to plunge in with the arm and grope for the biggest! Very cold was that cellar, as the winter drew on; and very cold was the barrel's interior and the apples contained therein. One's front teeth ached as they crunched thru the skin and into the frosty sap. But how good!—*The Continent.*

The Christ-Child in the Home

In a beautiful sermon we once heard, we were impressed with the declaration that the word "home" is not found in the language of men where the story of the Christ-child is not known. And one might say that this is because motherhood and fatherhood are of the highest type only where the Saviour is an actual Presence.

"Christmas," said this same divine, "is distinctly the time of love. And how this weary, warring world needs this song of love! Men are dying today for the lack of a little love. Men are growing discouraged and giving up hope, and are going to the bad for the lack of a little love. With all its commercialism and greed and selfishness the only hope for the world is to learn the lesson of love from the Bethlehem manger, and listen to the angels who sang God's 'good will toward men' on that night of nights."

"Motherhood is a sacred thing only where the glad tidings of the Christ-child are told. Christmas is the time of the holly and the mistletoe, the yule-lore and the stockings hung all in a row at the fire-place."

"There is no place for 'Old Scrooge' in a world where Christmas bells chime and love and laughter fill the very atmosphere. It is the time when the father and mother are children again. It is the time when is stilled the 'restless pulse of care.'"—*The Home Herald.*

Depended on the Pasturage

The Scotch parishioner, records the veracious chronicler, had strayed from his own kirk.

"Why weren't you at the kirk on Sunday?" asked the preacher of the culprit on meeting him a day or two later.

"I was at Mr. McClellan's kirk," said the other.

"I don't like you running about to strange kirks like that," continued the minister. "Not that I object to your hearing Mr. McClellan, but I'm sure you widna like your sheep straying into strange pastures."

"Oh, weel, I widna care a grain, if they were getting better grass," responded the parishioner.

What He Meant

Chief Justice Marshall used to narrate with glee a correspondence between Gov. Giles of Virginia and Patrick Henry. It was as follows:—

"Sir,—I understand that you have called me a bobtail politician. I wish to know if it be true, and, if true, your meaning. W. R. GILES."

To which Mr. Henry replied as follows:—

"Sir,—I do not recollect having called you a bobtail politician at any time, but I think it probable I have. I can't say what I did mean; but, if you tell me what you think I mean, I will say whether you are correct or not."

Very respectfully,

PATRICK HENRY."

Denominational

To Our Pastors and People

Surely all Christians will rejoice that the Central Powers have declared their willingness to discuss peace proposals with the Entente Allies, and that President Wilson has officially encouraged the belligerent nations to confer in regard to a peaceful settlement. We can desire nothing more earnestly than that a conference might be arranged and lead to favorable results. May God who guides the hearts of kings, rulers and peoples, and whose power and justice, patience and long-suffering are unbounded, grant that the yearnings of the nations for peace may at last be fulfilled. May the angel message, "Peace on earth!" become a message of joy to the warring peoples and to all Christendom.

I therefore call upon my brethren in the ministry and in the churches for a special prayer in behalf of the movement for peace among the nations at war.

John Baltzer, President General.

THE EVANGELICAL YEAR-BOOK 1917

Our readers will be glad to learn that the 1917 volume of the Evangelical Year-Book is ready for delivery. An aggravating delay was caused by the difficulty in getting the covers, because of the demoralized condition of the paper market. The covers have been planned with a view of showing the significance of the year 1917 for Evangelical churches. The date 1517 points to the beginning of the Reformation 400 years ago, while 1817 commemorates the establishing of the Evangelical Union in Germany 100 years ago. A rapid sketch of the 400 years and a fascinating story illustrating the establishment and progress of the great movement make up the greater part of the volume. The reports of the denominational boards and officers afford an up-to-date review of all the Church's activities. NO EVANGELICAL HOME CAN AFFORD TO BE WITHOUT IT. Only FIFTEEN CENTS at your pastor's, or eighteen cents postpaid, direct from

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300 Lakeside Bldg., Chicago, Ill.

New York District

Buffalo

A most pleasant affair was held on the evening of November 28, consisting of a banquet in honor of Rev. G. Berner and Rev. G. Michel, M. D., both retiring from the active ministry, the latter to devote his whole time to the medical profession. Rev. G. Berner has been in Buffalo over thirty years, one of the most aggressive pastors of the city. Rev. G. Michel has been in service here twelve years during which time he established the first English Evangelical church in Buffalo, and erected one of the most beautiful edifices in the city.

The banquet was held at the Central Y. M. C. A., with Rev. W. Schild as toastmaster. Appropriate toasts were offered by Revs. H. Kramer, O. Wittlinger and A. Goetz; the honored guests responding. The wives of the pastors were also present, and one of the toasts was on "The Pfarrfrau." It was an evening of real fellowship.

The fall convention of the Buffalo Sunday-school convention held at St. Mark's Thursday, Nov. 9, was a great success. The sessions were held in the afternoon at four, followed by a supper, after which five sectional conferences were held, followed by the mass meeting of the evening. No less than twenty-one addresses or papers were given. The main speakers of the evening were Rev. F. Frankenfeld of Rochester, and Mr. A. Long, Buffalo Y. M. C. A. secretary, the first speaking on "How to Get and Hold Adults"; the latter on "The Community's Challenge to the Sunday-school."

The convention voted to hold a School of Methods continuing a whole week in the early part of 1917. This will be the first of the kind in our Synod.

Gratwick

As the result of a Sunday-school Institute held here by the New York Sunday-school Board, a Cradle Roll, a Home Department, a Birthday Department were organized and a man teacher for the boys' class secured.

The church is in a campaign to introduce the Duplex envelope system and have an every-member canvass. The aim is \$1,400. Great interest is manifested. Dr. T. Mueller, a missionary from Africa is supplying the church and is responsible for these activities at Gratwick.

Dunkirk

St. John's is also introducing the Duplex system and having an every-member canvass. In November the sixtieth anniversary of the church was celebrated. Double services have been introduced in the morning. The young people are thus being held. Rev. C. G. Haass is the hustling pastor of St. John's.

Hamburg

The young people's league of St. James', Rev. H. M. Wieseke, has charge of the evening service on the first Sunday of each month and is carrying out the following program: Oct. 1.—"Convention Meeting," The pastor; Nov. 12.—"Loyalty," Rev. O. Wittlinger of Buffalo; Dec. 10.—"Home Missions," Rev. W. H. Schild, Buffalo; Jan. 4.—"Aims in 1917," The pastor; Feb. 4.—"Amusements," Rev. H. L. Streich, Buffalo; March 13.—"Justification," Rev. H. Kraemer, Buffalo; April 1.—Reunion of Confirmed, The pastor; May 9.—"Back Up the Good Work," Rev. C. G. Haass, Dunkirk; June 10.—"Songs and Their Story," The pastor.

PROTESTANTS GETTING TOGETHER

Some of the Big Problems Discussed at the Federal Council Meetings. Commission Reports Throw much Light on the Task Confronting the Churches

II

The third quadrennial meeting of the Federal Council of the Churches of Christ in America, held in St. Louis December 6—11, was called by some of those who attended its sessions the greatest gathering to date of the Christian forces of America. This does not refer to the number in attendance. There were fewer than five hundred delegates. These were present as representatives of thirty Protestant denominations with an aggregate membership of eighteen million and adherents approximately double that number. The denominations affiliated with the Federal Council are: Baptist Churches, North; National Baptist Convention (colored); Free Baptist Churches; Christian Church; Congregational Churches; Disciples of Christ; Friends; German Evangelical Synod; Evangelical Association; Lutheran Church, General Synod; Mennonite Church; Methodist Episcopal Church; Methodist Episcopal Church, South; African M. E. Church; African M. E. Zion Church; Colored M. E. Church in America; Methodist Protestant Church; Moravian Church; Presbyterian Church in the U. S. A.; Presbyterian Church in the U. S. (South); Protestant Episcopal Commissions on Christian Unity and Social Service; Reformed Church in America; Reformed Church in U. S.; Reformed Episcopal Church; Reformed Presbyterian Church, General Synod; Seventh Day Baptist Church. United Brethren Church; United Evangelical Church; United Presbyterian Church; Welsh Presbyterian Church.

It was a great assemblage because of the weight and seriousness of the subjects presented for discussion. It was momentous because of the unprecedented world conditions which occupied much of its attention and its prayers. Perhaps it was greatest of all because of the beautiful spirit of courtesy and Christian love which characterized all of its discussions.

The various subjects with which the program dealt, were grouped under the following general headings, which represented a fine statement of the general aims and activities of the Council: Wednesday afternoon, opening session, "Prayer and Preparation"; Wednesday evening (the evening sessions were all public meetings), "He that is Greatest Among you Shall be your Servant"; Thursday morning, "Let a Man also Account of us as Ministers of Christ and Stewards of the Mysteries of God"; Thursday afternoon, "Co-operation in the Spiritual Development of the Nation"; Thursday evening, "Interdenominational Movements and Young People's Movements for the Kingdom of God"; Friday morning, "Christian Co-operation in Cities and Towns"; Friday afternoon, "Christian Co-operation in Rural Communities"; Friday evening, "Social Evangelism and the Brotherhood of Races"; Saturday morning, "International Friendship, Good-will and Redemption"; Saturday afternoon, "The Sacredness of the Home"; Saturday evening, "The Truth Shall Make you Free"; "I am the Way, the Truth and the Life"; Monday, morning, "The Supreme Mission of the Gospel—the Redemption of Mankind"; Monday afternoon, "Prayer and Preparation for the Future Task"; Monday evening, "The Battle with the Forces of Iniquity."

The Commissions and their Reports

The actual business of the meeting was concerned chiefly with the reports of the thirteen commissions of the Federal Council, prepared beforehand with great care and placed in the hands of the delegates in printed form. These reports comprised earnest and most thoro discussion of the questions appropriate to each commission. The commissions are really the heart of the Federal Council organization. They are

as follows, given in the order in which their reports were made:

The Commission on Home Missions; on State and Local Federations; on Inter-Church Federations; on The Church and Country Life; on Foreign Missions; on International Justice and Good-Will; on Oriental Relations; on Family Life; on Sunday Observance; on Temperance; on Christian Education; on Evangelism; on The Church and Social Service.

A detailed report of the program presented at the third quadrennial meeting of the Federal Council at St. Louis, Dec. 6-11, would require a more or less comprehensive review of the reports of the several commissions, a task that would go beyond the limits of a popular report. In the following we present a very brief outline of some of the more important Commission reports and the action taken by the Council in regard to them. From time to time, as space permits, we shall publish a digest of the reports with the full text of the recommendations adopted by the Council, with such comment as may seem desirable. All the reports will be issued in seven or eight published volumes as early as possible.

Shifting the Emphasis in Evangelism

The Commission on Evangelism magnified its office by putting evangelism in the first and most vitally fundamental place in the work of the Church, and from this claim there was no dissent. The proposal to inaugurate a nation-wide evangelistic campaign under the direction of this Commission was not adopted, chiefly because evangelistic methods vary widely in the constituent bodies. Strangely, perhaps, the warmest champions of the professional evangelist were Presbyterians and those maintaining the most critical attitude were Methodists.

It was recommended that evangelists be regulated by the various denominations so that professional evangelists, appealing to churches for support, may be brought under some such control as are pastors of churches. It was urged that at least they have a more definite official status than at present. Emphasis was placed upon the value of pastoral evangelism and upon simultaneous evangelistic campaigns under pastoral direction. Such an evangelistic campaign without the aid of professional evangelists has been astonishingly successful during the past four years in Indianapolis, the results being said to eclipse those secured under the direction of Mr. Sunday in many cities. A number of specific instances were cited in the discussion where well-advertised revival campaigns had brought only a disappointingly small number of accessions to the churches participating.

A New Social Order Needed

The report of the Commission on The Church and Social Service, while dealing with social and industrial conditions, was concerned chiefly with social and industrial relations. It took its stand upon a platform of industrial democracy as the only platform upon which the principle of Christianity in labor and industry can be adequately expressed. It strongly asserted that an industrial feudalism cannot exist in an industrial democracy. The development of Christianity in Church and State requires industrial peace, but there can be no peace in industry unless justice is realized and what justice is cannot be determined by a small minority composed of those who own and control the industries of the country, but only by the common consent of all the elements concerned. If the teachings of Jesus mean political democracy they must mean also industrial democracy. The Church

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Picked up by the Way

Interesting Items gleaned from many Sources

The demand for platinum for war purposes according to *American Photography*, has caused the British Government to forbid its use in photography. Even in America the use of platinum paper, which admittedly gives the most beautiful effects of any photographic medium, has been restricted on account of its high cost.

Silly reasons for divorce have often been quoted—such as, "She would not sew on my buttons," "He would not take me riding." Now a policeman in a Pennsylvania city, so *Leslie's* reports, has asked for a divorce from his wife because she put a live eel into his whisky bottle to give him a shock. At least the lady had ingenuity and a sense of humor!

A submarine commander, the *Popular Science Monthly* says, has but one means of judging the speed of the vessel to be attacked—by noting the size of the bow-wave thrown up by the intended victim. The correctness of the estimate means either a hit or a miss. To deceive the submarine in this matter British ship-owners have devised the clever ruse of painting a huge bow-wave on the sides of a ship, rendering it extremely difficult for the underwater craft to judge the speed accurately.

Among the humorous scissorings of the week are these: The time-table of a Sea Gate steamboat line shows a boat leaving at 3:30 P. M. On Saturdays, however, it says, "the boat leaving at 3:30 P. M. will not run." "Will it walk, swim, sink or fly?" asks the inquisitive commuter. From across the Atlantic comes this: A much-loved Irish physician was calling on a peasant patient. The grateful woman, wishing to pay him a fine compliment, said, enthusiastically, "Ah, doctor, it's a rare Job's comforter ye are!"

A new cross-continent automobile record has been made by Robert Hammond, who traveled from San Francisco to New York in six days, ten hours and fifty-nine minutes. This exploit follows a record made a week before by E. G. Baker, who made the journey from Los Angeles to New York in seven days, eleven hours and fifty-two minutes. Hammond says that if anybody tries to upset his record he believes he can lower it to five days and a half.

The strong men in the churches, the Rev. George Batchelor remarks in the *Christian Register*, need what they do not always get, personal contact with their minister. One of the eminent lawyers of Boston, he says, put the case to him thus: "My minister does not seem to understand that we busy men of affairs have our cares and troubles and need his sympathy quite as much as the poor people who live at the North End."

The use of map-tacks by business houses and public departments has increased to such an extent that one manufacturer now makes fifty different styles and five sizes of these convenient little guide-posts. A good example of the use of the map-tack is to be found in the Philadelphia highway department. By means of these tacks on a planning board the kind and condition of the pavement in every block of Philadelphia's 129 square miles of area can instantly be seen.

One night, remarks Mr. J. B. Henderson in "The Cruise of Tomas Barrera," the conversation turned to the performance of feats of agility under the stimulus of great fear. A member of the crew, who had an extensive knowledge of unnatural history derived from the Sunday supplements, recounted with perfect faith a friend's escape from sharks who pursued him over a coral reef. The sharp coral lacerated his feet beyond endurance, and, with a mighty effort, he rose to the surface, ran along the water for a hundred yards, and reached shore and safety.

"We were all stunned into silence at this *dénouement*," says Mr. Henderson. "But one member of the party was equal to the occasion and saved us from humiliating rout. With great solemnity he told of a friend who tried running around a tree to see how fast he could do it. His speed increased until his momentum became so great that he was unable to stop. Then an inspiration came to him, and, like the man on the reef, he also made a mighty effort. Reaching forward, he seized himself around the waist, and, hanging on for dear life, finally succeeded in dragging himself down and escaping an awful fate." The abashed crew subsided.

THE CHURCH AND PUBLIC HEALTH

Don't Forget your Catechism. The Sixth Commandment is an Up-to-Date Public Health Program

It was certainly no accident that so large a proportion of the miracles performed by Jesus—twenty-three out of a total of thirty-five recorded,—were miracles of healing. While Jesus had come to seek and save those that were lost, i. e., while His primary aim was to meet the *spiritual* needs of men, He realized that men had bodies as well as souls; He recognized their *physical* needs and showed His sympathy and helpfulness by ministering to them. He recognized also that active and effective sympathy with human suffering would help Him get a hearing for the higher and greater things He had for men. These are considerations which the Church of Christ has largely lost sight of, and it is this fact which is very largely responsible for the coldness and indifference toward the Church on the part of so many of those who are victims of physical suffering. The Church, by means of its charitable institutions, has always sought to care for the destitute sufferers, but it has neglected to minister to the multitudes who do not want to be considered destitute, but who yet feel the heavy hand of disease and long for health and happiness. The rapidity with which Christian Science spread among some of the most devoted church people shows that the Church's lack in this direction had been felt.

But Christian Science, and all the other schemes for curing disease by faith or the laying on of hands, only show how dangerous it is for the Church to undertake the healing of physical suffering. While there always have been and doubtless are today many earnest and devout Christians who possess the gift of healing, it is a special gift and not subject to human ordinances or organization. It is a spiritual gift subject only to the pleasure of the Holy Spirit, and human interference with His time and way of bestowing it would be perilous in the risk and danger it might entail. But the Church need not for this reason neglect the problem of human disease and suffering. If the divine power to heal disease has been denied to it, it can at least do the next best thing and help to prevent it by the many means science is placing into the hands of men in the fight for better health and higher living. The Church cannot afford to be indifferent toward what is being done in the way of improving public health and fighting the ravages of disease. Perhaps no other human agency could do so much to encourage clean and wholesome living and abolish the conditions and habits that breed disease and premature death, and if the Church, like its divine Head and Founder, would show more real sympathy for the miserable and suffering in helping them to attain to better health and greater happiness, it would soon find itself able to secure a larger and more willing hearing for its spiritual message. It is in this spirit alone that the following has been written.

A representative of a certain Art Institute recently said to a ministerial gathering: "You give the people too many lectures, too many socials, and you try to entertain them. But true pleasure does not come to them in this way. What they need is development." His plea was that churches should open their parlors and auditoriums for instruction in the things that help and lift up, for classes in literature, drawing, modeling, basketry, civic ideals, health instruction, etc. This would not necessitate any curtailing of Bible and missionary instruction, but it would make the Church a broader institution and would attract more people by ministering to a larger variety of real human needs. And if all the entertainments and feastings given in so many churches for no other reason than that of affording those who participate "a good time" could be eliminated and replaced by classes studying the prevention of disease and the many problems connected with it, a great change would certainly come over the Church and over the community. The churches that recognize the importance of public health and their opportunity for Christian service in this direction will not be long in finding ways and means of doing something worth while.

Achievements of Science not Appreciated

At the forty-third meeting of the National Conference of Charities and Correction at Indianapolis, in May, 1916, Dr. Rettger, of the Indiana State Normal School, delivered an address on "Longer and More

Effective Living" in which he stated that while investigations and research in the domain of health have of late years called forth the wonder and admiration of the world, and abundantly justified us in looking forward hopefully to the achievements of the future; and while social workers and public health boards, state and local, are doing a fine piece of work for the country in harnessing the results of scientific research to the practical problems of the community, the public, the great majority of men and women everywhere, move and live on largely unconscious if not ignorant of the stirring questions of public health reform.

"With the very best of intentions," says Dr. Rettger, "charity and philanthropy have busied themselves almost exclusively with individuals. To feed, to clothe, to shelter, to correct, to reform, these duties have taken most of our time. We have been busied with the *final products* of our social fabric. We have played the part of the ambulance after the accident has happened, and we have been kept on the run most of the time. Quite frequently too, these persons whom we have helped seemed largely ignorant of the real cause of the danger that had overtaken them. Too much of our work has been like the hospital work for patients, too far advanced to be curable."

In the further course of his address Dr. Rettger points out how the public school, both common and high, could help carry out a program of popular health education. "The miserable drunkard who stands before the police judge a veritable social wreck," he says, "was once, perhaps for years, a schoolboy. Season after season he sat before his teachers, studied and recited his lessons and not materially different from the average boy. Does it not seem hard to understand how, after eight or twelve years of such instruction, he stands finally before the judge a complete wreck, with not a single worthy ideal left? The delinquent and the criminal were only a few years ago school children. Without asking that every such delinquent and criminal be wholly saved, could not the instruction and educational guidance for so many years have been adapted in part to have saved during their plastic years a larger proportion?"

Appalling Ignorance in Matters Affecting Public Health

If there are difficulties in the way of introducing moral and religious instruction into the public schools, these difficulties would be almost entirely absent in the matter of teaching public health and the prevention of disease, at least as far as giving information is concerned. "Innumerable persons," Dr. Rettger continues, "suffer from the handicaps of impure air in their homes or offices, who only a few years before graduated from the public high school. Indeed, they may still be enrolled as students without discovering the inconsistency of their situation. Consumption claims each year many persons who finished only recently the whole high school course with signal honors in scholarship. The young woman with shattered health is not infrequently pointed out as the prize student who delivered the valedictory address at the commencement. Typhoid fever is endemic in communities that have had a consolidated school many seasons, and epidemics of children's diseases flourish in places where apparently high grade instruction goes on nine months of the year. . . . In the high school the student may have a course in zoology that will deal with every animal except man himself. His course in chemistry will introduce him to innumerable compounds, except the foods that he will see daily on his table. In his course in botany he will probably fail to see a single culture tube of disease-producing germs. In his mathematics he may have learned to determine areas and volumes at a glance, but never have had one practical experiment to determine when his own room is thoroly disinfected. He may know the laws of hydrostatics, but probably not the simple tests whether his own water is fit to drink. He may know how electric impulses are transmitted by wireless apparatus, but he has never fully sensed how epidemics move by contact. He knows the rate of discount in commercial matters, but the rate of infant mortality of his own state is a surprise when he learns it later."

What the Church can Do

The above is a fair sample of the popular ignorance on the subject of health and disease prevention. Undoubtedly the public school should give more consideration to these subjects in order to fit its pupils for the most effective performance of their duties toward the community and the nation. But the Church has no less a share of the responsibility. It has an influence which the public school can never have, because most people are accustomed to admit its authority, especially in matters so evidently in the interest of public welfare. It should not be difficult for any church to procure the services of physicians and members of health boards to address its various societies on topics of this character. We are quite sure, for instance, that the ladies' aid society would show new or additional interest in its meetings if some competent person were to present to its members at several of the meetings the figures in regard to infant mortality in their own state or city, or tell them about the working of the pure food law and the abuses it was intended to correct, or the essential facts as to the prevention of tuberculosis. And it would certainly also help to make the men's society or Brotherhood meetings interesting if a conscientious physician should be given an opportunity to state, from the doctor's point of view, the evil and the dangers of alcoholism. Knowledge of this kind can be adapted for instruction to all ages and both sexes, and if presented at the proper time and in the proper manner will be found very interesting and helpful to all who hear it, and to awaken and foster intelligent and public sentiment in favor of better health conditions in the community. Information and counsel in regard to the most important phases of public health can be secured without charge from the American Public Health Association, Prof. S. M. Gunn, secretary, 755 Boylston St., Boston, Mass.; the National Association for the Study and Prevention of Tuberculosis, Chas. J. Hatfield, secretary, 105 E. 22nd St., New York City; and the Scientific Temperance Federation, Miss Cora F. Stoddard, secretary, 36 Broomfield St., Boston, Mass.

Where the Sixth Commandment Comes in

And the subject of public health has a very definite and practical religious aspect when we think seriously of the requirement of the sixth commandment, "Thou shalt not kill," i. e., that God forbids anything *whereby our own lives or those of our neighbor are shortened or embittered*. Adulterated or improper food, bad air, insufficient food, exposure to infection, bad housing or any ignorance as to personal or community hygiene certainly are things whereby our own lives and those of our neighbor are very often shortened and embittered. In neglecting these things we have often, perhaps, unknowingly caused the premature death of some beloved member of our family, or some esteemed friend or acquaintance. Perhaps many an earnest church member or active church worker could have prolonged his life if he had had access to the right kind of information at the proper time. If Jesus Christ went about doing good and healing all those oppressed of the devil, why should not the Church He has founded imitate that activity in every way possible? The fact that it has not done so in the past is no reason why it should not do so now. That science has given us the means wherewith to wage this good fight against disease and death gives us a new opportunity to minister to the needs of men, and therefore another obligation to discharge toward mankind. The Church's ability to help in this way is only another way of drawing men to Him who is the way and the truth and the life, who came that men might have life and have it more abundantly.

Protestants Getting Together

Continued from Page 4

should clearly teach the principle of co-operative relations in industry to the fullest extent. This does not mean socialism, but it does mean the fullest and widest possible co-operative ownership and control of industry.

The report also deals with such welfare conditions as unemployment, housing, recreation, commercialized vice, prison reform, the status of women in industry, child labor, infant mortality, a living wage, cost of living, dangerous trades, the evil results of the manufacture and sale of liquor, the unusual and unnecessary strains of life and preventable diseases. All of these social programs are discussed from a deeply religious and spiritual viewpoint. The Church cannot prosper in a nation where anti-social condi-

Continued on Page 7

Religious News

Jewish Congress to be Held

All of the many Jewish interests are to meet in New York on Christmas day to determine the time and place for the holding of an American Jewish Congress. The Congress is to be democratic in all respects—far more so it is now said than it might have been had not the American Jewish Committee sought at one time to make it official and restricted to men of wealth.

This Congress is held to take steps to obtain, if possible, equal political, religious and social rights for Jews of all the world when Europe quits fighting. American Jews are leading, and they want to be ready, when peace terms are discussed, to put in pleas for Jews everywhere.

Pending the holding of the Congress and the end of the war the Jews of the United States propose to get together a fund of \$10,000,000 to be loaned without interest, and also without tangible security, to Jews of the warring nations, to rebuild their homes primarily, and as far as may be to rebuild industries wrecked by the war. In addition to the loan fund, Jews purpose to raise unlimited sums—as much as possible—to relieve by gift the terrible sufferings of Jews, especially in Poland.

Lutheran Unity Progressing

Lutheran unity in America has advanced to the point of issuing, for the first time, common statistics of memberships and growths of five of the largest separated bodies. These statistics show 2,438,000 Lutheran Church members, an increase of about 500,000 in the last ten years. The growth since the close of the Civil War considerably exceeds 2,000,000. The bodies now acting together in a common publication of numbers and aims, are the General Council, Synod, United Synod South, a division from Council and Synod brought about by the Civil War, the Synodical Conference, which is the conservative Missouri Synod, and the Ohio Synod.

Further union is imminent, this one actual and not merely co-operative. It is expected that 5,000 delegates will assemble in St. Paul early next summer, and besides celebrating the Lutheran part in the Reformation, will effect a union of the Norwegians, or to be specific, the Hauge, the United and the Norwegian, into one body to be known as the United Norwegian Synod. One Synod of Swedes will be included, it is said, and others are the Icelanders and the Danes. It is now asked by Lutheran leaders why German Lutherans may not also unite. Lutheran benevolences to causes in the United States and beyond, the latter including foreign missions, amounted last year to \$3,500,000 in even figures, a growth of an even \$1,000,000 in ten years.

Lutheran preparations for the Reformation anniversary, which covers all of 1917 and is to culminate on the exact anniversary of Luther's act of nailing up the theses to his church door, have already brought a clash between Roman Catholic and Lutheran historians. The former issued, not long ago, a life of Luther which Lutherans resented. Within seven days Lutherans got out a popular life of the reformer, low priced, and thousands of copies are claimed to have been ordered.

President Butler of Columbia University, John Wannamaker, President Hibben of Princeton, Chancellor Jordan of Leland Stanford, President Faunce of Brown and others have written tributes to Luther which are being circulated by the Lutheran Reformation Committee, and Protestant bodies in great numbers have named committees to take part in the 1917 celebration. The Federal Council of Churches of Christ in America has also appointed a strong committee to push plans for a general observation of the quadricentenary.

The general Lutheran committee, in which laymen are taking most active part, has headquarters in Philadelphia, and other cities in which celebration plans are most advanced are St. Paul, Chicago and New York. In the last named city the Hippodrome has been engaged by the Missouri Synod people, and the other bodies have arranged series of mass meetings to be held in the five boroughs.

Methodist Matters

Missionary interests of American Methodists have gotten together and have already started plans for the celebration of one hundred years of Methodist missionary activity. The plans involve world Methodism, in so far as it is represented in foreign lands. The

exact date is 1919, but the year 1918 is to be included, and already surveys of fields are under way, to the end that business-like exhibits may be made of achievements and needs.

Plans are making now for the calling together at any early date of one hundred representative Methodist laymen to formulate plans for the entire celebrations, especially from the financial side. During the anniversary year there will be held, if tentative outlines be not changed, a great demonstration of united Methodism, to consist of exhibits of work, and attendance of representative ministers and laymen. The place has not yet been fixed upon, but it is now said that Louisville will probably be selected.

Decisions arrived at by meeting of the controlling boards of both home and foreign missionary interests were that in both fields there is to be no immediate spreading out, but that intensive work is to be entered upon. Education, pensions for ministers, the raising up of a native ministry in the foreign fields, the enlargement of medical endowments, the strengthening of Indian, Negro and immigrant work—these form the basis of the new program.

Methodist home and foreign missionary societies report financial receipts larger by \$350,000 than in any year in Methodist history. The foreign society alone reports a gain over last year exceeding \$200,000, and that year in turn was a gain over the preceding one of more than \$100,000. The Methodist Foreign Society, with receipts last year of \$1,933,000, is the largest in the world in any religious body. This takes no account of Methodist women, who give almost \$1,000,000 more. The home society showed an increase of \$150,000 in even figures.

The Methodist membership gain of 250,000 in 1916, which Bishop Henderson and some other Methodist leaders have been working for, proves to be 103,000. These are the official figures, just now available. Parts of the country where Methodists are gaining fastest are around Omaha, and including Iowa; around Detroit; and in the three conference districts of Boston, Buffalo and Chicago. The three last named are, however, increasing at much less rapid rate than Omaha and Detroit. Districts wherein Methodists seem to be doing less well are Cincinnati, including most parts of Indiana, in and around Pittsburgh, including West Virginia; and thruout the entire Pacific northwest.

The large northern Methodist body last year passed for the first time the 4,000,000 mark in actual membership. The union of American Methodism, which all are preparing for two years hence, will mean, according to latest figures, a religious body of 5,800,000. Methodists of the whole world have just passed the 9,000,000 mark. Methodists of the North put \$8,000,000 a year into new churches, and have done so for the sixteen years last past, so that today they have invested in Methodist churches \$253,000,000 out of the total of \$1,575,000,000 which all America has invested in church properties.

The three great bodies of American Methodists, the North, the South and the Protestant, come together in committees in the First Church of Baltimore on December 26, there to take up the detailed work of forming one Methodist body in the whole United States. This plan has been approved by the general authorities of all three bodies and the Northern body has provided for an adjourned session of its General Conference in 1916 to ratify the united plans. A call has just been issued to Methodist churches of the whole country to provide sermons on a united Methodism on Sunday, December 31, and all Methodists of all names have been called upon to pray and to work for unity. The fifty commissioners are to meet in Trinity Church, Baltimore, on the Sunday named, also to pray and to plan.

Everybody now seems to feel that Methodist union is possible, and the detailed plans for it contemplate immediate division of the country into conference for the purpose of administration. These conferences are to be three in number, if present plans remain unchanged, one north of the Ohio, one south, and one west of the Mississippi. Each will have its legislative body, and there will be over all a general body. For the most part the business affairs, such as the Book Concerns, are to remain as they are for the present. It seems to be the idea first to get together, and to take up business details afterward. Methodist division, its main one, grew out of Civil War questions. Methodists are asked to pray on the closing Sunday of the year and thereafter, for wisdom in days just ahead, forgetting the past and its mistakes.

"Examining the Scriptures daily, whether these things were so"

January 7, 1917. First Sunday after Epiphany

A New Department

The change announced on page one is that a portion of the space on this page will hereafter be devoted to the interests of the growing number of Adult Bible classes in our churches. It is thought that such a department would serve a larger number of people in a more helpful manner than the comment on the Adult Lessons. In this department we shall be glad to get reports from any and all Bible classes in our churches, to report their activities, discuss their problems, tell of their successes and help them in any way possible.

According to the reports of 1915 the total enrollment of adult Bible classes is only 18,661, a very insignificant percentage of the more than 275,000 Evangelical communicants. In most churches the people are inclined to think that confirmation instruction has taught them all they need to know about the Bible and its contents. But no bigger or sadder mistake could be made. Confirmation instruction is but the beginning, and no real Christian ever got along without some kind of Bible study. Spiritual life can no more subsist without it than physical life can exist without food. And the more wholesome and regular the nourishment the greater will be the vitality in both cases.

A good many people act as tho they were afraid of their Bible and leave it to the parlor table or the bookshelf. The result is that it has no chance at all to bring them the blessings and the life for which it was given to men. No one is ever too old to study his Bible, and no one ever knows enough to get along without it. No pastor or church can make a more serious mistake than leave the adult membership without the opportunity to dig down into God's Word and find the precious treasures hidden there. If your church has no Adult Bible class it certainly ought to have one, and now is the time to begin. This department will try its best to help you by telling how others have done it and how they are enjoying it.

Beginning with the first quarter of the new year the name of the *Advanced Quarterly*, the Evangelical guide to intelligent and practical Bible study, will be changed to *Adult Quarterly*, so as to express in the very title the exact aim and purpose of the Adult lessons. The lessons for the coming year will be studies of Evangelical principles according to the Scriptures, and the interpretation of Evangelical doctrine as contained in the Evangelical Catechism. No subject could be better adapted to set forth the great significance of the year 1917, the four-hundredth anniversary of the Reformation, and the centenary of the establishment of the Evangelical union in Germany.

For sample copies write to Eden Publishing House, 1716 Chouteau Ave., St. Louis, Mo.

There is no danger that this department will in any way conflict with the Adult Department in The Evangelical Teacher. Both will be under the supervision of Pastor C. J. Keppel, superintendent of the Adult Department of the Central Sunday-school Board, and there is thus no possibility of any conflict or competition. And surely the field is big enough for both. It is the business of The Evangelical Teacher to help the *teachers and leaders* of Adult Bible classes, while The Evangelical Herald seeks to help the *members and increase the membership*. The Evangelical Teacher deals with *lessons and methods*; The Evangelical Herald with *practical activities and results*; the one concerns itself with *educational matters and problems*, the other with their application to *practical life and work*. The two departments will naturally touch each other at various points, but merely to supplement each other, not so as to induce friction. Watch the announcements in next week's issue.

Helps for a Good Meeting

Rev. Henry Katterjohn

EVADING MORAL ISSUES

- 1917
 M. Jan. 1. Pilate's evasion. Luke 23: 6, 7, 13-24.
 T. Jan. 2. Fear the cause of evasion. John 7: 11-13.
 W. Jan. 3. Aaron's failure. Exod. 32: 1-6.
 T. Jan. 4. God not deceived. Gal. 6: 7, 8.
 F. Jan. 5. A clear-cut issue. 1 Cor. 10: 21, 22.
 S. Jan. 6. A single heart. James 4: 7, 8.
 Sun., Jan. 7. Topic—Are You Evading Moral Issues?
 Matt. 12: 22—30. (Consecration meeting.)

Suggestions to the Leader

This is the first meeting of the new year. It is essential that at the beginning of the year we place first things first. Read what Jesus says Matthew 6: 33: "*Seek ye first the kingdom of God and His righteousness.*" This is a command to place first things first.

Show how men place other things first:—money, power, advancement, pleasure, lust, fine living, etc. Why are these not of first importance? What is more important than these things? What is the kingdom of God? Why is it important for us to see it established? Why does citizenship in this kingdom bring peace and happiness? What is righteousness? It is right action coming from a condition of *being* right. A one-time right act is righteous, but never righteousness, but a habit of doing right is righteousness, because it springs from being right. Therefore the important question at this beginning of the new year is: Am I in this condition of being right? Is my heart sound? Am I made righteous, placed in a state of being right, by the power of God's Spirit, the cleansing of sins thru the blood of Jesus?

Thus the first of the year invites us to examine ourselves. May this self-examination lead to a growth into righteousness, the state of being as God planned for us to be.

The Topic Presented

There was a time in the state of the person of whom our lesson speaks, who was possessed with the devil, that his friends and kindred tried to correct his actions. They saw that he was acting out of the ordinary, doing things he ought not to do. Then they went to him and said: My friend, you ought not do this. Don't you know you are bringing disgrace upon yourself? And as he persisted in doing the things that were considered immoral and evil, they probably censured him severely and bitterly. Perhaps even punishment was inflicted upon him. But all was of no avail. Matters went from bad to worse, and with every day the indignation of his friends increased.

One day some one said: "Don't you know that our friend is not responsible for what he is doing? He has an evil spirit in him." And from that forward there was a change in the attitude of the friends towards this man. Knowing his helplessness they hoped against hope that the evil spirit might be driven out. They brought the man to the priests, and those who made a practice of exorcising, or driving out the devil. But there was no relief.

One day the news spread: "Jesus of Nazareth is coming!" "That is the Jesus who can drive out evil spirits," said one of the friends. "Let us take our friend to Him." And they brought the man to Jesus. And Jesus touched the man, and healed him. Then all the people were amazed that He could do such a thing, and said: "Can this be the Son of David?" "Can this be the Christ?" "He surely must be the Christ, for no one but the Christ could have such a mastery over the evil spirits."

Thus they argued among themselves, and all were seemingly ready to follow after Jesus.

But then the Pharisees raised the carping voice of criticism and insinuation. They said: "Yes, He can drive out the evil spirit. But do you know how He does it? He is in league with the devil himself, and drives out the evil spirits thru Beelzebub, the chief of the devils."

Thus they sought to detract the attention of the people from the greatness of the miracle to the consideration of the means Jesus might have employed. They failed to appreciate the fact that a poor human being in the bondage of an evil spirit had been liberated. Their sole aim was to undermine the influence of Jesus, and to accomplish this end they were ready to resort to every unfair means. They were evading the real issue in the case. Forgetful of the fact that good can only spring from a pure source, they were ready to condemn the good deed, by ascribing to it a bad motive.

In dealing with the great moral questions of the day, such as prohibition, and other reforms, great stress is laid on the principle of liberty which is infringed upon thru such sweeping reforms. What if this principle is infringed upon, if we are deprived of some things which might not be wrong or sinful in themselves, and have become so only thru their abuse and wrong association, is not the deliverance of those beholden in the bondage thru the abuse or association

worth far more than our little bit of highly prized personal liberty? The man who refuses to deny self that others might be delivered thus proves his own bondage, and his unfitness for the work which the Master assigns to us. We dare no longer evade the issue by declaring for personal rights. These cannot and dare not be denied. But we have a still higher right of denying ourselves for the sake of others. This is a sacred privilege, inestimably higher than the legal right. By their fruits ye shall know them. An institution must be judged by the fruit it has produced. And judged by this drink must be classed with the institutions of vice. The question becomes a moral question which must be faced.

The same principle of denying ourselves for the sake of others, considering the deliverance of others of greater importance than our personal privileges, and so-called right, must apply to every question of the day. We must conform our habits and customs to meet the spiritual needs of our fellowmen. If anything obstructs and undermines, then it must be abolished. Let us meet this question fairly, and act in the light of our inner conviction.

Some Questions on the Topic

1. How can we learn what is the right side in great issues?
2. How will our example affect others?
3. How can we arouse Christians to their sense of duty?

Some Scripture on the Topic

Psalms 132:3, 4; Prov. 23:2; Dan. 10:3; Matt. 5:29, 30; 8:19-22; 16:24, 25; Luke 5:11, 27; 14:26, 27, 33; John 12:25; Rom. 14:1-8.

A Prayer

Make us strong, dear Lord, not only to resist the evil, but to do anything to save a brother. Let us at this beginning of the new year, resolve to do only that which will save others from their appetites and lusts. Save us from becoming stumbling-blocks unto others. Thou Christ didst lose Thy life to save ours; help us to deny ourselves that others might be made free, thru faith in Christ, our Lord. Amen.

Protestants Getting Together

Continued from Page 6

tions persist. A nation cannot become Christian in which *two percent of the population owns sixty percent of the wealth*. The supreme social function of the Church is said to be to educate the community in the fundamentally spiritual realities which underly these movements of social progress, to uphold the ideals by which they are conceived, to develop the atmosphere in which they are born, the individuals who will carry them to maturity, and the spiritual power which will make them effective.

Three well-known, wealthy laymen discussed the report and approved it. Mr. A. A. Hyde of Wichita, Mr. A. R. Kimball of New York and Mr. George Warren Brown of St. Louis. Mr. Brown is president of the Hamilton-Brown Shoe Company, and is a large employer of labor. He presented a resolution asking that the local church federations investigate industrial conditions in their cities and report their findings to the Commission on the Church and Social Service.

The Liquor Problem

The report of the Commission on Temperance was particularly interesting. The report was uncompromising, putting the Council on record in favor of national prohibition. But the report was constructive. It pleaded strongly for temperance instruction. It asked "Why do men go to the saloon?" and answered its own question in part. It advocated saloon substitutes, admitting that in many places the saloon fills a social need. It gave the lie to the claim that when national prohibition comes a million men will be thrown out of employment. It told how organized labor is gradually coming out openly against the liquor power. It commended those daily newspapers and magazines which decline to carry liquor advertising.

No opportunity to discuss the report was given on the floor. After the vote had been taken President General Baltzer, on behalf of the Evangelical delegation, protested against the action taken by the Council on the ground that, in view of the political addresses that had been made in St. Louis on preceding days, it would amount to introducing partisan politics into the activities of the Federal Council. Some members of the business committee had shared this view. The recommendations in regard to the report were

presented toward the close of the last session, when very many delegates had already departed for their homes. Very many of those still present did not participate in the vote. The Presbyterian Church in the United States (South), had presented a protest against alleged improper encroachment on the sphere of the State by the Council officials, among the matters objected to being the adoption of the amendment for national prohibition.

It should be remembered, of course, that the recommendations of the Council, or of its officials or commissions, are not binding on the denominations composing the Council *unless they are adopted by them*. It is to be expected that during the next four years the subject of intemperance and the liquor traffic will come in for a great deal of discussion. At the proper time The Evangelical Herald will make its position on these very serious problems unmistakably clear.

The New Way

Possibly the most entirely epoch-making report was that of the Commission on Inter-Church Federation, formerly called the Commission on Federated Movements. The chairman of this Commission is Mr. Fred B. Smith, who headed the "Men and Religious Forward Movement" of five years ago. The executive secretary is Rev. Roy B. Guild who was the executive secretary of that movement. The work of this Commission and of its federations thruout the country is a continuation of the work of that great campaign. The movement then taught the principles of co-operation in all forms of Christian effort. The local federations in scores of cities are now demonstrating how the work can be done. They are actually doing it. Especially is this true in fifteen of the larger cities which employ executive secretaries. These are big men doing a big work, in cities like New York, Buffalo, Cleveland, Indianapolis, Louisville and St. Louis. These federations, under the leadership of their secretaries, are carrying on evangelistic campaigns, as in Indianapolis; leading in reforms against commercialized vice, as in Louisville; systematizing and coordinating religious and social service effort, as in St. Louis. They are demanding reform in city governments, are aiding in putting city charities upon an efficient and Christian basis, are assisting the courts in handling the problems of youthful delinquency. These federations are adjusting the territory between churches so that new churches cannot be organized in a section of the city where other churches adequately cover the field.

The founding of "a new religious order" was the description given of the conference of executive secretaries by Dr. Guild. By many these men are regarded as representing a work which is the greatest step forward yet taken by the churches in the saving of our American cities. An executive secretary told the writer that he belongs to forty committees of about every description in his city, which is the metropolis of a great state, and that by reason of his position he is regarded as representing the power and conscience of Protestantism in his city and state.

International Friendship

The splendid reports of the Commission on Peace and Arbitration, now the Commission on International Justice and Good Will, and of the Commission on Relations with Japan, now changed to the Commission on Oriental Relations, will be published in three volumes. At a time when every continent except that of South America is directly involved in war, these reports were of absorbing interest. They sounded the Christian note from first to last. They were loyal in principle to the teachings of the Prince of Peace. They did not take a position against armed preparedness, but did put chief stress upon the preparation of the heart of Christian people in all lands. They favored the organizations of a League of Nations and of International Courts of Arbitration and of Conciliation. But they contended that all these excellent human devices will go for naught if we do not learn the lessons of Christian internationalism and of justice and good will. The resolutions of these two Commissions pleaded for generous war relief contributions by the churches of America; for the adequate protection of aliens; for the establishment of a commission by the Federal Council on Relations with Mexico and Latin America, for a Council of Neutral Nations to be convened as early as possible, whose purpose it shall be to ask the nations at war upon what basis they will make peace (this action was taken before Germany's official suggestion of a peace conference was made); for a League of Nations to declare the fundamental

rights and duties of nations and to devise means for maintaining peace, for an International Court of Arbitration, and for an International Board of Conciliation.

The Council expressed the desire that its plans and activities might be more fully presented to the various denominations thru what was recognized as the best means available—the denominational weeklies. The Evangelical Herald has always willingly presented all the important information of this kind available and will continue to do so, all the more so as the questions touched upon constitute some of the most important problems which American churches are facing at the present time.

Christmas in the Little Red House

Concluded from Page 3

head away and choked back a sob. Thank God! He had not wearied of the make-believe, after all.

"It was great fun, getting the things—did the youngsters like them?" She nodded her head.

"I didn't know it was in you, Grace," he said after a while. "What do you suppose the Psychological Club would say if they could know that their dignified president—"

She closed his lips with her forehead dropped lightly down upon them, and as she bent there, with hidden face, she weighed things in that deliberate way that had become a habit of mind with her. Should she obey her heart and tell him that she didn't care a rap what that club and all the other clubs in the world might say, because he and he only was her chief concern in life now? Should she obey the prudent counsel of her reason, and not run the risk of exciting him suddenly?

She raised her head, still pondering, wondering if she could wait to tell him that he was re-established as the very life of her life. Her eyes were soft with tenderness, and despite her pallor years of age and experience seemed to have dropped away from her with the night. Her wavy, graying hair lay in a thick braid across her shoulder, and her silken dressing gown clung to her as she nursed her knee with clasped hands. Should she tell him?

It mattered not in the least that he would be unresponsive, that he would surely adjure her not to be a doting fool. That, of course, would hurt, but it was a hurt harder to bear that he should imagine for a moment longer that there was anything—any interest for her but him. She turned and looked down at him in her dilemma, and she did not know that eyes, face, arms and soft, sweet body were telling her wonderful secret for her.

"We both were kind o' silly, Grace!" His hand stole out and drew the girlish braid across his lips.

"Listen, Oliver," she began tensely. "I must be very quiet about this—and so must you—but I want to tell you that only yesterday were you and I really sensible—oh, since the time we tore down the little house and all that it had held. We were only silly when we imagined that there were better things in life than just foolish loving."

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She bit her lips into silence, for in another moment she would have sobbed wildly, but she slipped to her knees beside him and her eyes glowed down into his. Was it his weakness? Those eyes of his that had held their inscrutable calm thru panics, that had bluffed for him when his knees were shaking at risks that he was taking in a business deal, those cold, calculating gray eyes—could that strange radiance within them come from the slow gathering of tears? She held her breath for the sheer wonder of it, and the two of them smiled together at their old-time instant interpretation of a common thought.

"Are we asleep and dreaming?" he whispered.

"Just waking up, Oliver—and we mustn't tell our dreams before breakfast, else they might come true." Each knew the utter need for quiet, and dared not disregard it, yet some further word needed saying.

"Grace, did I fish Tony Barrow up out of my subconsciousness, or has he really been in this room?"

"Almost constantly for twenty-four hours past."

His weak arms closed about her and he whispered falteringly, his lips close to hers: "While—I've been lying here I've had things badly mixed. Tony's presence—the little, old familiar room that was ours—at first—you remember?" There was a long, long silence. "I thought we were back at the time when Marion was born—I knew I wasn't delirious, and I don't think I ever was quite unconscious, but all the while it seemed to me—that we were passing thru that—awful night again—I, so helpless—impotent either to strengthen or comfort you—while you, my sweet—fought with terrible pain for that new life that was to be yours and mine—queer, wasn't it?"

"It was true, in a way," she whispered back. "While you've been lying here I have been fighting—and with a pain that makes that other a trifle—for a new life—yours and mine—Oliver, and I knew it would begin that moment you could look into my face and know me as your wife—again."

CHANGED ADDRESSES

Rev. F. M. Haelele, 1350 Lakewood Ave., Cleveland, Ohio.

Rev. A. Wehrli, 666 Linn Ave., Portland, Oregon.

Rev. Wm. F. Werheim, D. D., (Change of residence), 159 Anderson Place, Buffalo, N. Y.

Rev. B. F. Wulfmann, 1418 Branch Ave., Cleveland, Ohio.

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